LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S.

VOL. III.

TIBETO-BURMAN FAMILY.

PART III.

SPECIMENS OF THE

KUKI-CHIN AND BURMA GROUPS.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ळ्ह *ḷha*.		

Visarga (:) is represented by *ḥ*, thus क्रमश: *kramaśaḥ*. *Anuswāra* (˙) is represented by *m̐*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ṅg*.; thus বংশ *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus में *mē͂*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا *a*, etc.	چ *j*	د *d*	ر *r*	س *s*	ع ʻ
ب *b*	ج *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*
پ *p*	ح *ḥ*	ذ *z*	ز *z*	ص *ṣ*	ف *f*
ت *t*	خ *kh*		ژ *zh*	ض *z*	ق *q*
ٹ *ṭ*				ط *ṭ*	ک *k*
ث *s*				ظ *z*	گ *g*
					ل *l*
					م *m*
					ن *n*

ن when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و *w* or *v*

ه *h*

ی *y*, etc.

Tanwīn is represented by *n*, thus فَوْراً *fauran*. *Alif-i maqṣūra* is represented by *ā*;— thus, دَعْوٰی *daʻwā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhᵉtā*, pronounced *dēkhtā*; (Kāśmīrī) चुछ छ़ *tsᵘh*; कर् *karᵘ*, pronounced *kor*; (Bihārī) देखथि *dēkhathⁱ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣhtō (څ), Kāśmīrī (ج़, च), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāśmīrī ڗ (च़) is represented by *ñ*.

(d) Sindhī ڻ, Western Panjābī (and elsewhere on the N.-W. Frontier) ں, and Puṣhtō ڼ or ڻ are represented by *ṇ*.

(e) The following are letters peculiar to Puṣhtō :—

ټ *ṭ*; څ *ts* or *dz*, according to pronunciation; ډ *ḍ*; ړ *ṛ*; ږ *zh* or *g*, according to pronunciation; ښ *ṣh* or *kh*, according to pronunciation; ڼ or ڻ *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ٻ *bb*; ڀ *bh*; ٿ *th*; ٺ *ṭ*; ٽ *ṭh*; ٿ *ph*; ڄ *jj*; ڄ *jh*; چ *chh*; ڃ *ñ*; ڌ *dh*; ڊ *ḍ*; ڏ *ḍḍ*; ڍ *ḍh*; ڪ *k*; ک *kh*; ڳ *gg*; ڱ *gh*; ڱ *ṅ*; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ắ, represents the sound of the *a* in *all*.

ă, „ „ „ *a* in *hat*.

ĕ, „ „ „ *e* in *met*.

ŏ, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

TABLE OF CONTENTS.

KUKI-CHIN GROUP.

GENERAL INTRODUCTION.

THE territory inhabited by the Kuki-Chin tribes extends from the Nága Hills in the

Geographical distribution. north down into the Sandoway District of Burma in the south; from the Myittha river in the east, almost to the Bay of Bengal . in the west. It is almost entirely filled up by hills and mountain ridges, separated by deep valleys.

A great chain of mountains suddenly rises from the plains of Eastern Bengal, about

Orographical note. 220 miles north of Calcutta, and stretches eastward in a broadening mass of spurs and ridges, called successively the Garo, Khasia, and Nága Hills. The elevation of the highest points increases towards the east, from about 3,000 feet in the Garo Hills to 8,000 and 9,000 in the region of Manipur.

This chain merges, in the east, into the spurs which the Himalayas shoot out from the north of Assam towards the south. From here a great mass of mountain ridges starts southwards, enclosing the alluvial valley of Manipur, and thence spreads out westwards to the south of Sylhet. It then runs almost due north and south, with cross-ridges of smaller elevation, through the districts known as the Chin Hills, the Lushai Hills, Hill Tipperah, and the Chittagong Hill tracts. Farther south the mountainous region continues, through the Arakan Hill tracts, and the Arakan Yoma, until it finally sinks into the sea at Cape Negrais, the total length of the range being some seven hundred miles.

The greatest elevation is found to the north of Manipur. Thence it gradually diminishes towards the south. Where the ridge enters the north of Arakan it again rises, with summits upwards of 8,000 feet high, and here a mass of spurs is thrown off in all directions. Towards the south the western off-shoots diminish in length, leaving a track of alluvial land between them and the sea, while in the north the eastern off-shoots of the Arakan Yoma run down to the banks of the Irawaddy.

This vast mountainous region, from the Jaintia and Nága Hills in the north, is the home of the Kuki-Chin tribes. We find them, besides, in the valley of Manipur, and, in small settlements, in the Cachar Plains and Sylhet.

The denomination Kuki-Chin is a purely conventional one, there being no proper

The Kuki-Chin Group.

Two main divisions. name comprising all these tribes. Meithei-Chin would be a better appellation, as the whole group can be subdivided into two sub-groups, the Meitheis and the various tribes which are known to us under the names of Kuki and Chin. I have, however, to avoid confusion, retained the old terminology.

The words 'Kuki' and 'Chin.' The words Kuki and Chin are synonymous and are both used for many of the hill tribes in question.

Kuki is an Assamese or Bengali term, applied to various hill tribes, such as the

'Kuki.' Lushēis, Rāngkhōls, Thādos, etc. It seems to have been known at a comparatively early period. In the Rāj Mālā, Śiva is stated to have fallen in love with a Kuki woman, and the Kukis are mentioned in connection with the Tipperah Raja Chachag, who flourished about 1512 A.D.

B

The word Kuki is, more especially, used to denote the various tribes which have successively been driven from the Lushai and Chin Hills into the surrounding country to the north and west. The tribes which first emigrated from Lushai land into Cachar, the Rāngkhōls and Bētēs with their off-shoots, are generally distinguished as Old Kuki; while it has become customary to use the term New Kuki to denote the Thādos, Jangshēns, and their off-shoots. These latter tribes had driven the so-called Old Kukis out of Lushai land, and were afterwards themselves driven out by the Lushēis.

The terms Old Kuki and New Kuki are apt to convey the idea that the tribes so denoted are closely related to each other. But that is not the case. Not only do their customs and institutions differ considerably, but their languages are separated by a large group of dialects in the Lushai and Chin Hills. The so-called New Kukis are, so far as we can see, a Chin tribe, most closely related to the inhabitants of the Northern Chin Hills, while the Old Kukis are related to tribes more to the south. I have therefore abandoned the use of the title New Kuki, but have retained the name Old Kuki for want of a better word to denote a language which we know in many dialects, such as Rāngkhōl, Bētē, Aimol, Hallām, and others.

Chin is a Burmese word used to denote the various hill tribes living in the country between Burma and the Provinces of Assam and Bengal. It is written and dialectically pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or Yo and Shö.

McRae records a tradition among the 'Kukis,' according to which they and the Maghs are descended from two brothers, the younger being the progenitor of the Kukis. There can, of course, be attributed little or no importance to this tradition; but this much is certain, that the Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman family.

The history of the Kuki-Chin tribes is only known from comparatively modern times. With the exception of the Meitheis, who have been settled in the Manipur valley for more than a thousand years, all the Kuki-Chin tribes appear to have lived in a nomadic state for some centuries. It would seem that they all settled in the Lushai and Chin Hills some time during the last two centuries, and this country may be considered as the place where their languages have developed their chief characteristics.

Their total number may be estimated at between 600,000 and 1,000,000. There are, however, no reliable statistics available, most of the local returns being mere estimates. The total 600,000 is based on the information collected for the Linguistic Survey.

The details are as follows :—

I. Meithei		240,637
II. Chin languages :—		
1. Northern Group		60,345
a. Thādo	31,437	
b. Soktē	9,005	
c. Siyin	1,770	
d. Rāltē	18,133	
e. Paitē	?	
	60,345	
Carried over		300,982

			Brought forward .	300,982
2. Central Group	. . . .			107,604
	a. Tashōn	. . . .	39,215	
	b. Lai .	. . . .	22,450	
	c. Lakher	. . . .	1,100	
	d. Lushēi	. . . .	40,539	
	e. Banjōgī	. . . . . .	500	
	f. Pānkhū	. . . . . .	800	
			107,604	
3. Old Kuki	. . . .			48,814
	a. Rāngkhōl	. . . . . .	7,820	
	b. Bētē	. . . . . .	630	
	c. Hallām	. . . . . .	26,848	
	d. Langrong	. . . . . .	6,266 (?)	
	e. Aimol	. . . . . .	750 (?)	
	f. Anāl .	. . . . . .	750 (?)	
	g. Chiru	. . . . . .	750 (?)	
	h. Hiroi-Lamgāng	. . . . .	750 (?)	
	i. Kolrēn	. . . . . .	750 (?)	
	j. Kōm	. . . . . .	750 (?)	
	k. Pūrūm	. . . . . .	750 (?)	
	l. Mhār	. . . . . .	2,000	
	m. Chā	. . . . . .	?	
			48,814	
4. Southern Group	. . . .			110,225
	Chinmē	. . . . . .	?	
	Welaung	. . . . . .	?	
	Chinbōk	. . . . . .	?	
	Yindu	. . . . . .	?	
	Chinbōn	. . . . . .	?	
	Khyang or Shö	. . . . .	95,599	
	Khami	. . . . . .	14,626	
			110,225	
		Grand Total, at least .		567,625

In the preceding list I have not included southern tribes, such as Anu, Kun, Pallaing, and Sak or That, concerning which no information has been available.

The Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman family. A comparison of the Kuki-Chin numerals with those occurring in Burmese and Tibetan will show this. The five first numerals in Burmese and Tibetan will be seen from the table below, where the written forms precede the spoken ones. The corresponding forms in Lushēi, the best-known Kuki-Chin language, have been added in a fifth column.

Connection with Burmese and Tibetan. Numerals.

| | | BURMESE. | | TIBETAN. | | Lushēi. |
		Written.	Spoken.	Written.	Spoken.	
One	. . .	Tach, ta .	Tit, ta .	Dchig .	Chig .	Khat.
Two	. . .	Nhach .	Nhit .	Dũis .	Ñi . .	Nhih.
Three	. . .	Thum .	Thun . .	Dsum .	Sum .	Thum.
Four	. . .	Le . .	Le . .	Bẓi . .	Ẓi . .	Li.
Five	. . .	Ngā .	Ngā .	Lnga .	Nga .	Nga.

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VOLUME III, PART III.

Errata.

Page 3, line 5 from below, *for* Dchig *read* Gchig.

| „ | „ 4 „ | „ | „ Dñis | „ Gñis. |
| „ | „ 3 „ | „ | „ Dsum | „ Gsum. |

The numeral for 'one' has the form *khat* in the Kuki-Chin languages and some Nāgā languages. Compare also Lepcha *kāt*. Other forms occur in Meithei and in the southern dialects.

Lushēi *nhih*, two, very closely corresponds to the spoken Burmese form. Ngentē, a Lushēi dialect, has preserved the form *nhit*, but the final consonant has been dropped in most Kuki-Chin dialects. It seems to be a rule in these languages that final consonants are often only formed in the mouth, and suppressed in the pronunciation, the result being an abrupt shortening of the sound.[1] This abrupt tone is indicated in Lushēi by writing a silent *h*. The spelling *nhih*, which I have found in Lushēi, Mhār, and Zahao, therefore represents a pronunciation of the word *nhi* which exactly corresponds to that indicated by the Burmese 'ok-mrats,' the accent of abbreviated words. The forms *nhit* in Burmese and *nhih* in Lushēi are therefore identical.

The numerals three, four and five show the same correspondence between Burmese and the Kuki-Chin languages. In the formation of the higher numbers the Kuki-Chin languages have developed a principle differing from that prevailing in Burmese and Tibetan. While these latter languages express the higher tens by prefixing the multiplier to the numeral 'ten,' as in 'three tens,' 'four tens,' etc., the Kuki-Chin languages, as a rule, suffix the multiplier, and their higher numbers are formed after the pattern 'tens-three,' 'tens-four,' and so on. Meithei and Khyang, however, agree with Burmese and Tibetan.

With regard to the personal pronouns, it is worth noting that the usual pronoun
Pronouns.
of the second person in the Kuki-Chin languages, as also in Bodo, Eastern Nāgā, and Kachin is *nang*. This form is used in Burmese in addressing children and inferiors, but seems to be unknown in Tibetan.

The comparison of the numerals shows that the Kuki-Chin languages are closer akin
Phonology.
to spoken than to written Burmese. This also proves to be the case in other respects. Thus we find the same law prevailing in spoken Burmese and in Meithei, according to which initial hard and soft consonants are interchanged in such a way that the soft consonants are used after prefixed words ending in vowels and nasals, and the hard ones after consonants. To take one instance from Meithei, the suffix usually added to adjectives, relative participles, etc., is *pā* or *bā*; thus, *pha-bā*, good; *a-wāng-bā*, high; *a-rāp-pā*, far.

We do not find this law in force in the other languages of the group, but the difference between hard and soft consonants is apparently but little marked in any of them, and there are numerous instances of interchange. At all events, the old initials, which are still soft consonants in Tibetan, have, broadly speaking, become hardened in all Kuki-Chin languages, just as is the case in Burmese.

Some of the changes in the consonants which distinguish spoken Burmese from the written language are found to have taken place in many Kuki-Chin languages. Final *m* in Burmese is, in most cases, pronounced *n* or *ng*. *Im*, house, is, for instance, pronounced *eing*. The corresponding word in most Kuki-Chin dialects is *in*. In Khyang and Khami both *im* and *in* occur, while Meithei has *in* and an older form *yum* (compare Tibetan *khyim*).

Final *ang* in Burmese is often pronounced *in*; thus, *nhang*, pronounced *nhin*, with. The same change seems to be traceable in some Kuki-Chin dialects. Final *ng* is, in most

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[1] Compare the so-called semi-consonants in the Muṇḍā languages.

of them, interchangeable with *n*, and the Burmese *nhin*, with, is clearly identical with Mhār *nhin*, and Lushēi and Zahao *nhen-ā* used in the same sense. Other dialects, such as Hallām, Langrong, Kōm, etc., have forms with *ng*; thus, Hallām and Langrong *neng-ā*; Kōm *nheng-ā*, to.

Burmese *rh* is pronounced *sh*. Thus, *rhi*, to be, pronounced *shi*. In several dialects, such as Lai, Zahao, Banjōgī, Shö, etc., we find a verb substantive *shi*, which is clearly identical.

There are also several points of analogy between Burmese and the Kuki-Chin languages in the formation and inflection of words, and a few cases may be mentioned.

Formation and inflection of words.

The prefix *a*, which is used in Burmese and Kachin in order to form adjectives and verbal nouns, seems to be found also in the Kuki-Chin languages. Thus, Lai *a-kū*, cough; *a-lang*, shining; Lushēi *ā-thim*, darkness; *ā-vār*, whiteness; Shö *ā-ngā*, a servant; *ā-lō*, the coming, etc. It is, however, in most cases impossible to distinguish between this prefix and the possessive pronoun of the third person which has the same form.

When an adjective precedes or follows a noun in Burmese, the two words form a compound to which postpositions and suffixes are added. The same is the case in the Kuki-Chin languages, and, indeed, in most Tibeto-Burman languages.

The Burmese future suffix *an* is the same as the *ang* found in Lushēi, and as similar suffixes in other connected dialects. Thus Lushēi *ka-vēl-ang*, I shall strike. Another future suffix in Burmese, *mañ*, pronounced *mi*, also occurs in Khami.

The Burmese future is, in common conversation, often used as an imperative; and the two tenses are constantly confounded in the Kuki-Chin dialects.

The prefixed negatives *m* and *n* in Khyang are perhaps borrowed from the Burmese. But it is more probable that they are traces of the original free order of words which once prevailed in the Tibeto-Burman languages. Compare below.

The usual tense-suffixes and assertive-suffixes in Burmese are often dispensed with in the negative form. The same is also the case in Shö.

A very common idiom in many Kuki-Chin languages is to express purpose by means of a future or an imperative, followed by a participle meaning 'saying.' Thus we find expressions such as 'house into enter saying he would not,' *i.e.*, 'he would not enter into the house'; 'my stomach I fill will saying he wished,' *i.e.*, 'he wished to fill his stomach'; 'pigs tend saying he sent him,' *i.e.*, 'he sent him to tend pigs,' and many others. The same idiom is found in Burmese; thus, *ta-yā tsit-mi hū-yue*, 'cause decide will saying,' *i.e.*, 'in order to have the cause decided'; *pyau-mī lā-pī*, speak will comes, he comes in order to speak, etc.

Such points of analogy become more important when we remember that they are met with in languages where the inflection of nouns and verbs is not fixed in the same way as in the Indo-European languages.

Our information with regard to tones in the Kuki-Chin languages is very defective. Shö is said to possess three tones—the short acute, the heavy grave, and the rising tones; two tones, the light and heavy one, are mentioned in Khami; and the abrupt shortening of a syllable in Lushēi seems to indicate the existence of the short abrupt tone in that language. The description of the tones in Shö seems to agree with the tones of Burmese, which latter have not,

Tones.

however, as yet been adequately described; but so far as our information goes, the tones seem to be the same in Burmese and in Kuki-Chin.

These facts point to the conclusion that the Kuki-Chin languages are derived from a language connected with Burmese. It will also be seen that Meithei in some respects agrees with written Burmese, as against the other languages of the group.

The Kuki-Chin languages are not, however, simply Burmese dialects. The language

Connection with Tibetan. from which they are descended must, in many details, have had a more antique form than Burmese, and sometimes agreed with Tibetan. This latter language has a suffix *pa*, usually described as an article, which is employed in a very wide way in the formation of nouns and participles. This *pa* is identical with the suffix *pā* which forms nouns of agency and relative participles in Lai, Siyin, Thādo, Kōm, Aimol, Chiru, Kolrēn, etc. It is used in a still wider way in Meithei, where it has almost all the functions of the corresponding Tibetan suffix.

The Tibetan prefix *r* must be compared with *er* and *ir* in Rāngkhōl *er-ming*, name; *ir-bun*, to put on, etc.

The genitive suffix *ki* in Meithei is the same as the Tibetan *kyi*. Shö *kheo* is perhaps also connected. It is probable that the Burmese *in* or *i* is originally the same suffix. Both seem to be derived from a demonstrative pronoun. Compare the corresponding use of the pronoun *ă*, that, he, as a genitive suffix in many Kuki-Chin languages.

The particle of comparison in Western Tibetan is *sang*, and seems to be identical with the corresponding participle *sāng* in Thādo and Siyin.

A suffix *la* is often used in Tibetan in order to form a conjunctive participle which is substituted for the first of two connected imperatives. Thus, *long-la-song*, rising go, rise and go. We find the same suffix used in the same way in many Kuki-Chin dialects, such as Lushēi, Rālte, Paitē, Mhār, Hallām, Aimol, Kōm, Kolrēn, etc. Thus, Lushēi *dár-a kal-u-la*(ng) *ăr lei-roh-u*, bazaar-to going fowl buy, *i.e.*, go to the bazaar and buy fowls; Hallām *sēm-i-lā nă-pē-rá*, dividing thou-give, divide and give.

Compare also the suffixes of the past tense, Tibetan *song*, Lai *sang*.

The Kuki-Chin languages must therefore be classed as intermediate between

Final result of this portion of the inquiry. Burmese and Tibetan, though much more closely connected with the former than with the latter.

With regard to the relation of the Kuki-Chin languages, especially Meithei, to the

Connection with Bodo and Nāgā languages. Bodo and Nāgā groups, Mr. A. W. Davis, I.C.S., has collected much useful material which has been printed in the Assam Census Report of 1891. It appears from the comparative list of words compiled by him that all these languages, to a great extent, agree in vocabulary and structure. We shall, in this place, only draw attention to a few points.

With regard to the Bodo group it is of interest to note that the repetition of the

Bodo languages. personal pronoun before a governing noun by means of a possessive pronoun, which is so common in the Kuki-Chin languages, is fully developed in Bârâ. Thus, *ăng-ni ă-fă*, me-of my-father; *nang-ni na-fă*, thy-father; *bĭ-ni bi-fă*, his father, correspond to forms such as *kei-ma ka-pa*, me-of my-father in Lushēi and all other connected dialects. It is interesting that the Bârâ forms *nang*, thou, and *na*, thy, are the usual forms in the Kuki-Chin group.

The suffix *u* in the present tense in Bârâ is probably identical with the suffix of the present tense *u* or *ü* in Shō. Compare also Tibetan *o*; Āhom and Khāmtī (Tai languages) *ū*.

The future suffixes *gan* in Bârâ and *gen* in Gārō seem to be identical with *gan* in Meithei.

The suffix of the infinitive is *nā* in Gārō, and also in Thādo, Hallām, Aimol, Langrong, Pānkhū, etc. We need not, however, go into details. The close relation existing between the Bodo and the Kuki-Chin languages has never been doubted.

Nāgā languages. The Nāgā languages are also nearly connected with the Kuki Chin group. We shall only mention a few points.

The feminine suffix *pŭi*, which occurs in many Kuki-Chin languages, especially in the Central Chin sub-group and in Old Kuki, is also found in Ēmpēo, Khoirāo, Maring, and others. Thus, Ēmpēo *em-bŭi*, a Nāgā woman; *en-rŭi-pŭi*, a hen. *Ā-pŭi* means 'mother' in Ēmpēo and the connected dialects, and the use of this suffix is therefore quite parallel to the use of the word *nū*, mother, as a female suffix in some Kuki-Chin forms of speech.

The word *tam*, many, is used as a kind of plural suffix in Thādo, Lai, Banjōgī, and most Old Kuki dialects. It should be compared with the plural suffixes *tam* in Āo, and *ā-tum* in Mikir. Compare also Tibetan *tham-pa*, complete, full; *thams-chad*, whole, all.

The suffix *ē* which is often added to the root in the present and past times in Lushēi, Lai, Zahao, Anāl, Kōm, Thādo, Meithei, etc., is identical with the verbal suffix *e* in Sopvoma, Kabui, and Khoirāo, and *wē* in Angāmi and elsewhere. Thus, Angāmi *ā pu-wē*, I speak; *ā ngu-wē*, I saw, are parallel to Lushēi, *ka ti-e*, I say; *ka-mhu-e*, I saw.

The suffix of the negative imperative is *shu* in Lushēi and *hi* in Siyin and Thādo. Compare Angāmi *sho* and *hē*, Ēmpēo *sho*.

The negative particles *mo* and *lho* in Angāmi and Semā, *ma* in Āo, *mā*, *mak* in Ēmpēo, Namsangiā, Kabui, Khoirāo, etc., are evidently the same, respectively, as the *mak* and *mā* in the Old Kuki dialects and the *lo* in the Central Chin languages.

The interrogative particle is *mo* in most Kuki-Chin languages. Compare Angāmi *mà*, Mikir *mā*. Other points of resemblance will be mentioned further on, and their number could easily be increased.

The Kuki-Chin languages are also closely related to the Kachin group. This is **Connection with Kachin languages.** especially so with regard to Meithei, and the question will therefore be taken up later on, in connection with that language. We may, however, here anticipate the result, and define the position of the Kuki-Chin group within the Tibeto-Burman family as follows :—

The Kuki-Chin languages are closely connected with all the surrounding groups of the Tibeto-Burman family, the Bodo and Nāgā languages **General results of the connection with surrounding languages.** to the north, Kachin to the east, and Burmese to the east and south. More particularly, they form a link which connects Burmese with the Bodo and Nāgā languages, having, especially in the north, many relations with the Kachin dialects, which, in their turn, form another chain between Tibetan and Burmese.

Internal grouping of the Kuki-Chin languages. The Kuki-Chin languages must be subdivided in two branches, Meithei and the Kuki-Chin languages proper.

I. MEITHEI.

Meithei is the chief language of the Manipur valley, and has apparently had a long
and independent development. The Manipuris are mentioned
Meithei.   in the Shān chronicles so early as **777 A.D.** Probably owing
to the fact that it has developed into a literary language, their form of speech gives the im-
pression of possessing a peculiarly archaic character. Although they have become thoroughly
subjected to Hinduism, they have not adopted any Aryan tongue; Meithei is the official
language of the State which all other tribes have to use in their dealings with the rulers.
Our information regarding it is not very satisfactory. We do not know the dialects, and
even the literary language, which is based on the dialect of Imphal, has not been fully
dealt with. It is very probable that a closer examination will show that the apparent
gulf between Meithei and the other Kuki-Chin languages is filled up by intermediate
dialects. But this much seems certain, that Meithei has preserved some traces of a more
ancient stage of phonetical development. It sometimes agrees more closely with Bur-
mese, and even with Tibetan, than with the Kuki-Chin languages proper.

II. THE KUKI-CHIN LANGUAGES PROPER.

All the other dialects of the group in question are evidently derived from one form
of speech, which might be styled the Old Chin language, its
Kuki-Chin languages proper.   home being probably the Chin and Lushai Hills. The dia-
Their origin.   lects derived from this original language can be divided into
the following sub-groups :—

1. *Northern Chin,* comprising Thādo (with Jangshēn and several sub-dialects), Soktē,
Northern Chin.   Siyin, Rāltē, and Paitē. Rāltē and Paitē form the link con-
necting the northern and the central Chin languages.

The usual plural suffixes are *tē* and *ho,* both also occurring in Lushēi.

The plural of the personal pronouns is formed by adding *ho* or *u;* thus, Thādo
kei-ho, Siyin *kō-mā* (*i.e.,* probably *ka-u-mā*), Rāltē and Paitē *ka-u,* we.

The interrogative pronouns seem to be *koi,* who? and *i* or *bang,* what? Thādo has
koi, who? and *i,* what? Siyin *ā-kō,* who? *ā-kwi* and *ā-bang,* what? Rāltē *ku,* who? and
i, what? Paitē *kua,* who? and *bang,* what?

The particle of comparison is *sāng.* There are no instances in the Rāltē and Paitē
specimens.

The suffix of the imperative is *o.* Another suffix seems to be *in* or *tān,* the latter con-
sisting of two suffixes *tā* and *in.* I have found this suffix in Thādo, Siyin, and Paitē.

A causative is formed by suffixing *sā* in Thādo and *shak* in Paitē. Rāltē suffixes
tik. Thādo also forms causatives by adding *pē,* to give, and a causative prefix *ta* occurs
in Rāltē and Paitē.

There are apparently many negative particles. Thādo has *lo* and *poi;* Siyin *bo, bwē,
ngōl, āul;* Rāltē *o;* and Paitē *lo* and *kei.*

2. *Central Chin,* comprising Zahao (Tashōn), Lushēi (including Ngentē), Lai
Central Chin.   (including Tlantlang, Lakher, etc.), Banjōgī, and Pānkhū.

There is no suffix of the plural of substantives common to all these dialects, but the
plural of the personal pronouns is formed by adding *ni.*

The interrogative pronouns have different forms. Lushēi has *tu, khoi*, who ? *eng* and *zeng*, what ? Zahao, *shi*, who ? and *ziang*, what ? Lai, *a-ho, koi*, who ? and *zē*, what ? Banjōgī, *āo-tsā*, who ? and *zei*, what ? Pānkhū, *tū*, who ? and *i*, what ?

The particle of comparison is *nhēk-in* or *nhēk-ā*, with many orthographic varieties.

The suffix of the imperative is *o* in Zahao, Lai, and Banjōgī, and *ro* in Lushēi, Banjōgī, and Pānkhū. Several other suffixes are used in Lai.

The causative is formed by adding *tir*. Banjōgī, however, seems to use *pūi* instead. *Pūi* also occurs in Pānkhū. That dialect also possesses a transitive prefix *mā ;* compare Old Kuki.

The negative particle is *lo*.

3. *Old Kuki*, comprising Rāngkhōl, Bētē, Hallām, Langrong, Aimol, Chiru, Kolrēn, Kōm, Châ, Mhār, Anāl, Hiroi-Lamgāng, and Pūrūm. All
<p style="margin-left:2em">Old Kuki.</p>
these are mere dialects of one language, which may be called by the customary name of Old Kuki. It is closely related to the Central Chin languages. Châ, in the south, is not sufficiently known, but there seems to be no doubt about its classification. Anāl and Hiroi-Lamgāng are largely influenced by Meithei. The same is the case, though not to the same extent, with Pūrūm.

Kōm, Anāl, and Hiroi-Lamgāng show a closer connection with the Nāgā languages than the other dialects of the Kuki-Chin group.

The original Old Kuki tribe seem to have lived in the Lushai Hills, from whence they were driven out by the Thādos. The Mhārs were apparently left behind, or have subsequently re-immigrated from Manipur, and this dialect has been much influenced by Lushēi. It forms a link between the central group and Old Kuki.

The usual plural suffix is *ngai* or *hai*, probably meaning 'many.' The same suffix is also used in other dialects, such as Ngentē, Banjōgī, and Pānkhū. I have not found it in the Hiroi-Lamgāng specimens.

The plural of the personal pronouns is formed by adding *ni*. Anāl and Hiroi-Lamgāng use *hing* and *in*, and no form occurs in the Mhār specimens.

The particle of comparison is *nhēk-in* or *nhēk-ā* as in the central group. Anāl, Hiroi-Lamgāng, and Pūrūm differ, and there are no instances available for Mhār and Châ.

The past tense is often formed by adding the verb *joi*, to complete, to finish. Pūrūm, and apparently also Hiroi-Lamgāng, use *yaū*, which form occurs as *jou* and *yo* in Thādo and Siyin. Compare Khāmtī (a Tai language) and Chinese *yau*.

The usual suffix of the imperative is *ro*. Anāl, Hiroi-Lamgāng, and Pūrūm, however, have different forms.

The causative is formed by prefixing *ma, man*, or *min* in Hallām, Aimol, Chiru, Kolrēn, and Kōm. Compare the corresponding prefix *mō* in Sopvoma. Other causatives are formed by suffixing *pēk*, to give (Rāngkhōl, Hallām, Pūrūm) ; *pūi* or *pŭ*, to assist (Hallām, Kōm) ; and *tir*, to send, to enable (Langrong and Mhār).

The most characteristic feature of Old Kuki is the negative particle *māk* or *mā*, which also occurs in the forms *māing* and *māüng*. It does not occur in Mhār. Another characteristic negative is *no* in Rāngkhōl, Langrong, Aimol, Pūrūm, and Mhār. The negative *lo* occurs in Mhār ; *loi* in Rāngkhōl ; and *lai* in Langrong. Compare the negative particle in the central group.

4. *Southern Chin*, comprising Chinmē, Welaung, Chinbōk, Yindu, Chinbōn, Khyang
<p style="margin-left:2em">Southern Chin.</p>
or Shö, Khami, and probably several tribes in Burma, such as Anu, Kun, Pallaing, and Sak or That. Some of

the tribes known as Taung-tha, that is, 'sons of the hills,' probably belong to this group.

Our information about these dialects is very limited, Khyang and Khami being the only ones which have been satisfactorily dealt with. Both comprise several dialects. Chinmē is said to be a link between Chinbōk and Lai, and the same must be said with regard to a Taung-tha dialect, in which a vocabulary has been published in the Upper Burma Gazetteer.

The chief peculiarity of this group is the gradual approximation to Burmese. Burmese words occur in many of the dialects. Khami has apparently given up the use of pronominal prefixes with verbs, which forms so characteristic a feature of most Kuki-Chin languages. Khyang forms the higher numbers, as in Burmese, by prefixing the multiplier thus, *ngha gip*, five-tens, fifty. Chinbōk and some dialects of Khyang use a negative *prefix*, like Burmese, while the Kuki-Chin languages use a negative *suffix*. The whole sub-group is subdivided into numerous dialects, but our information is as yet not sufficient to make a definite sketch of the Southern Chin languages.

The close connection between all these dialects will appear from an examination of the
vocabulary given below. Meithei, Thādo, Lushēi, Lai, Rāng-

Comparative vocabulary.

khōl, Khami, and Khyang have been given as representatives of the different sub-groups. The corresponding forms in Kachin have been added in an eighth column, as we shall have subsequently to consider the relation of that language to our group.

——	Meithei.	Thādo.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
One	a-mā	khat	pa-khat	pŏ-kat	en-kat	hā-re	māt / hâ / hot	ngai-mā. / ai-mā.
Two	a-ni	ni	pa-nhih	pŏ-nī	en-nī	nü-re	nhi	ni. / n'khong.
Three	a-hūm	thūm	pa-thum	pŏ-thūm	en-tūm	thūn	thūm / thūn	ma-sūm.
Four	ma-ri	li	pa-li	pŏ-li	mī-lī	p-lü	lhi / m-lhi	ma-lī.
Five	ma-ngā	ngā	pa-nga	pŏ-nga	ri-ngāh	pā(ng)	ngha / ngho	ma-ngā.
Six	ta-rūk	gūp	pa-ruk	pŏ-rūk	ga-rūk	te-rü	soke / hsok	khrū.
Seven	ta-rēt	sa-gi	ya-sa-ri	pŏ-sē-ri	sā-ri	sē-rü	she / hsi	sinit.
Eight	ni-pān	gēt	pa-riat	pŏ-riet	ga-rīt	ta-yā	shet / hse	ma-sat.
Nine	mā-pan	kū	pa-kua	pŏ-kua	gūōk	ta-kâ	ko	cha-khū.
Ten	ta-rā	som	shom	pŏ-ra	shōm	ho	ngha / ha	aī.

—	Meithei.	Thădo.	Lushĕi.	Lai.	Rāngkhŏl.	Khami.	Khyang.	Kachin.
Twenty	kul	som-ni	shom-nhih	pö-kul	shŏm-nī	a-pūm	kūl / go	khūn.
Fifty	yāngkhei	som-ngā	shom-nga	sâm-ngā	shŏm-ri-ṇgāh	wei-pa	ngha-gip / haukkyit	ma-ngā-tsī.
Hundred	chā-mā	jā-khat	za	za-kat	ra-jā-kāt	ta-yā / chung-wai	krāt / phyā-hâ	la-chā.
I	ai	kei-ma	kei-ma	kĕ-(ma)	gĕ-mā	kai	kēi / kyē	ngai.
We	ai-khoi	kei-ho	kei-ma-ni	kan-ni	Gĕ-nī	kai-hoi / kai-chĕ	kyē-mē	an-thĕ. / ī.
Thou	nang	nang(-ma)	nang(-ma)	nang(-ma)	nang(-ma)	nang	nang	nāng.
He	mā	a-mā	a-ma / a-ni	am-ma	ā-mā	hu-ni	ayā	shi. / khī.
They	mā-khoi	a-mā-ho	an-ma-ni	an-ni	ā-mā-hai / ā-mā-ni	hu-ni-chĕ	ai-kūl / na-hoi	shan-thĕ. khī-nī.
Who?	ka-nā	koi	tu-mâ	a-ho-da	tū-mŏh	ā-mi-mo	ani	damā.
What?	ka-ri	i-ham	Eng-mâ	zĕ-da	ī-mŏh	ā-ti-mo	baung / youm	gara. makhai-mā.
Back	namgal / ma-ning	tūng-tūn	nhung	nhū / kĕng	rūŏng	ning-thūn	lhing / ngung	sing-māng
Belly	puk	wai	pum	pâ	ping	tāya	hon / pük	kan.
Ear	nā	kor / bil	beng	nā	mi-gū	kannū	nakku / a-nho	nā.
Eye	mit	mit	mit	myit	mit	mi	mi(k)	mī.
Foot	khong	kēng	phei / kĕ	kĕ	kĕ	kho	kho	lagŏng.
Hair	sam	sham	sam	sam	sām	shām	shom / sân	karā.
Hand	khut	khut	kut	kūt	kūt	kut	kut	latā.
Head	kok	lū	lu	lū	lū	lū	lū(ki)	bŏng.
Mouth	chil	kam / mū	ka / kam	kā	mūr	khā	kho	ninggūp.
Nose	nā-tol	nāk / nā-kui	nhār	nar	nār	natra	naktĕ	nādī.
Tongue	lai	lai	lei	lĕ	mĕ-lĕ	pā-lāi	lei	singlet.
Tooth	yā	bā	ha / ngho	ha	hā	ho	hā	wā.

—	Meithei.	Thado.	Lushei.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
House	yum, in	in	in	inn	īn	im / in	im / in	n'tā.
Man	mi / ni-pā	mi / pasal	mi / mi-pā	mī / mī-pā	mī-rīm / bā-shāl	nūm-chū	khrong	wa. / lāshā.
Woman	nu-pi	nū-mai	nu-pui (*wife*)	mī-nū	nū-pāng	nūmpūi	ma-tho / na-tho	nūmshā.
Father	ma-pā	pā	pā	pa	pā	po	po	wā.
Mother	ma-mā	uū	nū	nū	nū	neh	nū	nū.
Elder Brother	yāmā	ū	ū	ū	ū-pā	yā	atā	phū.
Younger Brother.	ma-nāo	nāū	nao	nao	shang-pā	nā	no	nau.
Sister	ma-chem / ma-chal	ū-nū / nāū-nū	u-nū / nao-nū	ū-nū / uao-nū	sāng-nū	sisa / tāi-cho	asi / bē	na. / nau.
Child	ma-chā	chā	fā	fa	nai	dungdi	cho	sha. / māng.
Son	ma-chā-ni-pā	chā-pā	fa-pā	fa-pa	nai-pā	cho-po	cho	lāshā-māng.
Daughter	ma-chā-nu-pi	chā-nū	fa-nū	fa-nū	nai-nū	nūmpūi cho	mathâ cho	nūmshā-māng.
Bird	u-chek	wa-chā	sa-va	a-vār	ār	ta-wa	payo / ha	wū.
Cat	hau-dong	meng-chā	zâh-tē	sī-zā	mēng	min-yang	min	miau. / ning-yau.
Cock	yēl lā-bā	ā-chal	ār-pa	arr-lhi	ār-kong	ā-lū	a-lhui	u-la.
Cow	sal / san-bi	sirhāt / bong	se-bāng	zâ-pi	serhāt	shirā	shēil / hsâ-nū	kinsū.
Dog	hūi	ūi	ui	ūi-sō	ūi	ūi	ūi	gui.
Goat	ha-meng	kēl	kēl	mē-hē	gēl	mehe	mi	bainam.
Horse	sagol	sakor / sakol	sakor	rang	sakor	kangā	shē	gūmrāng.
Pig	ok	wok	vok	vok	vōk	ok	wok	wā.
Husks	wāi	...	fa-vai	fa-vai	shā-vai	...	wukö	mām-pūng-khā.
Fire	mai	mei	mei	mē	mē	mai	mhēi	wan.
Gold	sanā	sanā	rang-ka-chak.	shwī	rang-ka-jak	mūkū	hā	jā.
Iron	yot	thi	thīr	tirh	tīr	sing	thi	m'phrī.
Sun	nu-mit	nī / ni-sā	ni	nī	mī-sā / nī-sā	ka-ni	kha-ni	jān.

—	Meithei.	Thādo.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
Moon	thā	{ tlā / lhā } thla	kla-pa	tā	lho	khlo	sītā.
Water	ising	tūi	tui	ti	dūi	tūi	tūi	n'chin.
God	lāi	{ pā-thēn / thi-lhā } pa-thian	kō-zīn	pātīn	tummui	lhī	phrā.
Name	ming	min	mhing	min	er-mīng	min	ming	ming.
Village	khūl	{ khūā / kho } khua / khâ	kwa	kū	pre	khoa	marēng.
Year	{ kum (season) / chahi }	kūm	kum	kūm	kūm	...	{ kum / kun }	ning.
Far	lāppā	gam-lā	lha	a-lhāt	āl-lāh	lo	lho	sān.
Near	a-nak-pa	a-nai	nhai	a-nai	ā-nai	kesā	{ sen / āocha }	nī. / mason.
Good	pha-ba	fa	tha	a-ta	ā-sā	hoi-nā	phoi	gajā.
Bad	pha-ta-ba	a-fa-lo	tha-lo	a-ta-lo	shā-māk	hoi-ē-nā	phoi-ā	n'gajā.
High	wāng-ba	sāog	shāng	a-shan	ā-shē	āchāng	ā-ling	châ.
Lost	māng-ba	mang	mang (to become extinct).	klē	mang	tā-mā	krok	ma (to be finished).
Ask	hang-ba	dong	zât	{ hau / hal }	(Hallām, ra-kēl)	ding	hi	san.
Beat	yae-ba	vo	vēl	vēl	{ vo / jēm }	phākā	mal	dūp.
Come	lāk-pa	hong	hâng	būn	hōng	ya	lo	sā.
Die	sī-ba	thi	thi	thī	tī	dēi	du	sī.
Drink	thak-pa	don	in	ding	...	ni	ōk	lū.
Eat	chā-ba	nē	ei	ē	{ nēk / fāk }	chā	ei	shā.
Enter	chang-ba	lhūt	lūt	lūt	lū	...	wāng	shāng.
Give	pi-ba	pē	pē(k)	pē(k)	pē(k)	pe	pek	yā.
Go	chat-pa	{ che / chi }	kal	kal	{ (Hallām, sē) / fē }	takko	{ chet / kāi }	sā.
Kill	hāt-pa	that	that	thāt	tāt	...	tūk	sat.
Kiss	chup-pa	chop	fâp	nūm	(Hallām, tum).	pā-nāh	nhom	{ chup. / pūp. }
Run	chel-ba	lhai	tlān	klīk	(Hallām, tān).	lai	chon	lagat.
Say	hāe-ba	{ ti / sai }	ti / shoi	{ thī / sān }	tē	thue	hau	sū.

—	Meithei.	Thādo.	Lushēi.	Lai.	Rāngkhōl.	Khami.	Khyang.	Kachin.
See	ū-ba	mū(k)	mhu	mū	mū	nhū	mhü	mū.
Sit	pham-ba	to	thūt	{ thūt	toi	tē	kho	dūng.
				tūm }				
Stand	lep-pa	ding	ding	dīr	(*Hallām*, in-ding).	angthao	yă	chāp.
Take	lao-ba	lo	lāk	lāk	lā	lā	lo	lā.

The preceding list shows the close connection between all these languages, including

Discussion of the vocabulary.

Kachin. Thus, the numerals for two, three, four, and five are practically identical in all. It will be seen that Meithei has more points of agreement with Kachin than the other languages. Thus Meithei *a-mā*,

Connection of Meithei with Kachin.

one, corresponds to Kachin *ai-mă* and *ngai-mă*; Meithei *ai*, I, to Kachin *ngai*; the Meithei male suffix *lā-bă* in *yēl lā-bă*, cock, to Kachin *la* in *u-la*, cock; Meithei *hūi*, dog, to Kachin *gui* (compare Burmese *khwē*); Meithei *sī* = Kachin *sī*, to die, and so many others. The plural suffix in Meithei *ai-khoi*, we, corresponds to the plural suffix *khai* in Burmese Kachin. The suffix *ni* which forms the plural of personal pronouns in many Kuki-Chin languages seems to be identical with the plural suffix *ni* in Kachin, while the usual plural suffix *te* in Lushēi, Northern Chin, etc., may be compared with Kachin *thē*. The personal and possessive pronouns of the second person are *nang*, thou, and *na*, thy, in Kachin, as in the Kuki-Chin group. Both use generic prefixes with numerals, and no suffixes like Burmese. The usual verbal suffix *ai* in Kachin corresponds to *ē* in Kuki-Chin, and the infinitive suffix *na* is common to both.

The close connection between Kachin and the Kuki-Chin languages, especially Meithei, cannot be doubted, and Meithei must be considered as the link between the two groups.

The comparative vocabulary also shows that Meithei, in some instances, agrees, with

Meithei and the southern dialects.

the southernmost dialects, as against the rest. Compare Meithei *yum*, house; Khyang and Khami *im*: Meithei *pha*, good; Khyang *phoi*: Meithei *hāe*, say; Khyang *hau*, etc. Meithei and Khyang both form the higher numbers by prefixing the multiplier, while the other Kuki-Chin languages form numerals like the Lushēi *shom-nga*, tens-five, fifty. Meithei and Khyang seem to have preserved the same genitive suffix, Meithei *ki*, Khyang *kheo*, etc. It is probable that, in such cases, old forms have been preserved in these languages. The points of resemblance are not, however, so important that Meithei can be classed as belonging to the southern group; it must be considered as an independent member of the group, differing from the rest in many essential points.

These differences are found both in vocabulary and grammar. Sometimes, however, they are only apparent. Take, for instance, the personal pronoun of the third person, Meithei *mā*, Thādo, Lushēi, Lai, Rāngkhōl *ā-mā*, Lushēi also *a-ni*, Khami *hu-ni*, Khyang *ayā*. It will be seen that many of these forms are compounds containing different pronominal stems, such as *a*, *ma*, *ni*, etc. All these stems are probably demonstrative pronouns. Meithei *mā*, he, is the same as *mā* in *ā-mā*. *A* and *ma* are both used in Meithei,

apparently without any difference of meaning, in words like *a-si* and *ma-si*, this, *a-du*, and *ma-du*, that. Both stems are therefore known in Meithei, and the form *ā-mā*, he, is in fact identical with *mā*, he. *Ā-mā* must be compared with forms such as *kei-mā* and *kei-chu*, I, where *mā* and *chu* both seem to be demonstrative pronouns added to give definiteness.* There are many more points of resemblance between Meithei and Kuki-Chin than between Meithei and any other Tibeto-Burman languages, such as Nāgā or Kachin. An important one is the Meithei negative suffix *loi*, which is certainly identical with Rāngkhōl *loi*, Lushēi, etc., *lo*. Considering, therefore, the question as a whole, there is no doubt that Meithei is more closely connected with the Kuki-Chin languages than with any other group.

Kuki-Chin languages proper. We now turn to the Kuki-Chin languages proper.

One of the first things which strikes us when comparing the Kuki-Chin languages with the surrounding forms of speech is the small number of otiose prefixes. Most prefixes have a distinct and easily recognisable meaning of their own. I have, however, already mentioned that there are some traces of a prefix *a* used in the **The prefix *a*.** formation of adjectives and verbal nouns, in the same manner as the corresponding prefix in Burmese, Kachin, Lepcha, and other languages. It is difficult to say whether it is identical with the common Tibetan prefix *a* or is originally a pronoun.†

It seems in the Kuki-Chin group to have been confounded with the possessive pronoun of the third person which also frequently appears in all these dialects, and will be dealt with later on.

Another prefix of common occurrence in the Bodo and Nāgā languages is *ga* or *ka*. **The prefix *ga* or *ka*.** It is generally used to form adjectives and verbal nouns. Compare Bârâ *gᵃ-hām*, good; *gᵃ-zaŭ*, high; Angāmi *ke-zhā*, large; *ka-ti*, black; Mikir *ke-en*, acceptance; *ke-dō*, existence; *ke-chō*, food, etc. The same suffix is also used in Kachin; thus *ga-sat*, a fight; *ka-ba*, big; *ka-ja*, good, etc. *Ka* is the possessive pronoun of the first person in most Kuki-Chin languages. But it has sometimes a wider use. Thus, we find in Hallām *ka-sēr*, sin; *ka-sūak*, a slave. It is possible that such forms contain the prefix *ka* just mentioned, for there are also three Kuki-Chin dialects, Anāl, Hiroi-Lamgāng, and Kōm, which use the prefix *ka* in exactly the same way as in Bodo, Nāgā, and Kachin. Thus, Kōm *a-ka-lām*, dancing; *ka-rē*, companion; *ka-lhā*, far; *ka-thā*, good, etc.

The corresponding use of a prefix *ka* in Bodo, Nāgā, Kachin, and Kuki-Chin can only be explained by assuming its existence in the original language from which they are all derived. It must therefore have been dropped in many cases in the Kuki-Chin languages. The reason for its disappearance seems to be a double one. In the first place it was confounded with, and probably often superseded by, the possessive pronoun of the first person. The possessive pronouns are in all Kuki-Chin languages used in many cases where they seem to be altogether superfluous, a fact which will be explained later on.

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* Compare the Western Nāgā *ma* or *mi*, and the Kuki-Chin *mi*, all meaning 'man.'

† The prefix *a* has been dealt with by Dr. August Conrady in his important study entitled *Eine Indochinesische Causativ-Denominativ-Bildung und ihr Zusammenhang mit den Tonaccenten*. Leipzig, 1896. See especially pp. 20 and ff.

On the other hand, the disappearance of prefixes such as *ka* is easily accounted for as follows :—

The vowels of prefixes seem in many Kuki-Chin languages to be very faintly pro-
nounced. They are frequently changed so as to agree with

Disappearance of prefixes. the vowel of the following syllable, and are not infrequently
dropped altogether. Thus, we find in Hiroi-Lamgāng *ka-chēn-a,* run ; *ki-di-yā,* die ; *kū-
dūi,* rejoice ; *ka-lā* and *klā,* far. The form *klā* represents a state of phonetic development
corresponding to that prevailing in Tibetan, when that language was reduced into writing.
The next step, which has been taken by modern Tibetan, is to drop the prefix altogether.
In many cases the following consonant became aspirated as a compensation for the lost
prefix. Compare Hiroi-Lamgāng *klā* ; Lushēi *lhā,* far ; Hiroi-Lamgāng *sen-klo,* Lushēi
chhiah-lhắh, servant ; Rāngkhōl *ir-ming,* Lushēi *mhing,* name, etc. In this way the
dropping of prefixes in most Kuki-Chin languages can be accounted for. The whole
question has been dealt with by Professor Conrady in his work *Eine Indochinesische
Causativ-Denominativ-Bildung,* quoted above.

I now proceed to discuss some of the chief peculiarities of the Kuki-Chin group,

**General character of Kuki-
Chin languages proper.** and more especially of the Kuki-Chin languages proper.

The Kuki-Chin languages, and originally all Tibeto-Burman languages, evince a
strong tendency to avoid abstract terms. Their words are

Dearth of abstract ideas. usually the expressions of individual conceptions, and not of
abstract ideas. Many dialects, for instance, seem to avoid the general word for 'man,' and
generally use their own tribal name instead. Thus, we find *sing-phō,* man, in Sing-phō ;
kha-mi in Khami, and so in others.

This tendency towards individual conception of all objects makes it very difficult
to compare the vocabularies of different dialects, it being, in many cases, uncertain
whether the idea is exactly the same in the various forms of speech. The great number
of different terms for closely-related ideas in the Kuki-Chin languages will appear from a
few instances. Thus, in Lushēi we find the following words for ' ant ' :—*fang-mhīr, dār-
chong-tual-a, mong-er, naochā-ṭhing-bám, chhim-tai-vang, ṭhui-op, khuang-ruang, rai-sheh
tai-vāng* and *tắh-ēk,* all probably denoting various kinds of ants. ' Basket ' is translated
*bám, ēm, ben-von, dắ-ron, ēm-pai, fong, rhai, kho, paiper, pip, thūl, reng-pui, reng-tē, tui-
choi-káng, vān-lai-fong, ba-bun-kho, bám-rāng, dān-rhai, pai-káng,* and *tlām-ēm.* There
are different words for the different kinds of deer : thus, Lushēi *sa-khi,* a barking deer ;
sa-zuk, a sambhar, etc., but no general word for deer. Even words such as brother and
sister are usually wanting. Thus, Lushēi *u-nu,* elder sister ; *nao-nu,* younger sister ;
chhang-bung, the sister next to one's self in age ; *far-nu,* a man's sister ; *lai-sán-nu,* a
woman's sister ; *pian-pui,* own sister, etc., but no word for ' sister ' generally. There are
different words for the various modes of coming or going, but no proper words denoting
the pure act of coming or going, and so forth.

It is a necessary consequence of this tendency towards specialisation that the Kuki-
Chin languages are rich in apparent synonyms, but its effect can also be traced in many
other characteristic features.

The words denoting relationship and parts of the body are the result of an abstrac-

Nouns of relationship, etc. tion. A father in the abstract, who is not the father of any
individual person, is an idea which requires a certain amount

of reflection; and such words are, accordingly, never used alone in the Kuki-Chin languages, but are always preceded by a possessive pronoun. A father cannot be imagined except as somebody's father, and a hand cannot be thought of except as belonging to someone. Thus, Thādo *kā pā*, my father; *nā nū*, thy mother; *ā khūt*, his hand. *Pă*, *nū*, and *khūt* are never used by themselves. In this way the idea is again specialised. The possessive pronoun is, of course, unnecessary when the noun is defined by means of a genitive. Thus, Lushēi *ā-pā kē* (not *ā-kē*), his father's foot. But even in such cases we find that the tendency towards specialisation has caused a possessive pronoun to be added to the governing noun. In this way we find combinations such as *kā-nū ā-khut*, my mother's her-hand, with which we may compare the German idiom *dem Vater sein Haus*, to the father his house, the house of the father.

The possessive pronoun of the third person occurs, of course, much more frequently than those of the first and second persons; and it can easily develop into becoming a real genitive prefix. Thus, the Norwegian word *sin*, his, is dialectically used as a genitive suffix, not only after words in the third person, but even after the personal pronoun of the first person. For instance we find not only *far sin*, the father his, the father's, but even *min sin*, my his, my. The same development may be observed in some Kuki-Chin languages. We find in Rāng-khōl *gē-mā ā-nāi*, my his-daughter, instead of *gē-mā gē-nāi*, my my-daughter, my daughter. The prefix *ā* may, next, be easily considered as an integral portion of the word, and in this way we must certainly account for many of the cases where words in the Kuki-Chin languages begin with *ā*. This prefix *ā* is often found in words where also Burmese would use a prefix *a*, and it is probable that the prefixes have been confounded in the Kuki-Chin languages. The question of the origin of the Burmese *a* is, however, still an open one, but the origin of the Kuki-Chin prefix *ā* from the possessive pronoun seems to be proved by the corresponding use of the possessive pronoun *ma* in Meithei; thus, *ma-khong*, his-foot; *ma-pham*, place; *ma-ning*, back; *ma-tam*, time; *ma-tik*, worthy, etc. Anāl, an Old Kuki dialect which has been largely influenced by Meithei, seems to use both prefixes in exactly the same way; thus, *ma-rŭp ma-pāng*, (my) friends (and) companions; *a-mĭ-nai*, a slave, etc. The prefix *ma* in Meithei seems to be identical with *mi*, which is often prefixed to nouns relating to parts of the human body in Empēo; thus, *mi-pā*, hand.[1]

It is a well-known fact that the Tibeto-Burman languages have not developed a proper verb. The words which perform the functions of verbs are, in other cases, used as nouns, and may, for all practical purposes, be considered as verbal nouns denoting an action. The so-called verbs are therefore also inflected like nouns. The various tenses are formed by adding postpositions, or are compounds, the last part of which has the meaning of finishing, beginning, etc. This substantival character of the verbs is very apparent in the Kuki-Chin languages.

The mere root, that is the theme of the verbal noun, is commonly used to denote present and past times; the future is usually formed by adding a postposition, which often also occurs after ordinary nouns with the meaning 'for,' 'in order to.' The verbal noun is combined with the ordinary case suffixes in order to form adverbial clauses. A postposition *ā*, which is usually added to nouns in the locative case, forms different kinds of

Gradual loss of meaning of the pronominal prefix.

The nature of the Kuki-Chin verb.

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[1] It must be borne in mind that the possessive pronoun of the third person is originally a demonstrative pronoun, and that the demonstrative pronouns in Tibeto-Burman languages to a great extent also occur as verbs substantive. The prefix *a* can therefore also be considered as a relative participle of the verb substantive.

participles, *e.g.*, Lushēi *shoi-ā*, saying, *lit.* in the act of saying. The verbal noun is often
used as a genitive, governed by another noun. Thus, Aimol *a-thi-nū*, his dying (-of)
back, *i.e.*, after he had died, compare the suffix *nŭi* which forms conjunctive participles
in Bârâ. The root alone is used as a relative participle; thus, Thādo *yām-ching-mi*,
sheep-tending-man, *i.e.*, a shepherd; Zahao *a-um-lai-a*, his-being-time-at, *i.e.*, when
he was. This relative participle is, practically, a verbal noun in the genitive governed
by the qualified noun. Sometimes even the plural suffixes are added to the verbs; thus,
Lushēi *puan ka-mhu-te*, cloth I-saw-plural-suffix, the clothes I saw; Rāngkhōl *tū-tē
ā-ōm-mā-hai*, any-one is-not-plural-suffix, no people are there, etc.

Verbs are treated like nouns. The verbs in the Kuki-Chin languages are, also in other
respects, subject to the same general rules as ordinary nouns.

The subject a possessive pronoun. The verbs are, as a rule, never conceived in the abstract, but are always put in relation
to some noun as their subject. This is effected in the same
way as with ordinary nouns, by prefixing the possessive pro-
nouns, so that the expression 'my going' is used instead of 'I go.' Thus Lushēi *kei-mā
ka-nī*, my my-being, I am; *nang-mā i-nī*, thy thy-being, thou art; *a-mā a-nī*, his his-being,
he is. This peculiarity is very characteristic of the true Kuki-Chin languages. It is
unknown in Meithei and a few dialects which have been much influenced by that language,
such as Anāl, Hiroi-Lamgang, and Pūrūm, and it seems also not to be used in Khami.
There are, however, in these dialects also some traces of the same peculiarity, and it seems
probable that it has once prevailed over a wider area than it does at the present time.

Mr. Houghton states that the possessive pronouns are used in the same way in Gyā-
Analogies in other languages. rang and some of the Circassian languages, and we also find
analogous facts in some Nāgā dialects. Thus, the possessive
pronouns are used to denote the subject in Namsangiā Nāgā before the potential form
of the verb; for instance, *i-tā-thienang*, my-able-being-putting, I can put.

We have seen that the possessive pronoun may be omitted before ordinary nouns
Loose use of the possessive pronoun when used as a subject. when qualified by means of a prefixed genitive. The same is
the case with regard to verbs, when the subject is otherwise
indicated.

We also find that the possessive pronoun of the third person is occasionally substi-
The pronominal prefix *a* with verbs. tuted for those of the first and second persons, exactly as in
the case of nouns. Thus, Rāngkhōl *nāng ā-ōm-tā*, thou wast,
lit. thy his-being-finishing; *gē tinā ā-fē-tā*, I have gone, *lit.* my formerly his-going-
finishing. This use of the possessive pronoun *ā* in all persons is especially frequent in
Anāl, and this dialect has, consequently, given up the regular use of the possessive pro-
nouns before verbs.

A prefix *ā* is generally used before adjectives in the Kuki-Chin languages, and there
Adjectives are formally verbs. can be no doubt that it is originally, in most cases, the
possessive pronoun of the third person. The adjectives are
formally verbs, and may, like other verbs, be used to indicate the predicate, or like rela-
tive participles, to qualify a noun. There is, for instance, no formal difference between
Kolrēn *a-lāk*, far, and *a-om*, being, in *a-mā ram-ā a-om mi khat*, that country-in being
man one. The prefix *a* is exactly the same in both cases. A noun qualified by an
adjective can only be in the third person, and the adjective is, accordingly, in such cases
always preceded by the possessive pronoun of the third person.

On the other hand, when adjectives perform the functions of real verbs they are usually preceded by the possessive pronouns indicating the person of the subject. Thus, Lushēi *kei-mā ka-shāng-loh,* my my-tall-being-not, I am not tall; Siyin *nang sāng kē-mā ka-tha-tak-zau-hi,* thee than I I-strong-more-am, I am stronger than thou.

We have thus seen how the tendency to specialise and individualise has caused the use of pronominal prefixes before nouns, verbs, and adjectives. *Generic prefixes with numerals.* The same tendency may also be adduced to explain the use of generic prefixes with numerals. The numerals are, in this way, restricted in their sphere so as to apply to some special kind of objects. The generic prefixes are, however, not peculiar to the Kuki-Chin languages, and we need not here enter into the question about their use. Suffice it to note that these generic particles are prefixes as in Bodo, Mikir, Ēmpēo, etc., and not suffixes as in Burmese. In Lai the noun itself, or some part of it, is sometimes used as a generic prefix; thus *rang rang-kat,* horse horse-one, one horse; *sī-zá zá-kat,* one cat. But in most cases these prefixes have apparently now lost their proper meaning. The materials collected for the Linguistic Survey are not, however, sufficient for deciding whether generic prefixes are used in all Kuki-Chin dialects.

The negative verb is, with very few exceptions, formed by suffixing a negative particle. In Chinbōk and some dialects of Khyang we find a *Negative verbs.* negative prefix as in Burmese. The most usual negative particles have already been mentioned, and need not be repeated here. The negative *lo,* which is used in Thādo, Paitē, Lushēi, Zahao, Lai, Banjōgī, Pānkhū, and Mhār, is identical with the *loi* of Meithei and Rāngkhōl, and the *lai* of Langrong. It seems to correspond to the Burmese verb *lo,* to need, to want, to be destitute of. The initial *l* is perhaps derived from the negative prefix *n,* and the final *o* or *ai* a verb substantive. The negative *māk* in the Old Kuki dialects may, in the same way, correspond to Lushēi *māk,* to give up. It is, however, more probable that *māk* is a compound, consisting of the negative prefix *ma* and a verb substantive. Compare Balti *uk* in *zir-uk,* I say; *argos-uk,* it is necessary, etc. On the whole it may safely be assumed that the negative suffixes in the Kuki-Chin languages contain a negative *prefix* which is not, however, prefixed to the principal verb but to the old copula which is added as an assertive suffix. The negative verb would, accordingly, be a compound. The negative particle is usually inserted between the root and the tense suffixes, a fact which well agrees with the supposition of its being a verb forming a compound.

The negative particle *ni* in Pūrūm is sometimes used as a verb, meaning 'is wanting,' 'is not'; thus, *lai-mā ni-yau-wē,* a-little is-not-there, it is not enough. *Ka-thā-ka-mā,* good-not, bad, in Hiroi-Lamgāng, where the prefix *ka* is added to the negative *mā,* seems also to point to the conclusion that the negative verb is a compound.

We may, finally, note that there is sometimes a reduplication of the principal verb before the negative; thus Kolrēn *na-pē-pēk-mao-yai,* did not *Reduplication of principal verb before negative.* give. Similarly, in Mikir, where the negative particle is *ē,* the first consonant of the principal verb is invariably repeated before it. In Khyang, as in Burmese, the ordinary tense suffixes are often dispensed with in the negative form. There does not seem to be anything corresponding in other Kuki-Chin languages.

MANIPURĪ OR MEITHEI.

Meithei, the chief language of Manipur, differs from the other Kuki-Chin languages in so many points that it must be classed as a separate sub-group. It has been returned as the language of 240,637 individuals. It has largely influenced the dialects of other tribes spoken in the Manipur State. The short vocabularies in Andro, Sengmai, and Chairel which have been subjoined, will illustrate this fact.

The valley of Manipur is inhabited by a people who call themselves Meithei. The Bengalis call them Moglai, the Thādos Mei-lei, and the Assamese Mēklē, or Mēkhalī. The name Meithei is generally written Maihtai in Assam. The people are known to the Burmese as Pōṇṇās, that is Brahmins, and Kathēs, the latter name comprising the low caste Manipuris.

According to their own traditions, the Mayarāng tribe has come from the South, the Khūmals from the East, and the Meitheis proper and the Luyāngs from the North-West. The surrounding hill tribes assert that they are the progenitors of the Manipurī race. McCulloch mentions the curious facts, that one of their ceremonies, denominated Phumban-ka-bā, or 'ascending of the throne,' is performed in Naga dress, and that the original residence of the Meithei chiefs is made in the Naga fashion. It is, he says, still kept up though the chief does not reside in it any more. The following account of the Manipurīs is reprinted from Mr. Gait's Assamese Census Report :—

'The true Manipuris, who now claim to be Kshattriyas, are divided into four tribes,—Khūmal, Luyāng, Ningthaujā (Meithei), and Mayarāng.[1] Each tribe contains numerous exogamous *phoids* or family groups, the names of which are generally indicative of the occupation of the founder, or some nickname which was applied to him. The earliest mention of the Manipuris is contained in the chronicles of the Pong Shāns, in which it is said that Samlong, a brother of the Pong king, descended into the valley about 777 A.D. on his return from Tipperah, but found the Manipuris so poor that he exacted little or no tribute from them. Their history for the next 1,000 years appears to have been sufficiently uneventful. Their power and prosperity steadily increased up to the middle of the eighteenth century, when we find the Raja invading Burmese territory. He was, however, eventually defeated, and shortly afterwards the Burmese turned the tables on him and invaded Manipur. The history of the subsequent years is one of constant internal feuds, due to disputes about the succession, which usually ended in Burmese intervention. On the conclusion of the Burmese war, the independence of the State was declared, and since that time Manipur has been under the protection of the British Government.

'The Manipuris are strict Hindus of the Vaishnava sect. They eat fish, but will not touch flesh, and profess to be very particular in their social and religious observances, and especially in adorning their foreheads with the *tilak* . . . . Their chief festivals are the Rāsh and Gosthabihār, when they commemorate Krishna's sports with the milkmaids and the time he passed amongst the cowherds. About the middle of the eighteenth century, the Brāhmans professed to have discovered that the Raja and his subjects were descended from Arjun, the hero of the Mahābhārata, by a Nāgā woman, and that they were consequently Kshattriyas of the Lunar race. On this, the ruling prince, Gharib Nawāz, embraced Hinduism, and after a great ceremony of purification, was invested with the sacred thread. Many of his subjects apostasised with him, and they, as well as all later converts, were also allowed to describe themselves as Kshattriyas. They have their own Brāhmans, who are said to be the descendants of the Brāhmans who originally immigrated, by Manipuri women.

'There are some Sūdra Manipuris, who, it is supposed, are the descendants of immigrants who married Manipuri wives. There is also a degraded class called Kālācheiya or Bishnupuri, which consists of the descendants of Doms and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali.

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[1] I am indebted to Mr. T. C. Hodson for several valuable notes about the various tribes in Manipur. He writes, ' Meithei seems to me to be the name of the confederacy of the Angams, Kumals, Luangs, Ningthajas, Moirangs, Chengleis, and Khabanambas. There are even now seven *saleis* or clans, of which the chief is the Ningthaja or Royal clan. My investigations lead me to believe that there were originally at least ten, perhaps more. These *saleis* are theoretically exogamous, and of course their minor divisions are exogamous also.'

'Although the Manipuris now call themselves Hindus, they still retain much of their old animistic worship, and McCulloch says that they have " above three hundred deities who are still propitiated by sacrifices of things abhorrent to real Hindus." The Manipuris are addicted to snake worship, and every man has hanging in his house a small basket, which is supposed to contain his house-hold deity. The priests and priestesses, who perform these ceremonies, are called *Maibas* and *Maibis*. They practise exorcism in a way similar to that which has already been described in connection with other tribes. Any one who claims to have had a call may become a Maiba.

'The Manipuri Musalmans are said to be the descendants of persons who took Musalman wives before Hinduism became the State religion. They are supposed to have been more numerous before the Burmese invasions. [According to Mr. Hodson, they claim to be descended from Muhammadan prisoners taken by the Manipuris in their raids on Cachar, and they are, from time to time, reinforced by immigrants from Cachar.]

'Wives are purchased ; they are really the slaves of their husbands, and are occasionally sold by them when in debt. Chastity before marriage is not insisted on. Widow re-marriage is permitted, and so also divorce ; but if a man puts away his wife without a fault, she has theoretically a right to take all his property, except his drinking pot and the cloth round his loins.'

During the Burmese invasions and the internal troubles which preceded the advent of the British, many Manipuris settled in Cachar and Sylhet. They are found in the south of the Cachar Plains, and many of them are also settled in Hill Tipperah where the language is also called Mēkhalī. In Dacca they call themselves Mai-tai or Mi-tāi, and there are also a few immigrants from Manipur in Mymensingh and in Sibsagar. The numbers of speakers are returned as follows :—

Manipur State	150,000
Cachar Plains	42,077
Sylhet	30,000
Hill Tipperah	18,000
Dacca	250
Mymensingh	200
Sibsagar	110
TOTAL	240,637
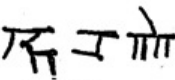
Manipurī is, to some extent, a literary language. Mr. Damant gives the following account of the literature :—

'The most important MS. is called the "Tākhelgnamba," and contains an account of the wars between Pamhaiba, *alias* Garib-Namaz, [Gharīb-nawāz] king of Manipur and the Rājā of Tiparah. The copy in my possession contains 45 leaves written on both sides. The next in importance is the "Samsokgnamba," which is a history of the war between Charairongbā and his son Pamhaiba of Manipur and the kings of Burma and Sumjok. It contains 36 leaves. The "Lānglol," a short MS. of ten leaves only, is a treatise on morals, intermixed with proverbs and maxims, and would probably be interesting as throwing light on the customs of the Manipuris before their conversion to Hinduism. The only other MSS. of which I have been able to obtain information, are the "Meiyāng-gnamba," an account of the wars between Manipur and Kachār, and the "Salkau," a treatise on cattle and the respect to be shown them. The above seem to comprise the whole literature of Manipur; but it is just possible that further search may reveal one or two other works.[1] The MSS. are all written on a coarse, but very durable, kind of paper, with pens made of bamboo; paper blackened with charcoal on which they write with a soapstone pencil is also used. The character has now been almost entirely superseded by Bengali, and indeed but few of the Manipuris can read it. A national chronicle is, however, still kept in the old character by the guild of priests, "maibees" as they are called, in which every event of importance occurring in the country is regularly recorded.'

Mr. Damant is of opinion that the old Manipurī alphabet was introduced from Bengal in the reign of Charairongba, who flourished about 1700 A.D. There are no traces of the existence of writing in Manipur before that time. According to Mr. Hodson, local tradition declares that the art of writing was acquired from the Chinese, who came to Manipur about 1540 A.D. I reproduce, after Mr. Damant, a table showing the signs occurring in the old alphabet.

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[1] Mr. T. C. Hodson mentions the Ning-thau-vol, or history of the kings of Manipur, in which the first touch of history is dated 1432 ; the epic of Khamba ; Numit-kāppa, the tale of the man who shot the Sun, and several other ballads.

ka	kha	ga	gha	nga
cha	chha	ja	jha	ña
ṭa	ṭha	ḍc	ḍha	ṇa
ta	tha	da	dha	na
pa	pha	ba	bha	ma
a	ya	ra	la	wa or u
śa	sa	sha	ha	ksha
kā	kī	ki	ke	ku
kū	koi	kai	kau	kao
kang	ko	kāng	kīng	king
keng	kung	kŭng	kong	kang
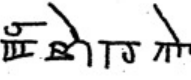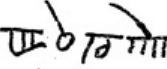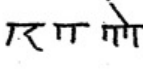
ilpā   ī   ū-pā   ŭ

ōlpā   aurāipā   ae

wōi-pa   yae-pā   wā

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I am indebted to the Rev. William Pettigrew for a translation of the parable of the Prodigal Son in Manipurī. This translation has been transliterated into the ancient character by Pandit Sārang Ōjhā, and both texts are printed below. It will be seen that there is a slight difference between the two, Sārang Ōjhā often marking a vowel as long where Mr. Pettigrew gives the short sound. I have in the transliterated text chiefly followed Mr. Pettigrew. Additions made by Sārang Ōjhā are given within brackets. As far as I have been able to do so I have corrected the inconsistencies of the original. The

third specimen comes from Hill Tipperah, and is of comparatively small value.   The second
one, which has been prepared by Babu Bisharup Singh, has been taken down in Manipur,
and is an excellent specimen.   The list of standard words and phrases is also due to Babu
Bisharup Singh, but I have added a few forms from two other lists, one from Dacca, and
one from Hill Tipperah.   All these texts, as also two other translations of the parable,
exhibit essentially the same language.   The remarks on Manipuri grammar which
follow are almost entirely based on the specimens.   Mr. Primrose's Manual is too short
for getting a clear idea of this form of speech, and it is desirable that some one should
undertake to give a fuller description of the language.   Mr. Damant states that the old
manuscripts are unintelligible to most Manipuris.   They are apparently written in
verses, but the short specimen printed by Mr. Damant is not sufficient for a com-
parison.   It contains the forms of the future and the imperative usual in modern
Manipurī, and the relative participle is formed in the same way.   Many of the words
are the same as in the modern language.   But I have not been able to analyse the text
properly, and an annotated edition of a greater part of some old manuscript, if possible
with an interlinear translation, would certainly be a most useful undertaking.

Pronunciation.—*K*, *t*, *p*, and *ch* are, in the old manuscripts, generally written
instead of *g*, *d*, *b*, and *j*, respectively, and the same is also often the case in modern writing.
There are also in other respects several inconsistencies, and it is often very difficult to see
which pronunciation is meant.   Thus we very often find long and short vowels used
promiscuously.   Final vowels of monosyllabic words are probably long; thus, *mī*, man;
mā, he; *pā*, father.   But a long vowel is apparently shortened in most cases where a new
syllable is added.   Thus, *mā*, he, but *ma-khoi*, they; *yāmā*, elder brother, but *ma-yāma-dā*,
his-elder-brother-to; *a-mā*, one, but *a-ma-nā*, one by.   There are, however, many exceptions
to this rule, especially in the two first specimens.   And in the short text from an old
manuscript printed by Mr. Damant there is no trace of such a change.   A short *a* is
apparently often written to denote the indistinct vowel sound between concurring conso-
nants.   Thus we find *pi-da-rē*, gave not; *woi-d-rē*, am not, etc., where *da* or *d* is the
negative particle.   *U* is apparently also used in the same way, for we find the same
suffix written *dunā*, *danā*, and *tnā*, *d* and *t* being interchangeable.   Thus, *hāi-du-nā*
and *hāi-da-nā*, saying; *khai-t-nā*, dividing.   The last form, *khai-t-nā*, has been taken
from a translation of the parable of the Prodigal Son which has not been printed.   This
vowel sound seems to be dropped before another vowel.   Thus we find *sāora-dunā*,
getting angry; but *tau-rē*, did, where *rē* apparently is *ra* + the suffix *ē*.   The vowel *u*
is perhaps, in some words at least, pronounced as *ü*.   We may infer this from the form
yim occurring as a doublet of *yum*, a house.

The writing of the diphthongs is more consistent, but there is also here some un-
certainty.   Thus, we find the word for 'tongue' written *lai* and *lei*.   The first component,
a or *e*, is stated to be short.   Where the *a* is long, we find this diphthong written *āi*;
thus, *hāi*, say.   The last component of *ai* is often written as *e* in the old manuscripts, and
the sound is probably more open than *i*, like the last portion of the sound of the *i* in
English 'high.'   The same remark holds good with regard to *oi*, which often occurs as *oe*.
Initial *oi* is interchangeable with *woi*; thus, *oi* and *woi*, to be.   The latter form is prob-
ably the correct one, there being no proper sign for *w*, that for *u* being used to supply
its place.

The consonants *b* and *p ; d* and *t ; g* and *k ; r* and *l* seem to be interchangeable in such a way that the soft consonants are used after a vowel, the hard ones after a conso-nant, *r* being considered as the soft doublet of *l.* After *m, n,* and *ng,* we usually find *b, d,* and *g,* but *l* and not *r.* Thus, *pha-bā,* good; *a-wāng-bā,* high; but *a-rāp-pā,* far: *ma-pā-dā,* his-father-to; *yum-dā,* the-house-in; *ngon-dā,* to; *māng-dā,* before; but *lau-buk-tā,* fields-to: *ai-gi,* my; *phang-ga-da-bā,* which shall be received; *kēn-gē,* with a view to fall; but *ok-ki,* the swine's (food); *na-hāk-ki,* thy: *tau-rē,* did; *ma-ran,* his property; but *lan,* property; *māng-lē,* was lost; *them-jil-lē,* entreated. *Ch* and *j* are probably interchanged in the same way, but there are no certain instances in the speci-mens. In the old manuscripts the hard consonants are generally written instead of the soft ones, and this practice accounts for most of the exceptions to the rule which occur in the specimens. *B, d, g,* and *r* never occur as finals. The rule regarding the use of these consonants is, therefore, the same as in Burmese, where, however, the sound *r* does not exist, there being accordingly nothing corresponding to the interchange between *r* and *l.* The other groups, *b* and *p ; g* and *k ; d* and *t,* seem to represent the sounds which are phonetically called *hard lenes.*

L is also often interchangeable with *n;* thus, *sā-gol* and *sā-gon,* horse; *khol* and *khong,* sound; *hal* and *han,* to cause, etc.

Consonants are often doubled; thus, *yāmma* and *yāma,* elder brother; *phammo,* sit; *wāngngi,* is tall; *ningngē,* wished, etc. *Ngng* is perhaps an assimilation of *ng-l.* Compare *tāng-ngam-bā* and *tāng-lam-bā,* dearth; *chang-ngoi,* probably for *chang-loi,* will not enter, etc. In *phatta-bā,* bad, from *a-pha-bā,* good, the two *t*s are perhaps derived from con-traction. Compare *phat-loi,* bad.

The word *lāk,* to come, also occurs as *la,* with the final consonant dropped.

The consonants *gh, chh, jh, ñ;* all the cerebrals; *dh, bh, v, ś, sh,* and *khya,* are ap-parently foreign to the language. *Ś* is written in *īśai,* song, but seems only to denote *s.* In *sanā,* gold, the *s* is, in the list of words received from Dacca, said to be pronounced like a double *s.*

There are said to be at least two different tones in Manipurī, but I have not seen any description of them.

Articles.—There are no articles. The numeral *a-mā,* one, supplies the place of an indefinite article, while definiteness is denoted by means of demonstrative pronouns and relative participles.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *i-pā,* my father; *ma-ttu,* his wife; *ma-khut,* his hand, etc. The reduplicated noun *pā-bā,* father, is, however, used alone in the first specimen. Thus, *pā-bā,* O father. In the same way we also find *angāng,* O child.

Gender.—There is apparently only the natural gender, inanimate nouns being neuter. Different words are generally used in order to distinguish the gender of human beings. Thus, *ma-pā,* his father; *ma-mā,* his mother: *ma-wā,* her husband; *ma-tu,* his wife: *ni-pā,* a man; *nu-pi,* a woman. The words *ni-pā* and *nu-pi* are also added to other words in order to distinguish their gender; thus, *ma-chā ni-pā* and *ni-pā ma-chā,* his son; *ma-chā nu-pi* and *nu-pi ma-chā,* his daughter. In the case of animals we find the suffixes *lā-bā,* male, and *a-mom,* female; thus, *sa-gol lā-bā,* a horse; *sa-gol a-mom,* a mare. In words such as *san-bi,* cow, a feminine suffix *bi* or *pi* is used.

E

Number.—The suffix of the plural, in the case of human beings, is *sing* or *sīng* ; thus, *ma-nāi-sing*, his servants ; *ma-chā nu-pi sing*, daughters. *Sing* is said to be used to denote the definite plural. Other words added in order to convey the idea of plurality are *pum-na-mak*, all ; *ma-yām*, a multitude ; *khi-pik*, every, etc. Thus, *sa-gol pum-na-mak*, horses ; *ōk ma-yām*, pigs, etc.

Case.—No suffix is necessary for the Nominative. Thus, *mi a-ma-gi ma-chā ni-pā a-ni lai-ram-mi*, man one-of-his-sons two were. Sometimes *di* is added, apparently in order to denote definiteness. Thus, *sa-gol a-ngau-ba-gi sā-ban-di yumung-dā lai*, horse white of the-saddle house-in is. The suffix of the agent, which is generally added to the subject of a transitive verb, is *nā* ; thus, *ma-pā-nā ma-khoi a-ni-gi damak lan-thum yēl-lē*, his father them two-of sake-for property divided. In the first specimen we also find *nā* added to the subject of an intransitive verb ; thus, *ma-chā a-hal a-du-nā lai-buk-tā lai-ram-mi*, his son old that fields-in was. The suffix *nā* is here out of place.

The Accusative is often formed without any suffix ; thus, *kāng-khol a-du-su a-hing mā-nā lau-ra-gā nung-thin ma-yāma-dā pi*, curtain that-also at-night he taking, at-day his-elder-brother-to gave. The suffix *bu*, concerning, is sometimes added in order to denote the object ; thus *na-hāk-ki yāthang-bu hīk-thok-tē*, thy command (I) disobeyed-not. The form *ai-bu* in *na-hāk-ki na-chā-ni hāi-bā ai-bu ma-tik woi-d-rē*, thy thy-son-am to-say me-to fitness is-not, means 'to me,' 'concerning me.' Compare *swarga-bu māi on-thok-tu-nā*, heaven-from face turning-away.

The suffix of the Genitive is *gi*, and the governed word precedes the governing one. A possessive pronoun is often prefixed to the governing noun. Thus, *na-pā-gi yum*, thy father's house ; *ma-du-gi ma-man*, that-of its-price, the price of that. The suffix *gi* is sometimes dropped ; thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hāi-da-nā*, his-elder-brother's cattle its-mouth-by done-is saying, saying that it had been done by the mouth of the cattle of his elder brother ; *ma-sā khāi-bok a-mā*, body-of half one.

Other relations are indicated by means of postpositions. *Dā* means 'in,' 'at,' 'to' ; thus, *lau-buk-tā*, in the fields, to the fields ; *ma-du-dā*, that-in, then. *Ngon* is usually prefixed to *dā* in the sense of 'to' when added to personal pronouns and the word *mi*, man ; thus, *mā-ngon-dā*, him to. The postposition *gi*, which we have found to be the suffix of the genitive, is often added to *dā*, and *da-gi* means 'from.' Thus, *kuhā-da-gi*, from the well ; *a-ni-da-gi hēnnā pha-bā*, two-among-from more good, better. *Budi* seems to be used in the same sense in *ma-gi ma-chan-bu-di ma-nāo-nā hēnnā wāng-i*, him-of his-sister-concerning-from his-brother exceeding high-is, his brother is taller than his sister. Note the suffix of the agent in *ma-nāo-nā*, his brother. *Damak*, for the sake of, is a substantive, and the genitive suffix *gi* is added to the preceding noun ; thus, *mā-gi damak*, his sake-for. *Gā* means 'with' ; thus, *i-pāng-gā*, my-companions with. *Loi-na-nā*, together, is often added to *gā*. *Māng-dā*, in the front of, before, is originally a substantive. The same is the case with *tung-dā*, back at, behind ; *nung-dā*, interior-in interior-to, in, into ; and numerous other postpositions. The governed noun is put in the genitive ; thus, *ma-bungāni-gi ma-rak-tā*, both among, in the middle of those two. *Nā* is the usual postposition denoting the agent. It also means 'with,' 'by means of' ; thus *lām-bā-nā*, hunger-with ; *thauri-nā*, ropes-with.

Adjectives.—Almost all adjectives are in form relative participles ending in *bā* or *nā*. The suffix *bā* is occasionally changed to *bi* in the feminine An *a* is often prefixed

apparently without altering the meaning; thus, *a-pha-bā* and *pha-bā*, good. A few adjectives seem to be formed without the suffix *bā*; thus, *higōk*, blue; *nāpū*, yellow; *apisak*, small; *ahal*, old; *na-hā*, young, etc. When an adjective is used as a verb it takes the common verbal suffixes; thus, *wāng-i*, he is tall. The position of the adjective is apparently free. They sometimes precede and sometimes follow the noun they qualify. The suffix of comparison is *da-gi*, from, and *hēn-nā*, excelling, is prefixed to the adjective. Thus *a-ni-da-gi hēn-nā pha-bā*, two-among-from more good, better; *a-khwāi-da-gi hēn-nā wāng-bā*, all-among-from more high, highest. Instead of *hēn-nā* we also find *yām-nā*, much; thus, *ma-hāk-ki ma-chan-da-gi ma-hāk-ki ma-yām-ba-nā yām-nā wāng-i*, him-of his-sister-than him-of his brother more tall, his brother is taller than his sister. The *nā* in *hēn-nā* and *yām-nā* is probably identical with the postposition *nā*, with. It seems to denote time, place, and manner; thus, *thāp-nā*, at a distance; *na-nāi a-ma-gum-nā tham-bī-yu*, thy-servant one-as make(-me); *thu-nā*, quickly; *nung-ngāi-nā*, in happiness.

Numerals.—The numerals are given in the list of words. The initial *a* in the three first numerals is a prefix the meaning of which is uncertain. It is dropped in *ni-pān*, two-from-ten, eight; *mā-pan*, one-from-ten, nine, etc. Compare Tableng *pan*, ten. The higher numbers are reckoned by scores. Thus, *kul*, twenty; *kun-thrā*, that is *kul-tarā*, twenty-ten, thirty. The word *phu* seems to mean 'score'; thus, *ni-phu*, two scores, forty. It will be seen that the lower numeral follows the higher one when it is added to it, but precedes *kul*, *phu*, twenty, when there is a multiplication; thus, *hūm-phu-ta-rā*, three times twenty and ten, seventy. The same principle prevails in Singphō. The forms for 'one,' 'four,' 'five,' and 'hundred,' are also practically identical with those occurring in that language; thus Manipurī *a-mā*, Singphō *ai-mā*, one; Manipurī *ma-ri*, Singphō *ma-li*, four; Manipurī and Singphō *ma-ngā*, five; Manipurī *chā-mā*, Singphō *la-chā*, hundred. *Chā-mā*, hundred-one, shows that the multiplier is suffixed to the numeral *chā*, hundred. The same is the case with *lising*, thousand; thus, *lising a-ni chā ma-ri*, two thousand four hundred. The numeral *yāng-khei*, fifty, is formed in a different way from the other higher numerals, and I am unable to analyse it.

There are apparently no generic prefixes. The word *dang* is sometimes added to the numeral, but I cannot ascertain the meaning of it. Thus, *ha-mēng ma-chā a-ma-dang*, goat young one, a kid; *rūpā ma-ri-dang*, four rupees. It is perhaps an indefinite particle; compare *khara* and *khara-dang*, some, a few, and Kachin (Bhamo district) *mam dang ma-sum dang rai-nga-ai*, rice baskets three about may-be, there may be about three baskets of rice.

The numerals follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

ai, i-hāk, I.	*nang, na-hāk*, thou.	*mā, ma-hāk*, he, she, it.
ai-gi, i, my.	*nang-gi, na*, thy.	*mā-gi, ma*, his, her, its.

Plural,—

ai-khoi, we.	*na-khoi*, you.	*ma-khoi*, they.
ai-khoi-gi, our.	*na-khoi-gi*, your.	*ma-khoi-gi*, their.

The forms *i-hāk*, *na-hāk*, and *ma-hāk* are used in a honorific sense. Special terms may be used in addressing the Rāja, etc. The ordinary case suffixes are added to the

personal pronouns. *Ngon-dā* is used instead of *dā*, to. Thus, *na-hāk-ki*, thy; *ai-ngon-dā*, me-to, etc. The short forms *i*, *na*, and *ma* are the possessive pronouns; thus, *i-pā*, my father; *na-pā-gi yum-dā*, thy-father's house-in. They are often preceded by the genitive of the personal pronoun; thus, *nang-gi na-ming*, thee-of thy-name, thy name; *mā-gi ma-chan*, him-of his-sister, his sister. Sometimes the genitive is used alone; thus *ma-hāk-ki laū-buk-tā*, his fields-to. The pronoun *mā* has apparently a very wide use in the formation of substantives. Thus we find *ma-pham*, place; *ma-tam*, time; *ma-yām*, multitude. It seems to give a more definite sense to the word and occurs in phrases such as *ma-tam a-du-dā*, time that-at.

Demonstrative pronouns.— *A-si* and *ma-si*, this; *a-du* and *ma-du*, that. The plural is formed by adding *sing*.

There are no *Relative pronouns*. The relative participle ending in *bā* is used instead. Thus, *lai-pāk a-du-dā lai-bā mi ama-bu tin-na-ru-rē*, country that-in living man one (he) joined; *iroi a-du ma-kok thang-bā ma-sā khāi-bok a-mā*, buffalo that its-head towards-being body half one, the part of the body of the buffalo which was towards the head. The pronoun *a-du*, that, is usually added as a kind of correlative. Thus, *ai-gi lai-ri-bā pum-na-mak a-du*, mine being all that, all that I have.

The *Interrogative pronouns* are *kanā* or *kanā-no*, who? *karī*, what? *kari-gi-no* and *kari-na-no*, why? *kayā*, how many? etc. *Kari-na-no*, why? is often used where we would say 'because.'

Indefinite pronouns.—*Khara* and *khara-dang*, some; *kanā-gumbā*, whom like, somebody; *karī-gumbā*, what like, something; *kanā ama-ta*, no one, etc.

Verbs.—Verbs are not inflected in person and number. In one instance the possessive pronoun precedes the verb. Thus, *mā ma-to-matā ma-chāi*, he alone his-eating(-took-place), he alone ate.

There is often no difference between the present and past times. The root alone seems occasionally to be used to denote both; thus, *nang oi*, thou art; *ma-yāma-dā pi*, his-elder-brother-to (he) gave. But generally one of the suffixes *i*, *ī*, *ē*, *ni*, *li*, *lī*, and *lē* are added. *I* or *ī* is the common assertive suffix and is used both in the present and in the past; thus, *chā-i*, he eats; *ai-nā phū-i*, I strike; *pok-i*, were borne; *hang-i*, he asked; *chup-ī*, he kissed. The suffix *ē* is commonly used to denote the past; thus, *nīng-ē*, he wished; *lāk-ē*, he came, he has come. The suffixes *ni*, *li*, *lī*, and *lē* are perhaps compound forms, consisting of *la* and the suffixes *i* and *ē*. The meaning of *la* cannot be ascertained. Thus, *ai-gi-ni*, it is mine; *ai chat-li*, I go; *phang-lī*, they are receiving; *sī-gā-dau-rī*, I am dying; *san sel-lī*, cattle he-is-grazing; *chat-lī*, he went; *woi-d-rē*, I have not yet become; *ai-nā phū-rē*, I struck, I have struck; *ai chat-lē*, I went, I have gone. Mr. Primrose mentions several other suffixes such as *khī*, *khī-ē*, *khi-ri*, *khrē*, *lui*, *luē*, *lu-rē*, *la-ri*, *la-rē*, *lammi*, *lammē*, *lam-li* and *lam-lē*. It will be seen that all of them contain some of the suffixes mentioned in the foregoing, preceded by some new element. The prefixed syllables are *kha* or *khi*, *lu*, *la*, and *lam*. All these forms are compound verbs, but they may be dealt with in this place because we are unable to see the exact meaning of the modifying additions. *Kha*, *khi*, is said to have reference to something immediate; thus, *hao-khi-bā*, away, from *hao-bā*, to start; *kēm-khi-bā*, fallen off, from *kēm*, to fall; *si-kha-rē*, or *si-khrē*, died, etc. *Khrē* has often the meaning of completed action; thus, *tau-khrē*, I have done. *Lu* apparently refers the action to the past time or to a distant place; thus, *tin-na-ru-rē*, went and joined; *sī-ru-ra-bā-da-gī*, after his having died. The suffix *la* seems to refer to the past time. It

occurs, in the form *ra*, in the instance just quoted. *Lam* occurs as a noun meaning 'way,' 'manner,' etc. We find it as a verbal suffix in forms such as *ai-nā phū-ram-lē*, I had struck; *ai lai-rammi*, I was (Imperfect), etc.

In interrogative sentences a form ending in *ba-gē* is often used; thus, *nang-gi na-ming kari kau-ba-gē*, thee-of thy name what called-is? *sa-gol a-si chahi ka-yā sū-ra-ba-gē*, horse this years how-much amount? how old is this horse? etc. Compare future.

A kind of *Present definite* is effected by combining the participle in *da-nā* with some verb meaning 'to be'; thus, *tong-da-nā lai*, riding he is, he is riding. But we also find forms such as *ai-nā phū-rī*, I am striking; *ai-nā phū-ram-li*, I was striking.

The suffix of the *Future* is *ga*, probably identical with the postposition *gā*, with. The suffix *ē*, or a word *ni*, probably meaning 'to be,' is generally added. Thus, *ai oi-ga-ni*, I shall be; *hāi-ru-khī-gē*, I will go and say; *ma-puk thal-han-gē hāi-du-nā nīng-ē*, his-belly (he) will-fill saying (he) wished, he wished to fill his belly. The last instance shows how this form is used as an infinitive of purpose. Still more is this the case in sentences such as *ai-nā kēn-gē kēn-dē-dā*, I fall-will fell-not, I did not fall in order to fall, it was not my intention to fall; *sī-gā-dau-rī*, I am dying, *lit.* die-will-prepare.

The suffixes of the *Imperative* are *u* and *lu*. Thus, *pūl-u*, bind; *pī-yu* and *pī-bī-yu*, give; *chat-lu*, go; *so-kat-lu*, draw. In the third person *sanu* is added; thus, *chat-sanu*, let him go. This form is a compound, the latter part being the imperative of *san-bā* or *sal-bā*, to let, to allow. The suffix of the imperative of the first person plural is *si*; thus, *chā-ra-si*, let us eat; *khal-la-si*, let us use.

The suffix of the negative imperative is *ga-nu*; thus, *kak-that-pi-ga-nu*, don't cut; *chat-ka-nu*, don't go; *chat-ka-nu-si*, don't let us go; *tau-bi-ra-ga-nu*, please don't do so.

The suffix *bā* or *pā* is used to form *Infinitives*. The real meaning of this suffix seems to be somewhat the same as that of the Tibetan *pa* or *ba*. It is used to form the relative participle and is also added in order to form verbal nouns. Thus, *na-hāk-ki na-chā-ni hāi-bā ai-bu ma-tik woi-drē*, thee-of thy-son-am to say me-concerning fitness is-not, it is not proper to call me thy son; *ai-nā phū-bā ngammi*, I can strike; *oi-bā yāi*, I may be; *isai-sak-pā*, song-singing. The suffix *bā* is often preceded by *na-na*, and this form is used as an infinitive of purpose; thus, *ōk ma-yām sēn-na-na-bā*, swine herd tending for, in order to tend pigs. The infinitive of purpose may also be expressed by means of the future; see above.

Postpositions are often added to the verbal noun in *bā*, and in this way adverbial clauses are formed. Thus, *ma-chin-ma-nāo lan yēn-na-ba-dā*, elder-brother-younger-brother property dividing-in, when the brothers divided the property; *nu-mit ma-ngā ta-rūk-ni lai-ra-ba-dā*, days five six having-been-in, when some days had passed; *māng-lu-ra-ba-da-gi*, lost-having-been-after, after he had been lost; *ma-chā pok-la-ba-di*, if young ones were born; *sit-pa-gi*, blowing-from, while it blows; *chat-ka-da-ba-gi thau-rang tau-ri*, going-future-of preparation make, I am arranging to go; *lāk-pa-mak-ta-dā*, as soon as he came; *phang-la-ba-nā*, because he found, etc.

The form ending in *bā* can apparently also be used to denote present and past times of the verb. Thus, *mā-gi damak chāk khāng-bī-rī-bā*, his sake-for (thou) feast gavest. But more commonly *ni* is added in this sense; thus, *tau-ba-ni*, it has been done; *phang-la-ba-ni*, he is found again; *kēn-bā-ni*, I am falling, etc.

Participles.—The *Relative participle* has been mentioned under Relative pronouns. *Adverbial participles* may be formed by adding suffixes or postpositions to the verbal noun ending in *bā*. Often, however, the various forms of the verbs are used in the

same way as the verbal noun. Thus, *chat-li-ngai-dā*, went-time-at, at the time of going; *thap-nā lai-ri-ngai-nā*, far-off being-time-at, when he was far off; *thu-nā*, quickly; *harāo-nung-ngai-nā*, with joy and gladness; *nu-mit khara lai-ra-ga*, days some being, after some days; *hai pāl-la-gā*, fruits produced-with, when fruits shall have been produced. The participle ending in *ga-da-bā* (negative *loi-da-bā*) is a relative participle or gerund, referring to the future time. Thus, *ai-nā phang-ga-da-bā* (*phang-loi-da-bā*) *lan-saruk*, me-by to-be-got (not-to-be-got) property-share, the share of the property which I shall (shall-not) receive; *ai-khoi ha-rāo-nung-ngāi-ga-da-bā ma-tīk woi*, we glad-happy-future-being fitness is, it is proper that we should be glad and happy. Compare Relative pronouns. The suffix of the *Conjunctive participle* is *da-nā* or *du-nā*. Thus, *ai-nā hau-gat-tu-nā ai-gi i-pā-gi ma-nāk-tā hāi-ru-khī-gē*, I arising me-of my-father's his-presence-in say-will, I will arise and go and say to my father; *lan pum-nā-mak khom-jī-la-du-nā pu-du-nā a-rāp-pā lai-pāk a-ma-dā chat-thok-i*, property all-even gathering carrying far country one-to (he) went; *ma-nāo a-du-nā sing-bā hēn-da-nā*, his-younger-brother that clever excelling, his younger brother was more clever and, *yēn-na-da-nā chā-ra-si*, dividing let us eat. This participle of the verb *hāi*, to say, is often used in connection with a future in order to express the purpose of an action. Thus, *sing oi-na-ga-ni hāi-da-nā*, fuel be-will saying, in order to make fuel. The words *sing oi-na-ga-ni* must be considered as a kind of substantive clause, and also other tenses than the future may be used in this way. Thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hāi-du-nā*, his-elder-brother's cattle its-mouth-by done-was saying, saying that it had been done by the mouth of the elder brother's cattle. Note the possessive pronoun of the *third* person, *ma-yāma*, his brother.

There is no *Passive voice*. *Ai-bu phū-i*, I was struck, means literally ' me he struck,' or ' me-concerning striking-took-place.'

Compound verbs are freely used. Causatives are formed by adding *hal* or *han;* thus, *set-hal-lu*, cause-him-to-put-on; *sing-hal-li*, caused to make good; *thal-han-gē*, he will cause to be full, etc. The verb *pi*, give, seems to be used in a transitive sense; thus, *nung-sī-bī-rē*, pitied; *sī-bī-yu*, be pleased to put on, etc. *Cha* means that the action is performed by oneself. Thus, *chat-cha-ru-khi-gē*, I will go and do the thing myself (*cha*) some way off (*ru*). *Kat* or *gat*, occurs in *hīng-gat-lak-pā-ni*, alive-again-come-has; *hau-gat-tu-nā*, having arisen. *Lāk*, to come, is found in compounds such as *nīng-sing-lāk-tu-nā*, to-remember-beginning; *pu-rāk-tu-nā*, carrying-coming, bringing. *Na* denotes mutuality; thus, *yei-na-bā*, to strike each other, to fight. *Thok*, to occur, is used in many compounds, apparently without altering the meaning; thus, *chat-thok-i*, went away; *hāi-thok-i*, said, ordered, etc. It sometimes forms causatives; thus, *chen-thok-pā*, to drive away. *Yām-ba*, much, is added in *wā-yām-i*, it is troublesome, etc.

The *Negative particle* is *da* or *ta*. Thus, *phatta-bā*, good-not, bad; *pī-ja-dē*, that is *pī-ja-da-ē*, gave not; *hīk-thok-tē*, disobeyed not, etc. Another negative is *loi;* thus, *tau-roi*, will not do; *chat-loi*, will not go. The initial *l* seems to assimilate itself to a preceding consonant; thus, *chang-ngoi*, will not enter. This negative is especially used in a future sense.

The *Interrogative particle* is *no;* see Interrogative pronouns. In disjunctive questions, where no interrogative pronoun is used, the suffix *ra* is added. Thus, *mā lāk-pra lāk-ta-bra*, has he come or not?

Order of words.—The usual order of words is subject, direct object, indirect object, verb.

[No. I.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI.

SPECIMEN I.

(The Rev. Wm. Pettigrew, 1896.)

(STATE, MANIPUR.)

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI.

SPECIMEN I.

(The Rev. Wm. Pettigrew, 1896.) (STATE, MANIPUR.)

Mi	a-ma-gi	ma-chā	ni-pā	a-ni	lai-rammi.
Man	*one-of*	*his-child*	*male*	*two*	*were.*
Ma-bungā-ni-gi		ma-rak-tā	ma-nāo	a-tom-bā	a-du-nā
Both-of		*midst-in*	*his-son*	*younger*	*that-by*
ma-pā-dā	hāi,	' Pā-bā,	ai-nā	phang-ga-da-bā	lan saruk
his-father-to	*said,*	' *Father,*	*me-by*	*to-be-received*	*property share*
a-du	ai-ngon-dā	pi-bi-yu.'		A-du-dā	ma-pā-nā
that	*me-to*	*give-please.'*		*Thereupon*	*his-father-by*
5. ma-khoi		a-ni-gi	da-mak	lan-thum	yēl-lē.
them		*two-of*	*sake-for*	*property*	*divided.*
Nu-mit	khara	lai-ra-gā	ma-nāo	a-tom-bā	a-du-nā
Day	*some*	*were-when*	*his-son*	*younger*	*that-by*
lan	pum-nā-mak	khom-jil-la-du-nā		pu-du-nā	a-rāp-pā
property	*all*	*gathering*		*carrying*	*far*
lai-pāk	a-ma-dā	chat-thok-i.		Ma-pham	a-du-dā
country	*one-to*	*went.*		*Place*	*that-in*
lam-chat	phatta-ba-ni-nā		ma-ran		pum-nā-mak
behaviour	*bad-with*		*his-substance*		*all*
10. māng-lē.	Lan	pum-nā-mak		a-du	tum-khra-ba-dā
lost-was.	*Property*	*all*		*that*	*wasted-being-in*
lai-pāk	a-du-dā	yām-nā	tāng-ngam-lē ;		tāng-ngam-bā
country	*that-in*	*exceedingly*	*dearth-was ;*		*dearth*
a-du-dā	mā-nā	wā-rak-lē.		Wā-rak-pā	a-du-dā
that-in	*him-by*	*distressed-became.*		*Distress*	*that-in*
mā-nā	lai-pāk	a-du-dā	lai-bā	mi	a-ma-bu
him-by	*country*	*that-in*	*living*	*man*	*one*
tīn-na-ru-rē.	Ma-hāk-nā		mā-bu	ok	ma-yām
joined.	*Him-by*		*him*	*pig*	*herd*
15. sēn-na-na-bā	· ma-hāk-ki	laū-buk-tā		thā-i.	Ma-pham
pasture-to	*his*	*fields-in*		*sent.*	*Place*

F

a-du-dā   mā-nā   ok-ki   chin-chāk (cheng-chāk)   wāi-nā
that-in   *him-by*   *pigs'*   *food*   *husks-with*

ma-puk   thal-han-gē   hāi-du-nā   ning-ngē;   a-du-gā
his-belly *fill-will*   *saying*   *wished;*   *but*

ka-nā   a-ma-ta-nā   mā-ngon-dā   pi-ja-dē.   Mā-du-dā
any   *one-by*   *him-to*   *gave-himself-not.*   *Thereon*

mā-nā   ma-puk-nung-dā   ning-sing-lak-tu-nā   hāi,   'Ai-gi
him-by   *his-heart-in*   *to-recollect-beginning*   *said,*   'Me-of

20.   i-pā-gi   ma-nāi-sing-nā   lem-thok-pā-thok-nā
       my-father-of   *his-servants-by*   *enough-overflowing*

chin-chāk   phang-li,   a-du-gā   ai-nā   ma-pham   a-si-dā
food   *getting-are,*   *but*   *me-by*   *place*   *this-in*

[chāk-]lām-ba-nā   si-ga-dau-ri.   Ai-nā   hau-gat-tu-nā
hunger-with   *dying-am.*   *Me-by*   *arising*

ai-gi   i-pā-gi   ma-nāk-tā   hāi-ru-[khi-]gē,
me-of   *my-father-of*   *his-presence-in*   *say-go-will,*

"pā-bā,   swarga-bu   māi   on-thok-tu-nā   pāp
"*father,*   *heaven-from*   *face*   *turning*   *sin*

25.   tau-rē,   na-hāk-ki   na-māng-da-su   pāp   tau-rē,
       done-have,   *thee-of*   *thy-presence-in-also*   *sin*   *done-have,*

na-hāk-ki   na-chā-ni   hāi-bā   ai-bu   ma-tik
thee-of   *thy-son-am*   *saying*   *me-to*   *fitness.*

woi-d-rē;   na-hāk-ki   na-nāi   a-mā-gum-nā
has-not-become;   *thee-of*   *thy-servant*   *one-as*

tham-bi-yu."'   A-du-da-gi   mā-nā   hau-gat-tu-nā
make-please."'   *That-after*   *him-by*   *arising*

ma-hāk-ki   ma-pā   tānā   chat-li.   Mā-du-dā   thāp-nā
him-of   *his-father*   *towards*   *went.*   *Then*   *far-off*

30.   lai-ring-ngai-nā   ma-hāk-ki   ma-pā-nā   ma-hāk-pu
       remaining-while   *him-of*   *his-father-by*   *him*

u-ra-du-nā   nung-si-bi-rē,   a-ma-sung   chen-sin-khi-du-nā
seen-having   *compassion-had,*   *and*   *running-towards*

mā-gi   ngaksam   kon-du-nā   mā-bu   chup-i
his   *neck*   *embracing*   *him*   *kissed.*

Chup-pā   a-du-dā   ma-chā   ni-pā   a-du-nā   mā-ngon-dā
Kissing   *that-in*   *his-child*   *male*   *that-by*   *him-to*

hāi,   ' Pā-bā,   swarga-bu   māi   on-thok-tu-nā
said,   ' Father,*   *heaven-from*   *face*   *turning*

35.   pāp   tau-rē,   na-hāk-ki   na-māng-da-su   pāp   tau-rē,
       sin   *done-have,*   *thee-of*   *thy-presence-in-also*   *sin*   *done-have,*

F 2

na-hāk-ki	na-chā-ni	hāi-bā	ma-tik	woi-d-rē.'
thee-of	*thy-son-am*	*saying*	*fitness*	*is-not.'*

A-du-gā	ma-pā-nā	ma-nāi-sing-dā		hāi-thok-i,
But	*his-father-by*	*his-servants-to*		*said,*

'Khwāi-da-gi	hēn-nā	pha-bā	phi	thu-nā	pu-rak-tu-nā
'All-than	*more*	*good*	*cloth*	*quickly*	*bringing*

sēt-hal-lu;	a-ma-sung		ma-hāk-ki	ma-khut-tā
to-wear-cause;	*and*		*him-of*	*his-hand-on*

40.
khudom	a-mā	si-su	si-bi-yu;	ma-khong-dā	khugrāng-su
ring	*one*	*also*	*put;*	*his-foot-on*	*sandals-also*

up-pi-yu;	ai-khoi	harāo-nung-ngāi-nā	chāk-chā-mi-na-si,
put-on;	*we*	*joy-happiness-with*	*food-eat-together-let-us,*

ka-ri-na-nō	hai-ba-bu,	ai-gi	i-chā	a-si
why?	*said-is-if,*	*me-of*	*my-son*	*this*

si-ru-ra-ba-da-gi	hing-gat-lak-pa-ni;	a-ma-sung
died-far-off-having-after	*alive-again-came;*	*and*

māng-lu-ra-ba-da-gi	a-muk	phang-la-ba-ni.'	Mā-du-dā
lost-far-off-been-after	*again*	*found-was.'*	*Thereupon*

45.
ma-khoi-nā	ha-rāo-nung-ngāi-rak-i.
them-by	*to-rejoice-make-merry-began.*

Ma-tam	a-du-dā	ma-hāk-ki	ma-chā	a-hal	a-du-nā
Time	*that-at*	*him-of*	*his-son*	*eldest*	*that-by*

lau-buk-tā	lai-rammi.	Lāk-tu-nā	lāk-tu-nā	yum-dā
fields-in	*was.*	*Coming*	*coming*	*house-to*

thung-la-ba-dā	isai	sak-pa-gi	ma-khol-su
reaching-in	*song*	*singing-of*	*its-sound-also*

jagoi-sā-ba-gi	ma-khol-su	tā-du-nā	ma-nāi
dancing-of	*its-sound-also*	*hearing*	*his-servant*

50.
ni-pā	a-ma-bu	kau-du-nā	hang-i,	'Ka-ri-gi
male	*one*	*calling*	*asked,*	*'What-of*

nīn-khongi-ba-nō?'	Mā-nā	mā-ṅgon-da	hāi,
noise-is?'	*Him-by*	*him-to*	*said,*

'Na-hāk-ki	na-nāo	lāk-ē,	a-ma-sung	na-hāk-ki
'Thee-of	*thy-younger-brother*	*came,*	*and*	*thee-of*

na-pā-nā	ma-hāk-pu	a-nā-yēk	lai-ta-nā	phang-la-ba-dā
thy-father-by	*him*	*sickness*	*without*	*finding-in*

chāk-khāng-bi-rē.'	Mā-du-dā	ma-hāk-nā	sāo-ra-du-nā
feast-given-has.'	*Thereupon*	*him-by*	*angry-getting*

55.
im-ung	chang-ngoi	hāi-du-nā	hāi.	Mā-duk-tā
house-in	*enter-will-not*	*saying*	*said.*	*Therefore*

60

65

70

75

ma-hāk-ki
him-of

thĕm-jil-lē.
entreated.

khum-i,
answered,

na-nāi
thy-servant

60. khak
ever

i-rup
my-friends

da-mak
sake-for

ai-ngon-dā
me-to

a-si-di
this

65. nang-gi
thee-of

hĕk-lāk-pa-mak-ta-dā
arrives-as-soon-as

chāk-khāng-bi-ri-bā.'
feast-made-hast.'

hāi,
said,

ai-gā
me-with

70. lai-ri-bā
being

A-du-gā
But

ma-tik
fitness

nang-gi
thee-of

hing-gat-lak-pa-ni ;
alive-again-come-has ;

75. amuk
again

phang-la-ba-ni.'
found-is.'

---

ma-pā-nā
his-father-by

A-du-gā
But

'Yĕng-u,
'*Behold,*

lai-ri-bā
being

hik-thok-tē ;
disobeyed-not ;

i-pāng-gā
my-companions-with

a-muk-ta-su
even

pi-dē ;
gavest-not ;

nottini-sing-gā
harlots-with

na-ran
thy-property

Mā-du-dā
Thereupon

'Angāng,
'*Child,*

lai-minnai ;
art-together ;

pum-na-mak
all

ai-khoi
we

woi ;
is ;

na-nāo
thy-younger-brother

---

thok-la-du-nā
coming-out

ma-hāk-nā
him-by

chahi
years

a-si-nā
this-by

na-hāk-ki
thee-of

a-du-mak-pu
that-even-considering

harāo-mi[n]-na-bā
rejoice-to

ha-mĕng
goat

a-du-gā
but

hun-jēk-pa-bu
throwing-away-although

mā-gi
his

ma-pā-nā
his-father-by

nang-di
thou

a-mā-hēk-su
and-also

a-du
that

ka-ri-na-no
why ?

a-si
this

a-ma-sung
and

---

ma-chā
its-young

nang-gi
thee-of

---

ma-hāk-pu
him

ma-pā-dā
his-father-to

a-sup-ta-gi
so-many-from

yā-thang-bu
order

ai-gi
me-of

ngam-na-na-ba-gi
enabling-of

a-ma-dang
one

na-chā
thy-son

loi-na-du-nā
living

mā-nā
him-by

da-mak
sake-for

mā-ngon-dā
him-to

i-tat-tat-ta-nā
always

ai-gi
my

nang-gi-ni.
thine-is.

harāo-nung-ngāi-ga-da-bā
rejoicing-happy-being

hāi-ba-bu,
said-is-if,

si-ru-ra-ba-da-gi
dead-being-after

māng-lu-ra-ba-da-gi
lost-being-after

[No. 2.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI.

SPECIMEN II.

(STATE, MANIPUR.)

A PIECE OF FOLKLORE TAKEN DOWN FROM THE MOUTH OF AN OLD MANIPURĪ.

(Babu Bisharup Singh, 1899.)

Ma-māngai-dā ni-pā a-ma-nā ma-chā ni-pā a-ni pok-i. Nu-mit kharā
Formerly man one-by his-child male two born-were. Days some

lai-ra-gā ma-pā a-du iroi amom a-mā kaboi pām-bi a-mā
remaining their-father that buffalo female one pomegranate plant one

kāng-khal a-mā a-si tha-nam-da-nā si-kha-rē. Ma-chin-ma-nāo lan yēn-na-ba-dā
curtain one this left-having died. Brothers property dividing-in

ma-nāo a-du-nā sing-bā hēn-dà-nā iroi a-du ma-kok thang-bā
his-younger-brother that-by cunning more-being buffalo that its-head towards

ma-sā khāi-bok a-mā ma-yāma-dā pi-ra-gā ma-mai thang-bā a-du
its-body-of half one his-elder-brother-to giving its-tail towards that

mā-nā lau-i. Kaboi a-du-su ma-khong-lom-gi khāi-bok a-mā
him-by takes. Pomegranate that-also its-foot-from half one

ma-yāma-dā pi-ra-gā ma-nā ma-ton thang-bā a-du lau-i. Kāng-khal
his-elder-brother-to giving him-by its-top towards that takes. Curtain

a-du-su ahing mā-nā lau-ra-gā nung-thin ma-yāma-dā pi. Iroi
that-also at-night him-by taking at-day his-elder-brother-to gives. Buffalo

a-du-nā mi-gi yēn-sāng-nā-pi chā-ru-ra-ba-dā ma-yāma-gi san ma-chin-nā
that-by men-of vegetables eating-in his-elder-brother's cattle its-mouth-by

tau-ba-ni hāi-da-nā mā-bu sing-hal-li, a-du-gā ma-chā pok-la-ba-di
done-is saying him to-make-good-caused, and its-young born-if

mā-nā lau-i, a-du-gā sangom-su mā-nā chāi Kaboi a-du-su ma-hai
him-by takes, and milk-also him-by eats. Pomegranate that-also its-fruits

pāl-la-gā mā ma-tomatā mā chā-i.
borne-when he alone he eats.

Asum-dau-nā nu-mit ma-ngā ta-rūk-ni lai-ra-ba-dā
Thus-doing days five six passing

lai-kāi-nā tāk-pi-ra-da-nā ma-yāmā a-du-nā nongmā sing
people-of-the-quarter-by advised-having his-elder-brother that-by one-day fuel

oi-na-ga-ni hāi-da-nā ka-boi a-du ma-khong-dā yān-thēk-kē tau-ra-ba-dā
be-will saying pomegranate that its-foot-at cut-will doing-in

ma-nāo a-du-nā, 'Hai pāl-la-gā yēn-na-da-nā chā-ra-si,' hāi-da-nā
his-younger-brother that-by, 'Fruits borne-when dividing eat-let-us,' saying
hāi-ja-da-nā tok-lē. Ma-yāmā a-du-nā, 'iroi a-du wā-yām-i, mi-gi
requesting stopped. His-elder-brother that-by, 'buffalo that troublesome-is, men-of
yēn-sāng-nā-pi chā-gal-li,' hāi-da-nā, 'ma-yāi-thi-gāng-dā kak-that-kē,' hāi-da-nā
vegetables eats-habitually,' saying, 'the-middle-in cut-will,' saying
tau-ba-dā, 'sangom su, ma-chā pok-lak-pa-su yēn-na-da-nā lau-ra-si kak-that-
doing-in, 'milk also, its-young born-also dividing take-let-us cut-
pi-ga-nu,' hāi-da-nā ma-nāo a-du-nā hāi-ja-ra-da-nā tok-lē. Kāng-khal a-du
please-don't,' saying his-younger-brother that-by requesting stopped. Curtain that
ma-yāmā a-du-nā nung-thin-nu-mit-chup-pā ising-dā ting-da-nā tham-lē ;
his-elder-brother that-by all-the-day water-in soaking kept ;
a-du-dā ma-nāo a-du-nā, 'thai-nā-thai-nā khal-la-si, tau-bi-ra-ga-nu,'
thereupon his-younger-brother that-by, 'alternately use-let-us, do-please-don't,'
hāi-da-nā hāi-ja-rē. A-du-dā ma-yāmā a-du-su yā-da-nā a-si-gi
saying requested. Thereupon his-elder-brother that-also agreeing this-of
ma-tung-dā khat-nā chai-nā lai-ta-nā ma-chin-ma-nāo pān-khi.
its-back-at quarrel dispute being-not the-brothers lived.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a man had two sons. After some time he died, leaving behind him a buffalo-cow, a pomegranate tree, and a curtain. When the two brothers proceeded to divide the property, the younger brother, who was the more clever of the two, arranged the matter in the following way. He gave the front part of the buffalo, including the head, to his elder brother, and retained himself the other half, from the tail and forwards. And he gave his brother the lower part of the pomegranate tree, and took himself the top. With regard to the curtain, he used it at night, and left it to his brother during day time. When the buffalo ate the crops of other people he made his brother give damages, because the outrage was done by the head, which belonged to the elder. But he claimed for himself the calves which were born, and the milk. And he also reserved the fruits of the pomegranate tree for himself.

In this way some time passed. The elder brother was advised by the neighbours, and one day he went to fell the pomegranate tree in order to get fuel. But the younger brother now proposed that they should divide the fruits between them, and thus prevented the felling of the tree. Now the elder brother declared that he would kill his part of the buffalo, because it gave him such trouble in eating the crops of other people. The younger brother then stopped him, saying that they might also take each his share of the milk and of the young buffaloes. Then the elder brother took the curtain and kept it during the day in water. The other then proposed that they should use the curtain alternately. Both agreed, and after that time they lived without quarrelling.

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI.

SPECIMEN III.

(STATE, HILL TIPPERA.)

A FOLKSONG.

Ching-dā	sāt-pā	ingēnâ-lai,
Mountain-in	*blossomed*	*parasite-flower,*
Chin-na-tnā	kēm-khi-bā	pā-mu-ē.
Suddenly	*fallen-has*	*matter-of-regret.*
Ai-nā	kēn-gē	kēn-dē-dā,
Me-by	*fall-will*	*fall-not,*
Mā-lāng-bā-nā	sit-pā-gi	kēn-bā-ni.
Wind-by	*blowing-because*	*fallen-have.*
Mā-lāng-bā	ai-sung	kai-tau-dē
Wind	*I-also*	*nothing-do*

Lai-rāng	lai-khâk	lai-bā-gi	kēn-bā-ni.
Flower's	*stalk*	*on-account-of*	*fallen-is.*

FREE TRANSLATION OF THE FOREGOING.

The parasite-flower blossomed in the mountain. You are falling off without having been of use ; it is a pity.

The flower answers,—I am not falling off of my own free will. I am falling because the wind blows.

The wind answers,—I, too, am doing nothing. The flower is falling because the strength of its stem is diminished.

LŪI.

The tribes Andro, Sengmai, and Chairel have been classed by Mr. Damant as belonging to the Kuki-Chin group. He says further about the Lūis :—

'This term which means "slave or dependent," is applied by the Manipūri to three small tribes which inhabit the valley of Manipur; they are called Sengmai, Undro, and Chairel; all of them speak different dialects, but with a considerable mixture of Manipūri words. Their religion is Pagan, tinged by Hinduism. In dress and appearance they are hardly to be distinguished from Manipūri. The Sengmai have three villages, with 120 houses and a population of about 600; the Undro one village only, with 45 houses and a population of about 225. Of the Chairel, I have no exact statistics, but they have only two or three small villages. They are employed in making pottery and salt, and in distilling, occupations which the Manipūri despise.'

The Andro and Sengmai tribes claim, according to Major McCulloch, to have been the original inhabitants of the Manipur valley.

None of these dialects has been returned for the survey, and they have probably all disappeared. The vocabularies published by Major McCulloch show that they cannot belong to the Kuki-Chin group. But it has proved impossible to class them as belonging to any other group. There is apparently some connection with the Nāgā languages, especially with the eastern sub-group. But the materials available are not sufficient for a definite statement. The question must therefore be left open. But, in order to make it possible to compare the forms given by McCulloch with those occurring in other Tibeto-Burman languages, I have given them as an appendix to the Meithei list, because this language has, to a considerable extent, influenced the vocabulary of the Lūi dialects.

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STANDARD WORDS AND SENTENCES IN MEITHEI, ANDRO, SENGMAI, AND CHAIREL.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
1. One	A-mā	Hata	......	Ahul.
2. Two . . .	A-ni	Kïngha	......	Ūhūl.
3. Three . .	A-hŭm	Shomha	......	Thŭng kong.
4. Four . .	Ma-ri	Piha	......	Mu-ri kong.
5. Five . . .	Ma-ngā . . .	Ngaha	......	Ma-nga kong.
6. Six . . .	Ta-rŭk . . .	Kokha	......	Lū kong.
7. Seven . .	Ta-rēt . . .	Siniha	......	Sini kong.
8. Eight . .	Ni-pān . . .	Chatha	......	Hūn ja.
9. Nine . . .	Mā-pan . . .	Tūhūha	......	Han ja.
10. Ten . .	Ta-rā	Shēt	......	Shurūk.
11. Twenty . .	Kul	Hol	......	Kūn duk.
12. Fifty . . .	Yāng-khai . .	Ngangji . . .	......	Yangkei
13. Hundred . .	Chā-mā . . .	Chata . . .	......	Cha.
14. I	Ai, i-hāk . .	Nga	Nga	Nga huk.
15. Of me . .	Ai-gi . . .	......	......	......
16. Mine . .	Ai-gi . . .	Nga ga . . .	......	......
17. We . . .	Ai-khoi . . .	......	......	Ngi muk.
18. Of us . .	Ai-khoi-gi . .	......	......	......
19. Our . .	Ai-khoi-gi . .	......	......	......
20. Thou . .	Nang, na-hāk .	Nang	Nang	Nang.
21. Of thee . .	Nang-gi . . .	......	......	......
22. Thine . .	Nang-gi . . .	Nang ga . . .	......	......
23. You . .	Na-khoi	......	......	Ngo ukal.
24. Of you . .	Na-khoi-gi . .	......	......	......

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
25. Your	Nang-khoi-gi	......	......	......
26. He	Mā, ma-hāk	Tĭk, ī	Hēro, hē	Meng mū, meda.
27. Of him	Mā-gi	Tĭk ga	Hē ga	......
28. His	Mā-gi	......	......	......
29. They	Ma-khoi	......	......	Nūnū.
30. Of them	Ma-khoi-gi	......	......	......
31. Their	Ma-khoi-gi	......	......	......
32. Hand	Khut	Takhū	Tahū	Lak.
33. Foot	Khong	Taka	Tumpha	La.
34. Nose	Nā-ton	Sanaūti	Sanūng	Sunga.
35. Eye	Mit	Mĭt	......	Hun tū.
36. Mouth	Chin	Shūn	......	Dū khwī.
37. Tooth	Yā	Sho	Shoa	Ya.
38. Ear	Nā-kong	Ka-na	......	Rīphī.
39. Hair	Sam	Hūmī	......	Sam.
40. Head	Kok	Hūrung	......	Kū
41. Tongue	Lei	......	......	......
42. Belly	Puk	Pūk	......	Phūk.
43. Back	Namgan	Loma	Lūbal	Yangel.
44. Iron	Yot	Sēn	Sēl	Thir.
45. Gold	Sanā	Kundūnong	......	Sanna.
46. Silver	Rūpā	On	Ngon	Rūpa.
47. Father	Ma-pā	A-pa	A-po	A-pha.
48. Mother	Ma-mā	A-mē	......	Au.
49. Brother	Ma-yāmā (*elder*), ma-nāo (*younger*).	Pahū (*elder*), nasī (*younger*)	Apī (*elder*), nāsī (*younger*)	Ako (*elder*), na-nao (*younger*).
50. Sister	Ma-chem (*elder*), ma-chal (*younger*).	Ana (*elder*), lūchul (*younger*).	Apī (*elder*), chūl (*younger*)	Achū (*elder*), nā-sui (*younger*).
51. Man	Mi, ni-pā	Tĭksa-hora	Tĭkhora	Pasal.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
52. Woman	Nu-pi	Tiksa yahū	......	Thaloi.
53. Wife	Ma-tu	......	......	......
54. Child	Angäng, ma-chä	......	......	......
55. Son	Ma-chä ni-pä	Saija hora	Sa hora	Na sa.
56. Daughter	Ma-chä nu-pi	Saija yahū	Sa yahū	Na sa nūpi.
57. Slave	Mi näi	......	......	......
58. Cultivator	Lau u-bä mi	......	......	......
59. Shepherd	Yäo sēn-bä mi	......	......	......
60. God	Läi	Sūrarel (A Manipurī god of the high heaven)	Lai	Lumpū.
61. Devil	Läi	Lai saroi	......	......
62. Sun	Nu-mit	Cha-mīt	......	Sal.
63. Moon	Thā	Sa tha	......	Lēt.
64. Star	Tha-wän bi-chäk	Sangun sī	......	Tawal pīchak.
65. Fire	Mai	Wal	......	Phul.
66. Water	Ising (tu-ren, river)	Mē	......	Dī.
67. House	Yum	Kem	......	Him.
68. Horse	Sa-gol	Shūrūk	......	La tarau.
69. Cow	Sal, san-bi	Sok	Ngo	Sa mūk.
70. Dog	Hūi	Kī	......	Hwī.
71. Cat	Hau-dong	Hunggen	Huljik	Handong.
72. Cock	Yēl lä-bä	Ū (hen)	......	Phū (hen).
73. Duck	Ngä-nū	......	......	......
74. Ass	Gädhä	......	......	......
75. Camel	Ūt	......	......	......
76. Bird	U-chek	Ūjīk sa	......	Phū.
77. Go	Chat-lu	Shai	Sare	A-ka-de.
78. Eat	Chä-ru	Shai	Sarē	Sēdē.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
79. Sit	Pham-u	Tongtē	Thongdē	Tongde.
80. Come	Lāk-u	Līyek	Līde	Hongde.
81. Beat	Phŭ	Tantē	Tande	Dhukde.
82. Stand	Lĕppu	Chaptē	......	Chopde.
83. Die	Si-ru	Sīdai	Shīde	Thīdī.
84. Give	Pi-u	Ītē	Īre	Nūmde.
85. Run	Chen-u	Kate	......	Pingde.
86. Up	Mathak	......	......	......
87. Near	A-nak-pā	Thamo	Thumo	Anakpa.
88. Down	Ma-khă	......	......	......
89. Far	A-thăp-pā	Lam jeo	Lam jau	Anappa.
90. Before	Ma-măng-dā	......	......	......
91. Behind	Ma-tung-dā	......	...	......
92. Who	Kanā	......	......	......
93. What	Ka-ri	......	......	......
94. Why	Ka-ri-gi-no	Haninga ga	Mēkara	Tisīka.
95. And	Aduga	......	......	......
96. But	Aduga	......	......	......
97. If	Ba-di (a verbal suffix)	......	......	......
98. Yes	Hoi	Hoi	Hau	Da ne.
99. No	Nă-tē	Noko	Noo	Dade maie.
100. Alas	I-măi-pē-mă, an-thak-pă	......	......	......
101. A father	Ma-pā a-mă	......	......	......
102. Of a father	Ma-pā a-ma-gi	......	......	......
103. To a father	Ma-pā a-ma-dā	......	......	......
104. From a father	Ma-pā a-ma-da-gi	......	......	......
105. Two fathers	Ma-pā a-ni	......	......	......

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
106. Fathers	Ma-pā sing	......	......	......
107. Of fathers	Ma-pā sing-gi	......	......	......
108. To fathers	Ma-pā sing-dā	......	......	......
109. From fathers	Ma-pā sing-da-gi	......	......	......
110. A daughter	Ma-chā nu-pi a-mā	......	......	......
111. Of a daughter	Ma-chā nu-pi a-ma-gi	......	......	......
112. To a daughter	Ma-chā nu-pi a-ma-dā	......	......	......
113. From a daughter	Ma-chā nu-pi a-ma-da-gi	......	......	......
114. Two daughters	Ma-chā nu-pi a-ni	......	......	......
115. Daughters	Ma-chā nu-pi sing	......	......	......
116. Of daughters	Ma-chā nu-pi sing-gi	......	......	......
117. To daughters	Ma-chā nu-pi sing-dā	......	......	......
118. From daughters	Ma-chā nu-pi sing-da-gi	......	......	......
119. A good man	A-pha-bā ni-pā a-mā	......	......	......
120. Of a good man	A-pha-bā ni-pā a-ma-gi	......	......	......
121. To a good man	A-pha-bā ni-pā a-ma-dā	......	......	......
122. From a good man	A-pha-bā ni-pā a-ma-da-gi	......	......	......
123. Two good men	A-pha-bā ni-pā a-ni	......	......	......
124. Good men	A-pha-bā ni-pā sing	......	......	......
125. Of good men	A-pha-bā ni-pā sing-gi	......	......	......
126. To good men	A-pha-bā ni-pā sing-dā	......	......	......
127. From good men	A-pha-bā ni-pā sing-da-gi	......	......	......
128. A good woman	A-pha-bā nu-pi a-mā	......	......	......
129. A bad boy	Pha-ta-bā ni-pā ma-chā a-mā.	A-kumo (*bad*)	A-kurmo (*bad*)	Mei-kho (*bad*).
130. Good women	A-pha-bā nu-pi sing	......	......	......
131. A bad girl	Pha-ta-bā nu-pi ma-chā a-mā.	......	......	......
132. Good	A-pha-bā	Kumo	Kurmo	Meinec.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
133. Better . . .	A-ni-da-gi hēn-nā pha-bā .	......	... ...	... ...
134. Best . . .	A-khwāi-da-gi hēn-nā pha-bā.	......	......	......
135. High . . .	A-wāng-bā . . .	Choko . . .	Pau	Awangba.
136. Higher . . .	A-ni-da-gi hēn-nā wāng-bā .	......	......	... ...
137. Highest . . .	A-khwāi-da-gi hēn-nā wāng-bā.	......	......	......
138. A horse . . .	Sa-gol lā-bā a-mā . .	... ...	......	......
139. A mare . . .	Sa-gol amom a-mā . .	......	......	......
140. Horses . . .	Sa-gol lā-bā ma-yām .	......	......	......
141. Mares . . .	Sa-gol amom ma-yām .	......	... ...	......
142. A bull . . .	Sal lā-bā a-mā . .	......	......	... ...
143. A cow . . .	Sal amom a-mā . .	... ...	......	......
144. Bulls . . .	Sal lā-bā ma-yām . .	......	......	......
145. Cows . . .	Sal amom ma-yām . .	......	......	......
146. A dog . . .	Hūi lā-bā a-mā . .	......	......	......
147. A bitch . . .	Hūi amom a-mā . .	......	......	......
148. Dogs . . .	Hūi lā-bā ma-yām .	......	... ...	......
149. Bitches . . .	Hūi amom ma-yām . .	......	......	... ...
150. A he goat . .	Hā-mēng lā-bā a-mā .	Kēmēk (a goat) . .	......	Kel (a goat).
151. A female goat .	Hā-mēng amom a-mā .	......	......	......
152. Goats . . .	Hā-mēng ma-yām . .	... ...	......	......
153. A male deer .	Sa-ngāi lā-bā a-mā .	... ...	......	......
154. A female deer .	Sa-ngāi amom a-mā .	......	......	... ...
155. Deer . . .	Sa-ngāi . . .	......	... ...	... ...
156. I am . . .	Ai oi . . .	......	......	......
157. Thou art . .	Nang oi . . .	......	......	... ...
158. He is . . .	Mā oi . . .	.. ...	......	......
159. We are . .	Ai-khoi oi . . .	......	......	......

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
160. You are	Na-khoi oi	......	......	......
161. They are	Ma-khoi oi	......	......	......
162. I was	Ai oi-ram-i	......	......	......
163. Thou wast	Nang oi-ram-i	......	......	......
164. He was	Mā oi-ram-i	......	......	......
165. We were	Ai-khoi oi-ram-i	......	......	......
166. You were	Na-khoi oi-ram-i	......	......	......
167. They were	Ma-khoi oi-ram-i	......	......	......
168. Be	Oi-u	Chai	Wai-thau-rē	Leide.
169. To be	Oi-na-na-bā, oi-bā	......	......	......
170. Being	Oi-du-nā	......	......	......
171. Having been	Oi-ra-du-nā, oi-khi-du-nā	......	......	...
172. I may be	Ai oi-bā yā-i	......	......	......
173. I shall be	Ai oi-ga-ni	Nga sa-jū (*I shall go*)	Nga sa-jero (*I shall go*)	Nga kanange (*I shall go*).
174. I should be	Ai oi-ga-ni	......	......	......
175. Beat	Phū	......	......	......
176. To beat	Phū-bā, phū-na-na-bā	......	......	......
177. Beating	Phū-du-nā	......	......	......
178. Having beaten	Phū-ra-du-nā, phū-khi-du-nā.	......	......	......
179. I beat	Ai-nā phū-i	......	......	......
180. Thou beatest	Nang-nā phū-i	......	......	......
181. He beats	Mā-nā phū-i	......	......	......
182. We beat	Ai-khoi-nā phū-i	......	......	......
183. You beat	Na-khoi-nā phū-i	......	......	......
184. They beat	Ma-khoi-nā phū-i	......	......	......
185. I beat (*Past Tense*)	Ai-nā phū-rē	......	......	......

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
186. Thou beatest (*Past Tense*).	Nang-nä phŭ-rè	......	......	......
187. He beat (*Past Tense*) .	Mä-nä phŭ-rě	......	......	......
188. We beat (*Past Tense*).	Ai-khoi-nä phŭ-rě	......	......	......
189. You beat (*Past Tense*).	Na-khoi-nä phŭ-rě	......	......	......
190. They beat (*Past Tense*)	Ma-khoi-nä-phŭ-rě	......	......	......
191. I am beating	Ai-nä phŭ-rī	......	......	......
192. I was beating	Ai-nä phŭ-ram-lī	......	......	......
193. I had beaten	Ai-nä phŭ-ram-lě	......	......	......
194. I may beat	Ai-nä phŭ-bä yä-i	......	......	......
195 I shall beat	Ai-nä phŭ-ga-ni	......	......	......
196. Thou wilt beat	Nang-nä phŭ-ga-ni	......	......	......
197. He will beat	Mä-nä phŭ-ga-ni	......	......	......
198. We shall beat	Ai-khoi-nä phŭ-ga-ni	......	......	......
199. You will beat	Na-khoi-nä phŭ-ga-ni	......	......	......
200. They will beat	Ma-khoi-nä phŭ-ga-ni	......	......	......
201. I should beat	Ai-nä phŭ-ga-ni	......	......	......
202. I am beaten	Ai-bu phŭ-i	......	......	......
203. I was beaten	Ai-bu phŭ-rě	......	......	......
204. I shall be beaten	Ai-bu phŭ-ga-ni	......	......	......
205. I go	Ai chat-li	Nga sato	Nga sa-jo	Ngä kä-sě.
206. Thou goest	Nang chat-li	Nang sanŭo	Nang sa-jo	Nangna ka-se.
207. He goes	Mä chat-li	Ī sangado	He sa-jo	Meda kä-se.
208. We go	Ai-khoi chat-li	Nīyo sado	......	Ngī a kä-sě.
209. You go	Na-khoi chat-li	Nang-ga sado	......	Nŭ da ka-se.
210. They go	Ma-khoi chat-li	Tīk-ga sado	......	Muk da ka-se.
211. I went	Ai chat-lě	Nga sango	Nga sango	Nga ka khäně.

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
212. Thou wentest	Nang chat-lē	......	....	... ...
213. He went	Mā chat-lē	......	....	......
214. We went	Ai-khoi chat-lē	......	... .	....
215. You went	Na-khoi chat-lē	... ...	......	....
216. They went	Ma-khoi chat-lē	......	....	....
217. Go	Chat-lu	Nang sa-taiē	Sa-ture	Nang a-ka-de.
218. Going	Chat-tu-nā	....	....	....
219. Gone	Chat-khi-du-nā	......	... ...	... ...
220. What is your name ?	Nang-gi na-ming ka-ri kau-ba-gē ?	....	... ...	. ...
221. How old is this horse ?	Sa-gol a-si chahi ka-yā su-ra-ba-gē ?	......	....	......
222. How far is it from here to Kashmir ?	A-si-da-gi Kashmir phāu-bā a-si ka-yā thāp-pa-gē ?	....	......	......
223. How many sons are there in your father's house ?	Na-pā-gi yum-dā ma-chā ni-pā ka-yā lai-ba-gē ?	... ...	... ...	....
224. I have walked a long way to-day.	Ai nga-si yām-nā chat-lē (or chat-lu-rē).	......	.	... ...
225. The son of my uncle is married to his sister.	Ai-gi khurā-gi ma-chā ni-pā-nā mā-gi ma-chan lau-i.	... ...	....	... ...
226. In the house is the saddle of the white horse.	Sa-gol a-ngau-ba-gi sāban-di yumung-dā lai.	......	....	... ...
227. Put the saddle upon his back.	Ma-namgan-dā sābal hāp-kat-lu.	......	......	......
228. I have beaten his son with many stripes.	Ai-nā mā-gi ma-chā ni-pā-bu sa-jai-nā yām-nā phū-rē.	... ...	....	... ...
229. He is grazing cattle on the top of the hill.	Mā ching ma-ton-dā san sēl-li.	......	......	... ...
230. He is sitting on a horse under that tree.	Mā ū a-du-gi ma-khā-dā sa-gon tong-du-nā lai.	.....	......	......
231. His brother is taller than his sister.	Mā-gi ma-chan-bu-di ma-nāo-nā hēn-nā wāng-i.	... ...	......	....
232. The price of that is two rupees and a half.	Mā-du-gi ma-man-di rūpā a-ni ma-khai-ni.	......	......	......
233. My father lives in that small house.	Yum apisak a-du-dā i-pā lai.	... ...	....	......
234. Give this rupee to him	Rūpā a-si ma-ngondā pi-yu	......	......	......
235. Take those rupees from him.	Rūpā a-du ma-ngonda-gi lau.	......	... ...	......

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (McCulloch).
236. Beat him well and bind him with ropes.	Mā-bu kan-nă phū-du-nă thauri-nă pūl-u.	......	......	......
237. Draw water from the well.	Kuhā-da-gi ising sokat-lu .	......	......	......
238. Walk before me .	I-māng-dā chat-lu .	......	......	......
239. Whose boy comes behind you ?	Na-tung-dā ka-nă-gi ni-pā ma-chă lāk-pa-gē ?	......	... .	......
240. From whom did you buy that ?	Nang ma-du ka-nă-da-gi lei-ru-ba-gē ?	......	......	......
241. From a shopkeeper of the village.	Khul a-si-gi dukăl-gi mi a-ma-da-gi.	......	......	......

CHIN GROUPS.

INTRODUCTION.

The word Chin is generally used to denote the various tribes inhabiting the country to the east of the Lushai Hills, from Manipur in the north to about the eighteenth degree of north latitude in the south. On the east their country is bounded by Burma. All these tribes are believed to have come originally from the north. But in later times they have apparently been moving towards that direction, and some of the tribes have within the memory of man been pushed from the Northern Chin Hills into Manipur and Cachar. They do not themselves recognise the name Chin, but call themselves Yo or Zo in the north, Lai in the centre, and Shö in the south, besides many other tribal names. The word Chin is supposed by some authorities to be a corruption of the Chinese *jên*, a man.[1] It is used by the Burmese to denote all hills tribes, and is thus also applied to the Kachins. Shendu is another name used to denote different tribes in the Chin Hills, especially those along the Arakan and Chittagong frontier. Major Shakespear remarks that 'every one uses the term in a different sense, and it is not the name used by any tribe, but purely a bazar name.' It is supposed to be an Arakan appellation. The name Poi, which also occurs in many authorities, is the Lushēi denomination of tribes who wear their hair in a knot upon the top of the head. It is thus similar to the Burmese 'Baungshe', from *paung*, to put on, and *she*, in front, applied to all the Chins who wear their hair in a knot over the forehead.

The Chins have only come under British influence in the last few years. Since the beginning of the last century they made numerous raids into our territory. Soon after Upper Burma had become a British province, it proved necessary to take steps to protect the new territory against incursions from the Chin Hills, and in 1888 an expedition was sent against the Siyins. In the season 1889-90 other columns entered the hills, from Fort White and from the Myittha valley. Haka was occupied in February 1890. A permanent post was established and a political officer stationed there. The hills were administered from Haka and Fort White, under the names of the Northern and Southern Chin Hills, respectively, up to 1892, when they were formed into one charge with headquarters at Falam. The Siyins and Soktes revolted in October 1892, but were subdued, and a regular house tax was then introduced. There has been no trouble in the Northern Chin Hills, since a final rising of the Siyins was suppressed in the season 1893-94. In 1894 all the southern tribes were disarmed. 'In all nearly 7,000 guns were taken from the tribes north and south between the years 1893 and 1896, and since this the hills have not only enjoyed peace, but there has been an almost total absence of serious crime. The growth of trade and intercourse between the Chins and the people of the plains was rapid, and considerable numbers of Chins settled in the Kale valley. The garrison of the Chin Hills was taken over by Military Police in 1895 and 1896, with a consequent great reduction in expenditure, and trade with the hills is steadily increasing.' Messrs. Scott and Hardiman, from whose Gazetteer of Upper Burma most of the preceding statements have been taken, describe the present condition of the hills as follows :—

'Now not only are the plains undisturbed, but the hills themselves are quite peaceful. Raids are unknown, and scarcely any crimes are committed, so that the Chin Hills are actually more secure than many parts of

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[1] The word Chin is perhaps related to names such as China, Ching-pâ, Shān, Siam, etc., all common within the various branches of the Indo-Chinese family.

Lower Burma. Roads, on which Chin coolies now readily work, have been constructed in all directions; the rivers have been bridged; the people have taken up the cultivation of English vegetables, and the indigenous industries have been largely developed; British officers now tour about with escorts of only four or five men in places where formerly they could only go with columns. Burmese pedlars wander unmolested all over the hills, and the Chins themselves not only visit but settle in the plains. The relations with Manipur, the Lushai Hills, and Arakan are equally unrestricted. The completion of the Falam-Indin road will still more open up communication and cheapen goods. A settlement of Gurkhas in the valley of Laiyo, five miles from Falam, suggests great developments, though similar colonies at Haka and Fort White were not so prosperous. Altogether the reduction of the Chins to order is as great a matter of congratulation as the pacification of the Kachins and the peaceable development of the Shan States.'

The southernmost Chins, such as the **Chinbōks**, the **Chinbōns**, and the **Chinmēs**, are administered from Yawdwin, the Khyengs belong chiefly to the Arakan Hill Tracts, and the Deputy Commissioners of Minbu, Thayetmyo, Kyaukpyu, and Sandoway all have dealings with Chins residing within their districts. The chief tribes administered from Falam are the Soktes, Siyins, Tashōns, Hakas, Tlantlangs or Klangklangs and Yokwas. In the south there are several independent villages which do not belong to the main tribes, each with their own chief. The numbers of these tribes are estimated as follows by Messrs. Carey and Tuck :—

Sokte	9,005
Siyin	1,770
Tashon	39,215
Haka	14,250
Tlantlang	4,925
Yokwa	2,675
Independent southern villages	17,780
TOTAL	89,620

Nothing is known about the early history of these tribes. They are now rapidly becoming Burmanised. A full account of their customs and manners is given by Messrs. Carey and Tuck, and after them in the Gazetteer of Upper Burma. The remarks which follow have been taken from the latter work :—

'The chief Kuki and Chin characteristics are said to be slow speech, serious manner, respect for birth and pride of pedigree, the duty of revenge, love of drink, virtue of hospitality, clan prejudices, avarice, distrust, impatience of control, and dirt. The average Chin is taller than most of his neighbours, about five feet six inches in height, but men only an inch or two under six feet are not uncommon. Some of them measure sixteen inches round the calf. The finest built men are the Siyins, Hakas, and the Southern tribesmen.

'They carry loads in baskets on the back, with a yoke which fits on the neck and a band which passes round the forehead. In this way they can carry 180℔ loads for twelve miles over a hilly country. The Whenos and Yahaos grow beards, but otherwise the Chins are hairless, though in the south elderly men cultivate a scanty moustache and goatee. All the tribes are uncleanly in their persons. All have a character for treachery. The Hakas are least unattractive in appearance and habits, the Siyins most so.

'The Siyins, Soktes, Thados, Yos, and Whenos wear the hair in a knot on the nape of the neck; the Tashōns, Yahaos, Hakas, and the southerners generally tie it up on the top of the head, whence the name Baungshe, because it is usually just over the forehead. The hair-pins, like those of the southern tribes, are heavy, and are formidable enough to be deadly weapons in a sudden quarrel. The Chins are rapidly adopting Burmese forms of dress. When the hills were first occupied some wore a rough white cotton blanket or mantle only, some a loin cloth in addition. In the fields they worked mother-naked . . . . The women wore a skirt wound once and a half round the body and hitched in like the Burmese woman's petticoat . . . . The villages used always to be placed in strong defensible positions, on peaks or steep ridges. Artificial means were adopted to make them difficult of access, and ramparts, rifle pits, thorny hedges, and spikes were added. The houses were often built over platforms cut out of the side of the hill. Water was often led in by bamboos or wooden trough aqueducts . . . . The houses were built of planking with thatched roofs and stood on piles . . . . . In the front verandah are hung or stacked up the trophies of the chase acquired by the householder or his ancestors. Human skulls are never brought inside the village. They are mounted on posts outside.

'Like the Wa, the Hakas, Shunklas, and other southern tribes bury those of the family who have died a natural death, in the yard in the front of the house. The Siyins and Soktes never bury their dead inside the village.

'All the Chin women smoke perpetually, partly for the sake of the smoke, but chiefly to supply the men with nicotine . . . . The nicotine is not drunk. The men keep it in their mouths for a time and then spit it out . . . Chin liquor, yu or zu, is most commonly made from millet, but also from Indian-corn and from rice . . . Marriage is a mere matter of purchase. In the north the capacity of a girl as a field-labourer, in the south her pedigree (in addition to this) are the chief points . . . Unlike the Chinboks and Yindus, the Chins bury and do not burn their dead. Great importance, however, is attached to the remains being buried in or near the ancestral village. The Hakas and southerners, Tashōns and their tributaries bury inside the village in deep receptacles branching off at right angles. The Siyins, Soktes and Thados bury outside the village always and the corpse is usually dried for a year before burial . . .

'The Chin religion is a belief in spirits, all malignant. The northerners disbelieve in a supreme being; the southerners accept such a deity and call him Kozin. He is indifferent and may become malignant; at any rate he is not beneficent. Spirits preside over the usual places, the village, house, clan, family, individual, the flood, the fell, the air, the trees. They are not merely unwilling to bestow blessings, but incapable of doing so. The Hakas believe in another world called Mi-thi-kwa (dead-man's village) . . . The belief prevalent among many savage races, that the slain becomes the slave of the slayer, is held in many parts of the Chin Hills. The Siyins not only deny the existence of a supreme deity, but also of another world, though they believe in a future existence when there will be drinking and hunting. As to fighting and raiding they are uncertain, The names of spirits vary greatly . . . Different spirits require different sacrifices. It is useless to sacrifice a pig or a cock to a spirit who requires a mythun. There is a wise man or wise woman who understands spirits in every village. Throughout the hills there are various sacred spirit groves. Omens, witchcraft, and the evil eye are believed in.

'The Chins cultivate grain, pulses, roots, and vegetables . . . The only articles manufactured for export are cane and bamboo mats and baskets. Spears, dhas, axe-heads, hoes, and knives are manufactured locally.'

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It has been noted above (on p. 1) that the word Chin has the same meaning as the name Kuki. It has also been pointed out (above pp. 8 and ff.) that the denomination Chin will, in these pages, be used in such a way as to comprise all the tribes which are variously known as the Chins and the Kukis. Using the word in this broad sense the Chin languages must be sub-divided in four groups,—

1. Northern Chin.   3. Old Kuki.
2. Central Chin.   4. Southern Chin.

NORTHERN-CHIN SUB-GROUP.

This sub-group comprises the following dialects :—

Thādo, including Jangahēn, spoken by	. . . .	31,437
Soktē	„ „	. . . .	9,005
Siyin	„ „	. . . .	1,770
Rāltē	„ „	. . . .	18,133
Paitē	„ „	. . . .	?
		Total, at least	60,345

Rāltē and Paitē form the link connecting this sub-group with the Central Chin languages.

THĀDO.

The Thādo tribe formerly lived in the Lushai and Chin Hills where they had established themselves after having expelled the Rāngkhōl and Bētē tribes. They were afterwards expelled both from the Chin Hills and the Lushai Hills, and are now chiefly settled in Manipur, in the Naga Hills, and in South Cachar. The Lushai Chief Lallūlā began, about the year 1810, to move northwards, and the Thādos were gradually expelled from the Lushai Hills, and settled down in Cachar somewhere between 1840 and 1850. About the same time the Thādos of the Chin Hills were conquered by the Soktēs under their chief Kantum, and were driven towards the north into Manipur, where they settled down in the hills to the south. There are now only six Thādo villages left in the Chin Hills. Thādo is the name of their original progenitor, but it is also used by the Chins to denote the tribe itself. In Assam and Bengal they are known as Kukis, a name which also comprises other tribes such as the Rāngkhōls, Hallāms, Bētēs, etc. The Thādos and their co-tribes are usually spoken of as new Kukis, owing to the fact that they came from the Lushai Hills at a later date than the other hill tribes, the so-called old Kukis. In Manipur they are called Khongzāis, and they use this name themselves in conversation with Manipurīs, whom they call *Mei-lei*.

Several sub-tribes trace their origin back to Thādo and his brothers. McCulloch states that the principal clans are the Thādos proper, Shingsol, Chongloi, Hangseen, Keepgen, and Hankoop, from which have sprung several sub-clans of smaller importance. Mr. Damant mentions four principal tribes, Thādo and Shingsol, Changsen and Khlāngam, while Mr. Soppitt speaks of 'Jansēn' as the principal tribe and 'Tadoi' as a co-tribe. Kotang, Shīk-Shinshum, Rāltē, and Sēri are, according to him, different offshoots of these tribes. Other sources give the names Katlang and Sairang, and the different hill tribes use several other names to denote the Thādos. It is, however, of little use to make all these divisions and sub-divisions. They have nothing to do with the language. All these tribes, with the exception of Rāltē, speak the same language, and the dialectical differences are only slight. The language itself is, according to Messrs. Stewart and Damant, called *Thādo-pao*, Thādo language.

The Thādos maintain that they have come out from the bowels of the earth. They explain the origin of the different tribes by the legend that the grandsons of their first king were told to catch a rat, but were struck with a confusion of tongues. In this way they also try to bring themselves in connection with the Meitheis and other surrounding tribes. They state that they have come from the north, and this tradition probably contains a remembrance of old wanderings, from the times before they settled down in the

Lushai and Chin hills.　The different tribes are now said to be mixed together in many of their villages.

Major McCulloch gives the following description of these tribes :—

'The Kookies are a short sturdy race of men with a goodly development of muscle. Their legs are, generally speaking, short in comparison to the length of their bodies, and their arms long. Their complexion differs little from that of the Bengalee and comprises various shades, but the features are most markedly dissimilar; the face is nearly as broad as long, and is generally round or square, the cheek bones high, broad, and prominent, eyes small and almond-shaped, and the nose short and flat with wide nostrils. The women appear more squat than the men even, but are strong and lusty, and quite as industrious and indefatigable as the Naga women, working hard all day either at home or in the fields, and accustomed to carry heavy loads. The men, like the Nagas, are inclined to be lazy, though not to such an extent as that tribe. They love to sit on high platforms raised for the purpose in their villages, and pass the day in conversation and smoking. Men, women, and children all smoke to the greatest excess. A Kookie is hardly ever seen without a pipe in his mouth, and one of his few means of calculating time and distance is by the number of pipes he smokes. The men smoke a pipe, the bowl of which is either made of brass, rudely ornamented, or of the end of a small bamboo tube, a reed (it is like a reed but is a bamboo) being let in near the knot as a mouth-piece. The women have a bowl with water in it attached to their pipes, and the smoke in passing through impregnates the water with its fumes. This fumigated water is filled into little bamboo tubes, and other reservoirs in which it is carried about by the men who occasionally sip of it, retaining it in the mouth for some time before spitting it out again, and on meeting a friend, hand it to him as a mark of courtesy. They also chew tobacco in great quantities. They are filthy in person to an inconceivable degree. A cloth round the waist in the fashion of the Koupooees is worn by individuals, but generally this is dispensed with, and the only covering of the body is a coarse sheet in the disposing of which for the concealment of the person they are adepts. They all wear head dresses or turbans of cotton cloth or silk, in the folding of which they are very expert. The women wrap a scanty strip of cloth round their persons sufficient to prevent them from being called naked; over their shoulders they throw a sheet, or, if young, wrap it round their bodies under the arm-pits. They have no head dress but a luxuriant crop of not coarse hair which is parted in the middle and plaited at the sides, the plaits being passed round the back of the head and tied in front over the forehead.'

The Thādos are a migratory race, and do not occupy their villages for more than two or three years at a time, when they move on to a new place, more fit for cultivation. The staple food is rice, and it is produced through the ordinary *jhum* cultivation. They prefer woody spots, on the tops of the hills, for their villages. Their houses are small, and built on raised platforms, and generally face one another, with a broad path running down the centre. They are governed by hereditary chiefs, who formerly had a considerable degree of power. They pay great attention to their genealogy, and trace themselves back to the first chief who came out from the bowels of the earth.

Most of these tribes believe in a supreme god, generally called *Pathien*, but there are, besides, numerous spirits which must always be propitiated. The dead are usually buried. The bodies of the deceased chiefs are, however, placed on a raised platform and left there to decompose, or dried over a slow fire until the flesh gets smoked and hardened to the bone. After some time the remains are then buried.

The Thādos buy their wives, and the price may be paid in money or through personal bondage for two or three years.

They attach great importance to the comb and always wear it entwined in the hair. They are very particular as to who is entitled to use their comb. McCulloch is inclined to think that this may be due to the attention they pay to their genealogy.

There is no written literature, but they have still old songs in a language which they no longer understand. The priests have developed a technical language of their own, unintelligible to the rest of the people.

It is almost impossible to make an exact statement with regard to the number of

speakers of these dialects, because they often, in the local returns, have been included in the general term Kuki. What we know is as follows :—

In the Manipur State the Khongzāis are settled throughout the length and breadth of the hill country and also in the Yongba Langkhong village in the valley. They are most numerous in the south-west and north-west. Their total number is estimated at 20,000.

In the Nága Hills they are known as the Langtung colony. They are returned as Kukis and are said to number 5,500. They speak the Thādo language.

In North Cachar there is said to be some speakers of Jangshēn, but no particulars are given.

Dialects of Thādo are spoken in the Cachar Plains. Most of them are here known as Sairang. They are settled in the east of the district, and their number is said to be 5,270. Saimar is spoken by a few individuals who have come down from the Cachar Hills to the south and east of the Sadr Sub-division in the Plains since the Census of 1891. The Deputy Commissioner gives the total for Rāltē, Langrong, and Saimar as 399, without saying how many speakers there are of each. We may provisionally put down 133 for Saimar.

One thousand and six hundred individuals in Sylhet are reported as speaking Standard Kuki. Only a few words, translated in different parts of the district, have been received. They seem to belong to the Langrong and Hallām dialects with the exception of some words taken down at the Sagarnal Punji, which apparently are Thādo: I have provisionally put down 534 as speakers of that latter language.

The total of speakers of Thādo dialects may, therefore, provisionally be put down as follows :—

Manipur	20,000
Naga Hills	5,500
North Cachar	?
Cachar Plains	5,403
Sylhet	534
Total	**31,437**

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Two specimens and a list of standard words and phrases have been received from the Yongba Langkhong village in the Manipur valley. They have been prepared by Babu Bisharup Singh. Another list has been received from the Nága Hills. It is very incorrect. I have corrected all obvious mistakes, and, in many places, added within parentheses, the corresponding words from Mr. Butler's vocabulary, quoted among authorities. A third list has been taken down in the Cachar Plains. It is incomplete, and the Deputy Commissioner states that it has proved impossible to get anything more. I have, in another column, entered the corresponding words from Sir George Campbell's list. I have corrected the misprints in this latter list so far as I have been able to do so. These texts represent, in all essential points, the same language. The Manipur specimens are in some points influenced by Meithei, but in all essential points they agree with the other specimens. The same is the case with the published vocabularies of other Thádo dialects, and we are fully justified in speaking of one Thádo language. Stewart has published a short grammar of the language, which, together with the forms occurring in the specimens, is the foundation of the following remarks on Thádo grammar.

Pronunciation.—There is great inconsistency in the marking of long vowels. Thus, we find *khāt* and *khat*, one; *nā* and *na*, thy, etc. *U* is always marked as long in the Manipur specimens, etc. A vowel is sometimes doubled, probably in order to denote a long pronunciation. Thus, *tāam* and *tām*, cut; *ghuup* and *gūp*, six; *kēel* and *kēl*, goat. In words such as *nēyaū* and *nēu*, small, we may infer that each vowel is pronounced separately. It is often difficult to state what vowel is uttered in each case, there being considerable inconsistency in the spelling. *A* is apparently written for *o* or *á* in many words in Sir George Campbell's list. Thus, *nang-ha*, you, where all other texts have *nang-*

ho, etc. *A* and *ū* are interchanged in the specimens from Manipur; thus, *am*, and *ūm*, to be; *ā* and *ē*, in *kisān* and *kisēn*, even. *Ū* and *o* are often interchangeable; thus, *khūt* and *khot*, hand; *hūng* and *hong*, to come. In the same way *ē* and *i* are often interchanged; thus, *hēngā* and *hingā*, to; *ēn* and *in*, suffix of the adverbial participle. The writing of the diphthongs is inconsistent. Thus, we find *kai* and, more correctly, *kei*, I; *ngai* and *ngēi*, suffix of the plural; *sāi*, *sēi*, and *sē*, say; *chēi* and *chē*, go; *hai*, *hē*, *hā*, and *hi*, to be; *niang* for *nēn*, eat, etc. *Oū* and *ūo* are sometimes apparently written instead of *á* or *o*; thus *soūk* and *soh*, slave; *pūon*, carrying; *po-tan*, carry, etc.

It seems as if the pronunciation were, in many cases, indistinct, especially in prefixes. Thus, the pronominal prefix of the first person occurs in the forms *ka*, *kā*, *kē*, and *kū*; the prefix of the second person as *na*, *nā*, and *ni*, etc.

Concurrent vowels are often contracted. Thus, *a-pān*, for *a-pā-in*, his-father-by; *pēn* for *pē-in*, give; *lon*, for *lo-in*, take; *ihām* for *i-hi-ām*, what? *i-chān lām*, for *ichān lā-ām*, how far, etc. The hiatus, however, often remains, or is removed by inserting a euphonic consonant. Such are *y*, *j*, and *v*, often written *b*. Thus, *kei-jin*, I; *hi-jam*, what? *kai-yā*, mine; *nang-ū-bā*, that is *nang-ho-v-ā*, thine, etc. *J* as a euphonic consonant does not occur in the Manipur texts. It is pronounced *z*, and in the Naga Hills list we even find *nang-zhein*, of thee. An apparently euphonic *m* is sometimes inserted after *p*; thus, *a-chop-mē*, he kissed. Before an *n* a preceding *t* is usually dropped, as in *kha-nā*, one-to, from *khat*, one; *a-kho-nā*, his-hand-on, from *khot*, hand.

Final consonants are occasionally silent; compare p. 4 above. Thus, *mū* and *mūk*, see; *chōk* and *cho*, buy. An *ng* is sometimes added, apparently in order to denote a faint nasal sound. Thus, *chā-nung* and *chā-nū*, daughter; *tu-ni*, *tu-nin*, and *tu-ning*, to-day; *nūk-chang* and *nūng-ā*, behind, etc. *Ng* is interchangeable with *n*; thus, *hing*, being; *pūon*, carrying : *niang*, eat; *pēn*, give, etc. In *a-man-fēt-lē*, having-been-lost, *n* is written for *ng*.

Hard and soft consonants are not interchanged. *A-dūng-tūn-ā*, his-back-on, in No. 227 of the Manipur list, is probably due to Meithei influence. Compare *tūng-tūn* back. Aspirates are often written instead of unaspirated letters, especially in the Cachar list; thus *ghup* for *gūp*, six; *thāng* and *tāng*, a suffix of the imperative. The Aryan-speaking inhabitants of Cachar, as a rule, are quite unable to pronounce an aspirated letter (though they often write it).

An *h* is written after most final vowels in the same list. It perhaps denotes the short, abrupt tone.

W and *b* are sometimes interchanged; thus, *wāto* and *bāhto*, duck; *wanghin* and *banghing*, on account of. *W* is probably the sound intended. Compare *wi* and *ui*, dog; *woi* and *oēi*, belly.

R and *l* are sometimes interchanged; thus, *sakor* and *sakol*, horse; *chilhāt* and *serhāt*, cow. This last word occurs as *sherāk* in the Cachar list.

J is probably pronounced *z* or, perhaps, as in the French word *jour*. It is interchangeable with *y*, the latter sound being common in the Manipur texts, the former in the lists from Cachar and the Naga Hills. Thus, Khongzāi *i-yā*, Sairang *i-jā*, Naga Hills dialect *i-zhāt*, how many. *G* apparently sometimes takes the place of *j*; thus, *gom* and *jom*, to join; *ji* and *yi*, spouse in the Manipur list; *ji* and *gi* in the Sairang list.

Lh in the Manipur and Naga Hills lists corresponds to *fl* in Sairang in *lhā* and *flā*, moon; *lhāi* and *flā*, run. *Fl* is perhaps miswriting for *tl*. Sir George Campbell has *thlā*, moon, and *kla*, run.

S and *t* seem to interchange in *săn* or *săan* and *tăn*, cut, in the second specimen. *S* is probably wrong. *Ch* is sometimes written for *s*; thus, *mă-săng-ă* and *mă-chang-ă*, before, etc.

We have no information with regard to tones and accentuation.

Articles.—There are no articles. The numeral *khat*, one, is used as an Indefinite article and definiteness is expressed by means of pronominal prefixes, demonstrative pronouns, and relative clauses.

Nouns.—The prefixes *ka*, *na*, and *a*, which precede many nouns, are usually the possessive pronouns; thus, *ka-pă*, my-father; *na-pă*, thy-father; *a-pă*, his-father, all used as translations of 'a father.' The prefix *a* is sometimes used in a wider sense; thus, *a-lăm*, dance, *a-fă*, good, etc. The prefix *ka* is also used in a similar way; thus, *ka-ti-lē*, saying. The suffix *pi* is often added to great things, and *chă* to small ones. Both are originally adjectives, but seem to have lost their full meaning. Thus, *sai-pi*, an elephant, *wa-chă*, a bird; *mĕng-chă*, a cat.

Gender is only apparent in the case of animate beings. The gender of human beings is indicated by means of separate words or suffixes. Thus, *pă*, father; *nŭ*, mother: *pasal*, man; *nŭ-mai*, woman. The usual suffixes are, in the case of human beings, *pă*, male, and *nŭ*, female; and, in the case of animals, *chal*, or *a-chal*, male; *nŭ* or *a-nŭ*, female. Thus, *ŭ-pă*, elder brother; *ŭ-nŭ*, elder sister; *sakol a-chal*, horse; *sa-kol a-nŭ*, mare. The Cachar list also contains a female suffix *pi* (*piu* in the Naga Hills list) used of animals. Thus, *ŭi chăl*, dog; *ŭi pi*, bitch.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural, suffixes such as *ho* and *tē* are added. Thus, *a-soŭk-ho*, his servants; *ka-pă-tē-ho*, my-fathers. *Ngai* or *ngēi*, many, and *tam-pi*, many, are used in the same way; thus, *kă-pă ngēi*, my-father many, fathers, in the Cachar list; *ka-pă tam-pi*, fathers in the Manipur list.

Case.—The *Nominative* and the *Accusative* do not take any suffix. The suffix *in*, by, is usually added to the subject of a transitive verb; thus, *a-păn a-soŭk-ho hēngă a-sē-yē*, his-father his-servants to he said. The *Genitive* is indicated by putting the governed before the governing noun; thus, *ka-pă soŭk*, my father's servants. The governed noun may be repeated by means of a possessive pronoun; thus, *ka-păngă a-chă-pă*, my uncle his-son, the son of my uncle. Other relations are indicated by means of postpositions. Such are:—*ă*, in, to; *hēng* and *hēngă*, to, from; *in*, in, at, by means of; *khŭ*, to; *lē*, with; *mă-săngă*, before; *nŭngă*, behind; *sŭngă*, in, etc.

Adjectives.—Adjectives are usually preceded by the prefix *a*. The suffixes *pă* and *tă* are sometimes added. Adjectives usually follow, but occasionally also precede the noun they qualify. Thus, *sakol a-kăng*, horse white; *a-chă-pă a-lhŭm-pă*, his-son younger; *a-fa-tă pasal*, a good man. *Pi* or *pē* and *chă* are added, in the same way as they are added to nouns, in order to convey the idea of greatness or smallness, respectively. Thus, *a-lĭn-pi*, very great, great; *nēyaŭ-chă* and *neu-chă*, very small, small.

The particle of comparison is *săng*, usually followed by the postpositions *ă* or *in*; thus, *a-ni săng-ă ă-săng-ē*, two among he tall; *ă-supi-nŭ săng-in* (or *săngnin*) *ă-supi-pă ă-săng-ē*, his-sister than his-brother he tall is; *tam-pi săng-ă a-săng-ē*, many among he-tall-is, tallest. *Nehki*, that is *nĕk-in*, is once used instead of *săng-in* in the Sairang list; thus, *ă-mă nehki ă-săng-ē*, him than he-tall-is. *Yo* is added to the adjective in *a-ni*

sāngā faiyo, better, in the Manipur list. Compare Siyin *zá*. In the Sairang list *dhom* is sometimes added in the comparative, and *pēn* in the superlative; thus, *ā-phā-dhom-ē*, better; *ā-phā-pēn-ē*, best. Stewart gives *dē* and *pēn*. All these additions mean 'much,' 'more.' The same is the case with *tāk* in *pŭon a-fa-tāk*, the best cloth.

Numerals.—The numerals are given in the lists of words. They follow the word they qualify. *A* in *a-ni*, two, and *i* in *illi*, four, are probably generic prefixes. Another prefix of this kind is *chēng*, used with reference to money; thus, *chŭ-chē man chēng-ni ma-khai*, that-of price two a-half. In *kēl-chā nŭ cha-khat*, goat-young female one, *cha* is prefixed to the numeral. It seems to be identical with *chā* in *kēl-chā*, and to denote small animals.

Pronouns.—The following are the *Personal Pronouns :*—

Singular,—

kei-mā, kei, I, my.	*nang-mā, nang*, thou, thy.	*a-mā*, he, she, it.
ka, my.	*na*, thy.	*a*, his, her, its.
kei-ā, mine.	*nang-ā*, thine.	*a-mā-ā*, his, hers, its.

Plural,—

kei-ho, we.	*nang-ho*, you.	*a-mā-ho*, they.

The lists of words contain several mistakes, and also some forms which are probably correct. Thus, *āh-mā-tā*, his, in the Sairang list. The pronouns are inflected like nouns by means of postpositions. Thus, *kein* and *kei-jin*, by me; *nang-zhein*, of thee, in the Naga Hills list, probably for *nang-in*; *kei thŭ*, my word, of me; *nang na-sŭm*, thou thy-property, thy property, etc. *Ēi* or *ē* is sometimes added to the pronoun of the first person, in the dative and the accusative; thus, *hi-pān kei-ēi dēng-ē*, he strikes me; *kei-mā-ē wē*, me-concerning striking, I am struck, etc. This form occurs, in the lists, only in the translation of the passive, but it is, according to Stewart, in common use.

The *Demonstrative pronouns* are *hi*, this; *hŭ* and *chŭ*, that. *Cha* and *chē* are often added; thus, *hŭi-cha*, i.e., *hŭ-cha*, that; *chŭ-chē*, that. *Hi-chē* and *hi-chē-pā* are also used as a personal pronoun of the third person. *Hi-hi, hŭ, hi-chŭ, hŭ-hŭ*, and *hŭ-chŭ*, are, according to Stewart, used in the same way. *A-mā* is, on the other hand, used as a demonstrative pronoun.

There are no *Relative pronouns*. The root alone, without any suffix, is used as a relative participle. Thus, *laū lhŭ mi*, field cultivating man, a cultivator; *yām ching mi*, sheep-tending man, a shepherd; *kei-yā am yaūsē nang-ā a-hē*, mine being all thine is. The demonstrative pronouns are often used as a correlative; thus, *kei chan-ding sēl-a-sŭm a-mā pēn*, I getting property that give. *Chan-ding* is a verbal noun, consisting of *chan*, to get, and the postposition *ding*, for. It is used as a relative participle just in the same way as the forms *am*, etc., in the instances just quoted.

Other verbal forms may be used in the same way. The suffix *tā*, for instance, which usually conveys the idea of completeness and therefore may be considered as a suffix of the past tenses, is also used in order to form relative participles of the past time. Thus, *nung na-sŭm yaūsē sŭ-yo-nŭ hēngā pēn na-chā-pān a-bon-in a-mang-sā-tā na-chā-pā hi a-hung-bamē*, thy property all harlots to giving thy-son all he-wasted thy-son this he-coming. Compare the use of the suffix *tā* after adjectives.

The suffix *pā* is the only suffix which is peculiar to the relative participle. It is, as already stated, often added to adjectives, and it also forms nouns of agency. Thus,

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laŭ-lhŭ-pā, cultivator; *kĕl-ching-pā*, goat-herder, *thŭ-ngēi-pā*, a commander. This suffix is very common in many connected languages, and it should be compared with the Tibetan article *pa*.

The *Interrogative pronouns* are *koi*, and *ko*, who? *i*, what? *i-yā* or *i-jā*, how many? etc. *Pi*, probably identical with the word added to nouns and adjectives, is sometimes suffixed to *i*. The interrogative particle *am* is usually added to the word which has the function of a verb. Thus, *i-pi a-bol-am*, what do-they-do? *na-nŭng-ā koi pasal nēyaŭ-chā hŭng-am*, thy-back-at whose man small comes? whose boy comes behind you? *sakol hi kŭm i-yā ham*, horse this years how-many are? *Ham* in the last instance is contracted from *hi-am*. Compare *hi-yam* in No. 222 of the Manipur list.

The *Indefinite pronoun koi-ma-chā*, anyone, is formed from the interrogative *koi*, who?

Verbs.—Verbs are conjugated in person by means of pronominal prefixes. These are *ka*, I and we; *na*, thou and you; *a*, he, she, it and they. The vowels of these prefixes are apparently indistinctly sounded. See remarks under the head of Pronunciation. The prefixes are often dropped before the imperative and in interrogative sentences, and apparently always in the future. The Khongzāi texts omit them also in other cases.

The root alone without any suffix is apparently used to denote present and past times. Thus, *na-pā in-ā a-chā pasal i-yā ŭm-am*, thy father's house-in his-child male how-many are? *ko hēngā na-han-choh-am*, whom from thou-buy-didst? The suffix *ē*, also written *ēi* and *i*, is, however, usually added. Thus, *ka-thi-dē-dē-ē*, I-to-die-about-am; *a-hai-yē*, they were. It is often contracted with a final vowel; thus, *a-pē*, he gives; *a-hai*, they were; *kein ka-woi*, I have struck. The suffixes *ā* and *in* are sometimes used in the same way; thus, *a-lhom-ā*, they-few-are; *ā-mā chin*, he goes; *sē-in*, (he) said. All these suffixes are probably various forms of the verb substantive.

A suffix *nai* is, according to Stewart, sometimes added to the root in the present and past tenses. It occurs in a few instances in Sir George Campbell's list. Thus, *ā-um-nāe*, he is; *kē-ha* (*i.e., kei-ho*) *kā-um-nāi*, we were. It seems to contain another verb substantive.

The common suffix of the *Past tense* is *tā*, or *tāve*, *tē*, *tāi*, that is probably *tā* plus *ē*. Thus, *a-hom-pē-tā*, he-divided-gave; *a-chē-tāi*, he went. This tense is also used to denote the present time, considered as an established fact. Thus, *ka-pā soŭk sŭn-lon a-monē a-nē-tāi*, my-father's servants hired in-plenty they-are-eating.

The verb *jou* (or *you*), to accomplish, is, according to Stewart, sometimes added in order to form an emphatic past. It seems to occur in *a-sŭm a-bon a-mang-yo-in*, his-property all it-wasted-was-when, and in *ā-hi-jou-tāe*, having been.

A *Present Definite* and an *Imperfect* are formed from the participles ending in *ā* and *in*, generally with the addition of some verb meaning 'to be.' Thus, *a-mā sakol to-in a-ŭm-ē*, he horse-on sitting he-is; *ā-chēl-ā*, he is grazing; *kain wong-am-tē*, I was striking. The suffix *ē* is added in *a-mān sēl ka-ching-ē*, he cattle grazing-is.

The suffixes of the *Imperative* are *in* and *tān*; the latter also written *tang*, *tāven*, *thāng* and *tā*. The *i* of *in* is usually dropped after a final vowel, and we are, therefore, justified in explaining the suffix *tān* as consisting of *in*, added to the suffix of the past, or rather the completed action. It adds emphasis. Thus, *soom-in*, bind; *pēn*, give; *ni-nai-tā*, thou-keep (me as thy servant); *chi-thāng* (Sairang), go; *hŭng-tān* (Stewart), come. The suffix of the negative imperative is *hi-in*; thus, *lhai-hi-in*, don't run away; *yu-kam-hi-in*, don't get drunk.

The final consonant of this suffix is, as already stated, written both *n* and *ng*. In several connected languages we find that the same suffixes are often used to form the imperative and the future, and the suffix *in* or *ing* seems to be identical with the future suffixes *ang* in Lushēi, *in* in Ngentē, *ing* in Rāltē, *ēng* in Kōm, etc. The original meaning is probably the same as that of the suffixes *ding*, *rang*, *sik*, etc., *viz.* 'for,' 'in order to.' Compare Infinitive of purpose below. A suffix *o* is also used to form imperatives; thus, *koy-o*, put. It seems to be added to *tā* in *nē-aŭ-tā ŭm-taŭ-tē*, eating let us remain.

The *Future* is formed from the imperative and is characterised by the absence of the pronominal prefixes. The forms ending in *in* or *ing* and *tān* or *tāng* are used as the base of this tense, and, besides, also a third form ending in *nāng*, formed from the verbal noun in *nā*. The suffix *ē* is added in the first person; thus *chĕng-ē*, I will go; *sai-tāng-ē*, I will say; *kein wo-nāng-ē*, I will strike. In the Nāga Hills list we also find *kē-ē vo-zhĕng-ē* (that is *vo-z-ing-ē*), me-concerning striking-will-be, I shall be struck. *Tē*, that is probably *ti-ē*, says, is added in the second and third persons, and is, in the second person, preceded by the pronominal prefix *na*. Thus, *nang-in wo-nāng-na-tē*, thou wilt strike, *lit.* thee-by striking-will-be thou sayst; *a-mān wo-nān-tē*, he will strike. Sir George Campbell also gives *kei-mā hing-kā-tē*, I shall be, and from this form we must infer that *tē* may also be added in the first person. Compare *ŭm-taŭ-tē*, let us remain, *ka peng-gē-tāi*, I shall give; *ka heng-khit-in-tē*, I shall return, and the future in Hallām, p. 196 below.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus *na-chā kei cham a-hai-poi*, thy-son my being it-is-not (proper); *kei-ho nŭi-lē-nŭp a-fangēlē*, our merry-and-glad-being good-is. Postpositions are added to this form in order to make adverbial clauses. Thus, *nang thaŭ ka-bol-ā*, thy service my-doing-in, while I did thy service; *ni thŭm ni li am-lē*, days three days four remaining-with, after three or four days had passed; *limbē a-sē-ēn*, sense his-knowing-in, when he came to senses; *a-gam-lā am-lā-ēn*, far being-time-at, when he was still far off. Other forms of the verb are used in the same way as verbal nouns; thus, *a-thi-tā-banghing*, his-dying-finishing-on-account-of, because he was dead; *a-mang-yo-in*, it-spending-completing-in, after it had all been spent.

The suffix of the infinitive is, according to Stewart, *na*; thus, *chē-na*, to go. It occurs in the Manipur list in *a-wo-na-ding*, striking-for, to strike. This latter form is an *Infinitive of purpose*, formed from the verbal noun in *na* by adding the postposition *ding*, for, in order to. *Ding* also occurs in the form *dēng*; thus, *nē-dēng*, in order to eat. Compare the remarks under the head of Pronunciation.

The usual way of denoting the purpose is to put the verb in the imperative and add the participle *ka-ti-lē*, saying. Thus, *wok na-ching-in ka-ti-lē*, 'pigs tend' saying, in order to tend pigs; *wok an kisēn ni-ang* (that is probably *nēn*) *ka-ti-lē koi-ma-chān i-pē-poi*, pigs' food even 'eat' saying anyone gave-not; *a-in-ā lŭn-in ka-ti-lē a-nŭm-poi*, his-house-in, 'enter' saying he-wished-not.

Participles.—The *Relative participles* have been mentioned under Relative pronouns.

Adverbial participles are formed by adding *in* or *ing*; thus, *pŭon*, carrying; *hing*, being. Compare Verbal noun, above. A suffix *tā* forms adverbial participles in *kai-ho nom-tā an nē-aŭ-tā ŭm-taŭ-tē*, we merrily rice eating let-us-remain. This participle is probably formed from the past verbal noun in *tā* by adding the postposition *ā*, in.

Conjunctive participles are formed by adding the postpositions *ēn* or *in*, *lē*, and *nā*, to the verbal noun. Thus, *a-ngong-in ko-ēn a-chop-mē*, his-neck-on embracing he-kissed;

a-in-ā a-hūng-lē kayāi, his-house-to having-come he-heard ; *a-chē-nā a-gi-gom-tai*, he-went-and joined.

There is no *Passive voice*. ' I am struck ' must be translated ' somebody strikes me.' Thus, *kei-mā-ē wē*, me-concerning striking ; *ka-mū-ki-tāi*, I found him again, he was found again ; *kei-mā-ē woa-ding a-hē*, me-concerning striking-for it-is, I shall be struck.

Compound verbs are formed in order to modify the meaning of the primary verbs. Thus, *hūng-lhē-in*, coming-running, running towards ; *a-hom-pē-tā*, he-divided-gave. The prefix *hin* or *han* denotes motion towards the speaker ; thus, *hin-cho-in*, bring ; *ko hēngā na-han-choham*, whom from did-you-buy ? I cannot see the meaning of the prefix which occurs in the forms *ga* and *ka* ; thus, *ga-lān*, take-from ; *ga-sok-ēn*, draw-from ; *ka-yāi*, he heard ; *ka-chē-lē*, having gone ; *ka-ching-ē*, he-is-grazing, etc. Compare the prefix *ka* or *ga* in Bodo, Nāgā, and Kachin languages.

Causatives are formed by adding *pā* or *pi*, to give, and *sā*, to make (?). Thus, *bū-pē-in*, cause to wear ; *sil-pi-in*, cause to wear ; *a-mang-sā-tā*, he-lost-made, he wasted. Causatives are also formed by prefixing *su* ; thus, *ka phat-vet a-su-ket-pa koi hi-am*, my looking-glass its-breaker who is, who broke my glass ; but *a-ket-tāi*, it is broken. *Desideratives* are formed by adding *nūm, nōm*, to wish ; *mi tampi a-chē-nūm-ta-poi*, men many they-to-go-wished-not. *Potentiality* is expressed by adding *thai*, to be able ; thus, *kei hi-thai-nāng-ē*, I to-be-able-be-shall, I may be. *Ki* denotes mutuality ; thus, *ki-pā-ēn*, being glad together ; *a ki-chū-chonin*, they quarrelled. Other additions are *dē-dē*, to be about ; *fā*, it is good ; *kit, khit*, back, again, etc. *Fēt-lē* and *fēt-nin* are added in *a-man-fēt-lē kū-mūk-fēt-nin*, he lost-having-been I-found-again. *Fēt* probably means ' to go,' and the literal translation of the clause is perhaps, ' he-lost-gone-having my-seeing-went.'

The *Negative particle* is *hi* ; thus, *kein ka-nūm-hi-ē ka-ti-hi-ē*, ' I-wish-not,' I said not ; *hūng-hi-in*, do not come. Another negative is *poi* ; thus, *a-hi-poi*, it-is-not, no ; *ni-pē-poi*, thou-gavest-not ; *a-nūm-ta-poi*, he-wished-not ; *kai chē-pong-ē*, I will not go. A third negative, *lo* or *lon*, occurs in *a-fa-lo*, good-not, bad ; *mighi-lon*, bad, etc.

The *Interrogative particle* is *am*. See Interrogative pronouns.

The usual **Order of Words** is subject, object, verb.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

THĀDO.

KHONZĀI. (STATE, MANIPUR.)

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Pasal khat a-chā pasal ni a-hai-yē. A-mā-mikā a-lhūm-pā a-
Man one his-child male two they-were. Them-from the-younger his-

chā-pān, 'Ka-pā, kai chan-ding sēl-a-sūm a-mā kai hēngā pēn,' a-pā
son-by, 'My-father, my share-for property that me to give,' his-father

hēngā sē-in. A-mā-nikā a-pān sūm a-bon-in a-hom-pē-tā. Ni thūm
to said. Them-for his-father-by property all he-divided-gave. Days three

ni li am-lē a-chā-pā a-lhūm-pān sūm a-bon pūon a-gam-la-pē
days four remaining his-son younger-by property all carrying far

khanā mi-khūā a-chē-tāi. Ka-chē-lē a-lim-lo-in-kisān a-sūm
one-to village he-went. Having-gone wickedly-even his-property

a-bon a-mang-tāi. A-sūm a-bon a-mang-yo-in ka-chēn a-khūā an
all he-wasted. His-property all he-wasted-having that-in village rice

a-hā-talhē-ē. Chāng-ti-wai-be-she-tān a-mā a-dā-talhē-ē.
it-dear-extremely-became. Scarcity-being he he-wretched-extremely-became.

Amān a-folā pasal khat-a a-chē-nā a-gi-gom-tāi. 'Wok na-ching-in,'
Him-by that-place-in man one-to he-going he-joined. 'Pigs thou-tend,'

ka-ti-lē a-pūsal chūn a-mān laū-ā a-sol-tāi. Wok an kisēn 'niang'
saying man that him-by field-to he-sent. Pigs' food even 'eat'

ka-ti-lē koi-ma-chān i-pē-poi. Limbē a-sē-ēn a-mān a-sē-tāi, 'Ka-pā
saying any-one-by gave-not. Sense he-knowing him-by he-said, 'My-father's

soūk sūm-lon a-monē a-nē-tāi, kai ka-gil-a-kēl-in ka-thi-dē-dē-ē.
servants hired in-plenty they-eat, I my-belly-its-hunger-with I-to-die-about-am.

Kai ka-pā hēngā chēngē, "ka-pā, kai Pathēn hēngā ka-mō-tāi, na-hēngā
I my-father to go-will, "My-father, I God to I-sinned, thee-to

yong ka-mo-tāi. Na-chā kai cham a-hai-poi. Na-sūm-lo na-soūk
also I-sinned. Thy-son my being it-is-not. Thy-money-taking thy-servant

khat ni-nai-tā," sai-tāngē.' A-mā hūng-kit-ho-ro-ēn a-pā hēngā a-hūng-ē.
one thou-keep," say-will.' He returning his-father to he-came.

A-gam-lā am-lā-ēn a-pān a-mā a-mū-tāi, a-lūng-a-si-tāi, hūng-lhē-in
Far-off being-when his-father-by him he-saw, his-mind-it-pitied, coming-running

a-ngong-in ko-ēn a-chop-mē. A-chā-pān a-pā hēngā a-sēyē, 'Ka-pā,
his-neck-on embracing he-kissed. His-son-by his-father to he-said, 'My-father,

kain Pathēn hēngā ka-mo-tāi, na-hēngā yong ka-mo-tāi. Na-chā kai
me-by God to I-sinned, thee-to also I-sinned. Thy-son my
cham a-hai-poi.' A-pān a-soūk-ho hēngā a-sē-yē, 'Pūon a-fa-tāk hin-cho-in
being it-is-not.' His-father-by his-servants to he-said, 'Cloth best bringing
ka-chā sil-pi-in, a-khonā khojēm bū-pē-in, a-kēng-ā khonghūp
my-son to-wear-give, his-hand-on ring put, his-foot-on shoe
bū-pē-in, ka-chā hi a-thi-tā-banghing, a-hūng-hing-kit-tāi, mang-in-lē
put, my-son this he-died-because, he-came-alive-again, lost-being
ka-mū-kit-tāi; tū-wānghin kai-ho nom-tā an nē-aū-tā ūm-taū-tē.'
I-saw-again; therefore we merrily rice eating remain-let-us.'
Hi-ti-bol-in a-mā-ho a-nom-in a-ūm-tāi.
This-doing they merrily they-remained.

A-song-sūng-in a-chā-pā a-tāpin laū-ā am-ē. A-mā a-in-ā a-hūng-lē
That-time-at his-son elder field-in was. He his-house-to he-came-when
a-khong-bē a-lām a-gin ka-yāi. A-mān a-soūk khat ko-in, 'I-pi
drum-beating dancing sound heard. Him-by his-servant one calling, 'What
a-bol-am?' sē-in a-dong-ē. A-soūk-pān a-ho-ē, 'Na-naū-pā a-hūng-ē;
they-do?' saying he-asked. His-servant-by he-replied, 'Thy-younger-brother he-came;
"A-mā a-nā-am-poi a-hūng-ē," sē-in na-pān a-ki-pā-ēn an a-pē.'
"He he-ill-being-not he-came," saying thy-father-by he-glad-being rice he-gave.'
Thū hi ka-yān a-mā lūng-hang-in a-in-ā 'lūn-in' ka-ti-lē a-nūm-poi.
Word this hearing he angry his-house-in 'enter' saying he-wished-not.
A-pā hūng-in a-mā a-yolē. A-mān a-pā hēngā a-ho-ē, 'Wēr-in,
His-father coming him he-entreated. Him-by his-father to he-answered, 'Look,
kūm hi-yā nang thaū ka-bol-ā nang na-thū chom-khat chā-yong
years these-many thy service my-doing-in thou thy-word once even
"kain ka-nūm-hi-ē," ka-ti-hi-ē. Hi-ching-ē-lin-yong ka-wol ka-pāitō
"me-by I-wish-not," I-said-not. Nevertheless my-friends my-companions
ka-hūng-lhon-in nomtā nē-dēng kēl-chā-nū cha-khat bē ni-pē-poi.
I-together-with merrily eating-for goat-young-female one even thou-gavest-not.
Nang na-sūm yaūsē sūyo-nū hēngā pēn na-chā-pān a-bon-in a-mang-sā-tā
Thy thy-property all harlots to giving thy-son-by all he-wasted
na-chā-pā hi a-hūng-bamē nang-in an na-pē.' A-chu-chē a-pān
thy-son this he-coming thee-by rice thou-gavest.' Thereupon his-father-by
a-sē-yē, 'Ka-chā, nang-lē kai tan-laū-bē-ēn a-ūm-ē, kai-yā am yaūsē
he-said, 'My-son, thee-with I together-being it-is, mine being all
nang-ā a-hē; na-naū-pā hi a-thi-ding-fēt-lē a-hūng-hing-fēt-nin,
thine it-is; thy-younger-brother this he-died-having he-coming-alive,
a-man-fēt-lē kū-mūk-fēt-nin, kai-ho nūi-lē-nūp a-fangē-lē.'
he-lost-having-been I-finding-again, we merry-and-glad-to-be it-proper-is.'

TIBETO-BURMAN FAMILY.   Kuki-Chin Group.

THĀDO.

Khongzāi.   (State, Manipur.)

Specimen II.

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A KUKI-NAGA.

(Babu Bisharup Singh, 1899.)

Ka-pā   ka-pù   sēi,   ton-lāin   mi   yaūsē   hūlā-hūngkon
My-father fore-father said, in-early-time people all nether-land-in

a-ūmē.   Khongsāi-lē   Mailhai   awol   a-hai.   A-mā-ho dĕl
they-were. The-Khongsais-with the-Manipuris friends they-were. They cloth

a-ki-chū-lhonin;   a-nūn   chēm-in   alāyā   a-tānē.   Mailhai-pān
disputed; their-mother-by dao-with in-the-middle cut. The-Manipuris-by

khongmā[1]   a-sāan-ē.   'A-nūng   a-thāk-ē,'   a-tin   mi   tampi   a-nūng-ā
haimāng-trees they-cut. 'Footmarks are-new,' saying people many afterwards

a-chē,   chūchā   Mailhai   tampi   a-baiyē.   Khongsāin   nāchang   a-sān-ē,
they-went, hence the-Manipuris many they-are. The-Kukis-by plantains they-cut,

a-nūng-ā   a-dontan.   'A-nūng   a-lūit-ē'   a-tin   mi   tampi
afterwards they-sprang-up. 'Footmarks they-are-old' saying people many

a-chē-nūm-ta-poi.   Mi   a-lhom   a-chē-tāi.   Chūchā   Khongsāi   a-lhom-ā.
they-to-go-not-wished. People few they-went. Hence the-Kukis they-are-few.

FREE TRANSLATION OF THE FOREGOING.

Our forefathers have told, that men formerly lived in the bowels of the earth. The Khongzāis and the Meitheis were then friends. One day they quarrelled about a cloth, and their mother took a *dao* and cut it in two pieces. The Meitheis began to cut haimang trees, and finding their footprints fresh many people followed them. That is the reason why the Meitheis are so numerous. The Khongzāis went to cut plantain trees and then ascended into the earth. These footprints, however, looked rather old, and therefore only few people followed. The Khongzāis are, therefore, few.

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[1] Manipuri name of a fruit tree.

SOKTE.

The Soktē tribe, which includes the Soktēs proper and the Kanhows, occupy the northernmost part of the Chin Hills. They are found on both banks of the Nankathè or Manipur River. The people to the east of this river call their tribesmen to the west Nwengals, from *nun*, a river; and *ngal*, across. The Nwengal country proper extends from the latitude of Molbem on the south, to that of Tiddim on the north. The Soktēs, like all the Northern Chins, assert that their tribe originally lived at Chin-Nwe, a village to the north of their old capital Molbem. They derive their name from the verb *sok* or *shok*, go down, *tē* being the plural suffix, and think they are called so because they have 'gone down' from Chin-Nwe.

They trace their pedigree back for six generations, but their first chief of whom anything historical is known is Kantum. He conquered the Nwites who then occupied the northern hills where the Kanhows now live. He also conquered the Yos, the Thādos and the Vaipes. The Yos are still found in the Northern hills and in the hills south-east of Cachar. The Thādos inhabit the hills fringing the plain of Manipur and the Kabaw valley, while the Vaipes have now entirely disappeared from the Chin Hills. Kantum's conquest took place about 1840. His youngest son Yapow succeeded him in the chief-tainship, but his eldest son Kanhow had already founded the village Tiddim. Since that time the Soktēs are divided into the Soktēs proper in the south and the Kanhow clan in the north. Kanhow is supposed to have begun to rule about 1848, and his ascension to the throne marks the commencement of raids into Manipur and Burma. The people have in the course of time lost much of their predominance, and are now thoroughly at peace under British rule. The remarks given above are compiled from the following :—

AUTHORITIES—

CAREY, BERTRAM S., and H. N. TUCK,—*The Chin Hills: A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country.* Vol. i, Rangoon, 1896. History of the Sokte Tribe on pp. 118 and ff.

SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States.* Part I, Vol. i, Rangoon, 1900. Account of the Soktes on p. 456.

No specimens of the language have been obtained for this Survey.

SIYIN.

The Siyins occupy the hills round Fort White to the east of the Soktēs. To the north they are bounded by the Kanhow clan, and to the south by the Tashōns. They are called Tautes or Tauktes in the Manipur records. They call themselves Shī-zāng or Sī-yāng. They think that their ancestors came out of a gourd in the village Chin-Nwe. Afterwards they settled near some alkali spring, from which fact they say that their name originated (*shī*, alkali). The form Siyin is a Burmese corruption, and we have adopted it from the Burmese. The Siyins think that the father of their race lived thirteen generations ago. The different Siyin clans, such as Bweman, Limkai or Sagyilan, Toklaing, and Twantak, are said to have been founded by his successors. The history of the people in the last fifty years consists of a series of raids and struggles against the Burmans and Tashōns. Frequently also the different clans were at war with each other. They hold that ' a man should spend his life in fighting, hunting, and drinking, whilst labour is intended for women and slaves only.' Their reputation is very bad, and Messrs. Carey and Tuck lay down the principle that a Siyin should never be pardoned. They are now controlled from Tiddim, and their number was estimated at 1,770 in 1895. Their country is very thinly populated. For further particulars the student is referred to the authorities mentioned below :—

AUTHORITIES—

> RUNDALL, CAPT. F. M.,—*Manual of the Siyin Dialect spoken in the Northern Chin Hills*. Rangoon, 1891.
> CAREY, BERTRAM S., and H. N. TUCK,—*The Chin Hills: A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country*. Rangoon, 1896. History of the Siyin Tribe, Vol. i, pp. 127 and ff.
> SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*. Part I, Vol. i, Rangoon, 1900. Note on the Siyins on pp. 456 and f.; Siyin vocabulary on pp. 682 and ff.

The Siyin dialect is comparatively well known through Captain Rundall's Manual. The following remarks are taken from his book. They are only intended to give an idea of the chief characteristics of the language :—

Pronunciation.—The Siyin dialect seems to be rich in vowels, but Captain Rundall does not describe them so exactly that the different sounds can be phonetically fixed. A kind of $\ddot{o}$ occurs. It is described as lying between $\bar{o}$ and $\ddot{o}$. The sounds f and r occur occasionally, but seem to be foreign to the language. L usually corresponds to r in Lai. Y and Z are interchangeable. There are apparently at least two tones, one long and broad, and one short and sharp. But most words seem to be pronounced in what is called the natural tone. Captain Rundall gives no information on this point.

Articles.—The numeral *khat*, one, is used as an indefinite article, and demonstrative pronouns supply the place of a definite article.

Nouns.—*Gender* is, when necessary, denoted by means of suffixes. The male suffixes are *pā*, for human beings, and *tal*, for animals. The corresponding female suffixes are *nū* and *pui*. Sometimes, in the case of nouns of relationship, different words are used; thus, *pā*, father; *nū*, mother : *pū*, grandfather; *pī*, grandmother.

Number.—The plural suffix is *tē*.

Case.—The suffix of the agent is *nā*; the Genitive is denoted by putting the governed before the governing noun; in the Vocative *ō* is prefixed to the noun.

L

Adjectives.—The adjectives follow the noun they qualify. The particle of comparison is *sāng*. The suffix of the comparative is *zá*, and that of the superlative *bil*.

Numerals.—The first numerals are as follows :—

One	.	.	. *khat.*	Six	.	. *lōk, luk.*	Twenty . *khan-nĭ, sŏm-nĭ,* or *kul.*
Two	.	.	. *nĭ.*	Seven	.	. *salĭ.*	Fifty . *sŏm ngā.*
Three	.	.	. *tōm, thum.*	Eight	.	. *lie(t).*	Hundred . *ya khat.*
Four	.	.	. *lĭ.*	Nine	.	. *kwō.*	
Five	.	.	. *ngā.*	Ten	.	. *sŏm, khan khat.*	

Captain Rundall does not mention any generic prefixes, and in most of his instances no such occur. I have, however, found two, *tang*, apparently for round things, and *kiap*, for money. Thus, *ă-tui tang som*, ten eggs ; *ngŭn kiap khat*, one rupee.

Pronouns.—The following are the *Personal pronouns* :—

kĕ-mā, I ; kō-mā, we : nang-mā, nā-mā, nō-mā, and nang, thou, you : amā, he ; amā-tĕ, they.   Shorter forms occur as prefixes.   See verbs, below.

The *Interrogative pronouns* are *a-kō* or *akwō*, who? *akwi* and *kwēi*, which? *a-bāng* and *băng*, what?

Verbs.—Pronominal prefixes are generally used before verbs in order to denote the person of the subject. They are *ka, kĭ*, I ; *ka, ku*, we : *na, nĭ*, thou, you : *a*, he, they.

The verb substantive *hĭ* seems to be added to all tenses. The root, with this addition, is used to denote present and past time.

The suffixes of the *Past time* are *yō* and *tā*, to which *hĭ* is added.

The suffix of the *Future* is *tŭ*, to which *hĭ* or *wĕ* is added. *Tu* also occurs as a postposition meaning 'for.'

The suffixes of the *Imperative* are *o*, plural *wō, tān, tēō*, and *tĕun*. The negative imperative is formed by adding *hi-yāo* or *yāo*.

The root alone is used as an *Infinitive* or *Verbal noun*. I have not found instances of an *Infinitive of purpose*.

The root alone is also used as a *Relative participle*, prefixed to the qualified noun. *Adverbial participles* are formed by a kind of reduplication ; thus, *ka-kap*, crying. The suffix of the *Conjunctive participle* is *ā*. A *Noun of agency* is formed by adding *pā*.

There is no *Passive voice*. Instead of saying 'I am struck' we must say 'he struck me.' Sometimes, however, verbs, such as *ngat, dō*, and *khăm*, to suffer, are used, and sentences are formed such as *hong-vāt kĕ-mā ka-ngat-hi*, striking I suffer.

Compound verbs are used in order to modify the meaning of the principal verb. They supply the place of adverbs, as in all connected languages.

The *Negative particles* are *bō, bong, ngōl, ăl*, and *bwĕ*. They are immediately added to the verb or its suffixes, before the final *hĭ*.

The *Interrogative particles* are *yim, mō, ngĕ*, and *nĕ*.

The preceding remarks have no other aim than to make it possible to use this dialect for comparison of grammatical structure. For instances illustrating them, and for fuller particulars the student is referred to Captain Rundall's Manual. A list of standard words and phrases, printed below, has been taken from the same source.

RĀLTĒ.

The Rāltē dialect is spoken in the Lushai Hills between Tui Dan and Dhaleswari, to the south of Vanbang, and in the Cachar Plains. The figures reported are as follows :—

Lushai Hills	18,000
Cachar Plains	(?)133
TOTAL .	18,133

In the Cachar Plains the Deputy Commissioner gives 399 as the total of Rāltē. Saimar, and Langrong, without saying how many speakers there are of each. The Rāltēs have come down from the Cachar Hills to the south and east of the Sadr Sub-division in the plains since the Census of 1891. Mr. Soppitt found them in the Cachar Hills and says about them :—

'These people have only very lately come from Lushai-land, and there are no great number of them in British territory. In Cachar (in a village near Nemotha) they are commonly spoken of, and looked upon, as Lushais. They may, perhaps, be looked upon as being the link between the real Lushais and the people now called Kukis.'

Mr. Soppitt classes them as an off-shoot of the Jangshēn tribe. Most of the Rāltēs are found in the Lushai Hills, but they have not been settled there for a long time. Colonel Elles quotes the following statement by Mr. McCabe :—

'The Raltes are a low caste tribe of Kukis, who are alleged to have come from the north, and to have been brought under subjection by the Duliens, who migrated from the Chin Hills. They have distinct social customs, as well as a marked difference in dialect, and are not allowed to intermingle with the higher castes. A separate portion of the village is assigned to them, and, if a human sacrifice is necessary, they enjoy the privilege of providing the offering. They predominate in the Western Lushai villages of Lenkhunga, Kalkhom, and Lal-rhima.'

The Rāltēs have accepted the domination of the Duliens, but are said to have retained their customs and their language. Mr. Davis remarks :—

'They are looked down on by the Duliens, but in more than one northern village the Sāilō chiefs habitually use the Rālte language amongst their own people, who are almost without exception all members of that tribe. Amongst the Rāltēs, however, the Dulien language is generally understood, though I have come across more than one instance lately in which Rāltēs, both men and women, though they understood the Dulien when they heard it spoken, were unable to use it with sufficient freedom to reply to questions in it. The differences between the two languages are very considerable, and a man who has a very thorough knowledge of Dulien only is quite at sea if addressed in the Rālte language.'

I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., for a translation of the Parable of the Prodigal Son in Rālte. It shows that the Rālte dialect of the Lushai Hills has been largely influenced by Lushēi, the principal language of the district.

The following remarks are entirely based on this specimen, and must be used with caution.

Pronunciation.—It is difficult to come to any conclusion as to the pronunciation of Rālte from the specimen. Long vowels are not marked, but probably every final vowel of a word or syllable is long, just as in Lushēi. The abrupt shortening of a vowel is indicated by adding an *h*, but this pronunciation seems to be rather indistinct, for we find, for instance, the same words written *mu* and *muh*, *ka* and *kah*. The same remark holds good with regard to the vowel *á*. We find substituted for it in the same words both *a*

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and *o*, thus *áh* or *oh*, *zá* or *zo*, *má* or *ma*, etc. In a similar way we find *o* for *ao*, thus *no*, young; *ia* and *e* in *pe*, *pia*, give, etc. When *o* is followed by a vowel a euphonic *v* is inserted, thus *lo-v-a*, in the fields; *tho-v-ing-a*, will arise; *a-pe-shi-o-v-u-a*, they gave not, etc. After *m* we occasionally find a euphonic *m* inserted; thus, *a-lut-nuam-m-o-va*, he-to-enter-wished-not. Euphony seems also to be the reason for our finding the same word written *tun* and *tung*, thus, *a-háng-tun-dán-in*, he-to-come-now-being-about; but *a-hong-tung-ka-a*, he arrived now, that is to say we have *n* before a dental, *ng* before a guttural. A *ch* in some cases corresponds to a Lushēi *f*, thus *cha*, Lushēi *fä*, child, *cháp*, Lushēi *fáp*, to kiss; *láh-cha-dun*, a servant, compare Lushēi *hláh-fä*, a hireling. The aspirated liquids do not occur.

Articles.—There are no articles in the language. The numeral 'one,' and indefinite pronouns are used instead of an *indefinite* article; pronominal prefixes, demonstrative pronouns, or relative participles supply the place of a *definite* article. Thus, *mi kuai-má*, a man; *láh-cha-dun pa-kat*, a servant; *a nao-pang-zok*, the younger.

Nouns.—*Gender* is only apparent in the case of animate nouns. Names of animals are neuter when they are not distinguished by generic suffixes. Gender is not distinguished when no ambiguity can arise. *Pa* denoting males, is the only generic suffix occurring in the specimens. Thus *cha-pa*, child-male, son; *u-pa*, elder brother.

Number.—There are two numbers, singular and plural. The number of the subject of a sentence is indicated by the pronominal prefix. See below. When it is necessary to indicate the plural, the suffix *ke* is used. Thus *boi-ke*, slaves. This suffix seems to be added to the last part of a compound word though it belongs to the first, thus, *vok-chá-ke*, pigs, food, *lit.*, pig-foods. A short postposition may be inserted between the noun and the suffix, thus, *khut-a-ke*, on the hands; but *ka-thian-ke lak-a*, with my friends.

Case.—The *Nominative* is formed without any suffix. Thus, *na nao a hong-tung-a*, your younger brother he came back. The suffix *in* denoting the agent, is added to a noun when it is the subject of a transitive verb, thus, *cha-pa-in a-ti-a*, his son he-said. *In* may be inserted between the different parts of a compound pronoun; thus, *mi ku-in-ai-má*, a certain man, where *ku-ai-má* is the pronoun. No suffixes of the *Accusative* and the *Dative* occur in the specimen. The *Genitive* is denoted by the bare stem preceding the governing word; thus, *ro ka-chan-ai*, of the property my share. There is apparently no instance of *a* used as a suffix of the genitive. *Van-a mi*, the man of the heaven, God, must probably be explained as 'the man in heaven.'

The suffixes of the *Locative* are *in* and *a*; thus *lim-tak-in*, joy-great-in; *khua-a*, in a village. The interjection *he* is prefixed to the *Vocative*, thus, *he pa*, O father. Other relations are expressed by postpositions, such as, *a*, in, to; *lak-a*, with, to; *lam-a*, in the direction of; *chung-a*, against, etc.

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them, not to the qualified noun; thus, *khá-lam la-tak-a*, into a very distant country. The suffix of the comparative degree is *zák* or *zok*, and that of the superlative *ber*; thus, *nao-pang zák*, younger; *pha ber*, best.

Numerals.—The numerals follow the noun. Only the two first numerals occur. They are *pa-khat*, one; *pa-nih*, two, and are identical with the Lushēi forms. *Pa* is the generic prefix; see Introduction, p. 19.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

kei, ka, I.	*na,* thou.	*a-ni, a,* he.
nai, ai, me.		
ka, my.	*nangmai, na,* thy.	*a,* his.
ka-ta, mine.	*na-ta,* thine.	*a-mai-ta,* his.

Plural,—

ka-u, we.	*u,* you.	*a-u,* they.

The forms *ka, na, a,* and *a-u,* also occur as pronominal prefixes, see below. The forms *ka-u* and *a-u* are compound words, and other words are inserted between the two components. Thus, *ka-mu-leh-ka-u,* we saw-again, where the first *ka* is the pronoun ; *a-pa-nih-u,* they two.

A *Reflexive pronoun* is perhaps *i* in *i-mu-leh-ka a-hi-e,* mutually (*i.e.,* by us) seen again he is.

The *Demonstrative pronouns* are *hi, hi-hi,* this ; *chu, chu-chu,* that.

There is no *Relative pronoun,* its place being supplied by the use of participles or verbal nouns. There are only two instances in the specimen, *lam-la tak-a a om lai-in-a,* at the time at which he was very far off ; *hi na cha-pa hi na shum cha-zo-vek-tu,* this your son who entirely wasted your property.

The only instance of an *Interrogative pronoun* is *i-ha,* what ? Thus, *chu i-ha hi-tah ?* that what is ?

The *Indefinite pronouns* which occur in the specimen are *kuai-má,* a certain ; *ku-ma,* any one ; *i-khá* or *i-kho,* some, whatever ; *i-ma,* anything.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur :—

ka, I ; *ka-u,* we : *na,* thou : *a,* he, she, it ; *a-u,* they. When the subject is a neuter noun the prefix *a* is also used to denote the plural ; thus, *vok-in a chak,* the pigs ate.

The verb is inserted between the two parts of the plural prefixes, thus, a*-pe-shi-u v u-a,* they gave not. Compare also below, Imperative and Present participle. The prefixes are dropped in the imperative and after *nai, ai,* me.

The root alone is freely used to denote the present and past tenses ; thus *a hi,* he is, or was. The particle *e* may be added ; thus *a hi-e,* he is. The suffix *a* is used in the same way ; thus, *a ti-a,* he said. When the sentence is dependent on a subsequent clause to complete the meaning of the speaker (compare below, Conjunctive participle), this *a* may be translated ' and ', the conjunction *leh,* and, being only used to connect words, not sentences. Thus *a ti-a a zát-a,* he said and he asked.

The suffix of *Past tenses* is *ka, ka-a,* thus, *a kel-ka-a,* he went. The suffix *tah* in *i-ha hi-tah,* what is that ? is also a suffix of the past or completed action. A kind of *Perfect* is effected by adding the verb substantive ; thus, *a hong-dam-leh-ka a-hi,* he came alive again it is, he has indeed revived.

The suffix of the *Future* is *ing, ing-a,* thus *ka tho-v-ing-a,* I will arise ; *ka ti-ing,* I will say.

The suffix of the *Imperative* is *áh, oh,* plural *u-a* ; thus, *pia-áh,* give ; *thei-oh,* listen ; *tal-u-a,* kill you. The first person plural is formed by the prefix *i,* and the suffix *ing* ; thus, *i-cha-ing,* let us eat. Compare Future, above.

The *Infinitive* is formed without any suffix, thus; *chak-vah,* to eat.   The suffix of the infinitive of purpose is *ang, nang, ang-in;* thus, *lim-nang,* in order to rejoice; *pia-ang-in,* in order to give.   Compare the use of *ang* in *a-mai-ta-ang,* for his sake.

The suffix of the *Present participle* is *lan, leng.*   There are no instances of a participle referring to the first person, to the second person singular, or the third person plural. In the second person plural *un* is prefixed to *lan* or *u* is prefixed, and *a* suffixed.   The former method seems to be due to the influence of Standard Lushēi where *n* is the common plural suffix in the pronominal prefixes.   In the third person singular the termination seems to be *leng.*   This participle is substituted for the imperative when more than one forms of the mood follow each other, the last one only remaining in the imperative.   If *ma* be inserted between the verb and the ending, the meaning becomes 'although.'   Thus, *han-la-thuai-un-lan,* you bringing quickly; *han-la-u-lan-a,* you bringing; *hi-ma-leng,* that being although, nevertheless.

The locative suffixes *a* and *in* are used in forming *Adverbial* and *Conjunctive* participles.   Thus *hin-kial-in ka thi-dán-a,* hungering I am about to die; *a bo-v-a ka-mu-leh-ka-u a hi,* he having been lost has been seen again by us.   The suffix *a* is very freely used after all tenses, see above.

A *Noun of agency* is formed by adding the suffix *tu;* thus, *na shum cha-zo-vek-tu,* your property's waster.

There is no *Passive voice; ka-mu-leh-ka-u a-hi,* he was found again, literally means ' we saw him again it is,' ' we certainly saw him again.'

Compound verbs are freely used and suffixes are then added to the last component. Thus, *Causatives* are formed with *tik;* thus, *han-bun-tik-u-a,* cause him to wear. *Desideratives* are formed with *nuam,* to wish; thus, *a lut-nuam-mo-v-a,* he to-enter-wished-not.   The verb *dán* has the meaning 'to be about;' thus *ka thi-dán-a,* I am about to die.   Other words used as the last part of compounds are *shen,* to spend, completely; *puih,* to help; *leh,* again; *thuai,* quickly; *vek,* entirely; *em,* exceedingly, very; *záh, zo,* to the last; and the prefixes *ha, han,* upwards or towards; *zu,* down, etc.

The *Negative particle* is *o,* thus *ka hi-o,* I am not; *lut-nuam-m-o-va,* to enter wished not.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb. The genitive precedes the governing word.   Adjectives and numerals follow the word they qualify.   Demonstrative pronouns seem to be put at the beginning of the clause.

[No. 6.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

RĀLTĒ.

(LUSHAI HILLS.)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

Mi ku-in-ai-mâ cha-pa pa-nih a nei-a. A-nao-pang-zok-in, 'He
Man a-certain-by sons two he got. The-young-more-by, ' O

pa, ro ka chan-ai ai pia-âh,' a ti-a. A shum chu
father, property-of my share me give,' he said. His property that

a-pa-nih-u lak-a a hâm-a. Ni-shât-o-tak-a a-nao-pang-zok-in a
them-two to he divided. Days-long-not-very-in the-young-more-by his

shum a-reng-in a khâm-vek-a khâ-lam la-tak-a a kel-puih-ka-a.
goods all he collecting-entirely country far-very-to he brought.

Chu-mi-chun nuam-lu-tuk-in a om-a, a shum chu a
There comfortable-very-being he remained, his property that he

bo-ral-tik-ka-a. A shen-zâh-ve-leh chu khâ-lam chu nase tak-in
wasted. He spent-entirely-when that country that trouble great-in

a-tam-ka-u-a, chak-ang a ta-sham-a. Tin chu lam khua-a kuai-mâ
they-hungered, food he had-exhausted. Then that place village-in a-certain

lak-a chuna na-shem-in a zu-pang-a, chu mi chun vok-châ-ke pia-ang-in
with there work-doing he down-went, that man that-by pigs-food give-in-order-to

a-lo-lam-a a shâl-la. I-khâ kâm vok-in a chak, chu
his-fields-direction-to he sent. Whatever food the-pigs-by they ate, that

a-ni-pâh-in chak-vah a nuam-em-em-a, ku-ma i-ma a-pe-shi-o-vu-a. A
him-by-also to-eat-full he wished-very-much, any-one anything they-gave-not. He

harh-leh-ve-leh, 'Ka pa lak-a lâh-chadun-ke châ chak-shen-o-va nei
awake-again-when, 'My father with hired-servants rice to-eat-finishing-not got

a-tam-vei-u-tuah, kei la-chu hi-to-va hin-kial-in ka thi-dân-a. Ka
they-many-very, I even here hungry-being I to-die-am-about. I

tho-ving-a ka pa lak-a ka ha-shoi-ing-a, "He pa, van-a mi chung-a
arise-will my father to I go-say-will, " O father, sky-in man against

leh nang-mai mit-muh-in thil ka ti-shual-a, ka min na cha-pa a-
and your eye-sight-in thing I did-wrong, my name your son to-

vuah tak ka hi-o; na lak-a loh-chadun pa-khat bang-in ai bâl-tei-âh,"
bear worthy I am-not; you with servant one like me make,"

ka ti-ing.' Tin a tho-va a lak-a a kel-ka-a. Chu-ti-chun lam la-tak-a
I say-will.' Then he arose him to he went. Then way far-very-at

a om-lai-in-a a pa-in a na-mua; a khâ-ngaih-a, a tai-a, a ir a
he being-time-at his father-by he saw, he loved, he ran, his chest he

chuk-tuah-a, a châp-a. A lak-a a cha-pa-in, 'He pa, van-a mi chung
embraced, he kissed. Him to his son-by, ' O father, sky-in man against

leh nangmai mit-mu-in thil ka ti-shual-a, ka min na cha-pa a-vuah
and your eye-sight-in thing I did-wrong, my name your son to-bear

tak ka hi-o,' a ti-a. Hi-ma-leng a pa-in a boi-ke lak-a, ' Puan
worthy I am-not,' he said. Nevertheless his father-by his slaves to, ' Cloth

pha-ber han-la-thuai-un-lan choi-tik-u-a, a khut-a-ke zung-buh,
best here-bringing-quickly-you to-wear-cause, his hands-on rings,

a khe-a-ke pheikok han-bun-tik-u-a, she-bâng-no thao tak chu han-la-u-
his feet-on boots put, a-cow-young fat very that here-bringing-

lan-a tal-u-a. Lim-tak-in i-cha-ing, hi ka cha-pa hi a thi a-hong-nang-
you kill. Joyfully let-us-eat, this my son this he dead-was he-came-

leh-kah a-hi, a bo-va ka-mu-leh-ka-u a hi,' a ti-a. Tin lim-tak-in
alive-again he-is, he lost-was we-saw-again he is,' he said. Then joyfully

a-om-pan-ka-u-a.
they-to-be-began.

Tin a cha-pa u-pa-zâk lo-va om, in-a hong-tun-dân-in i-kho
Then his son old-more fields-in was, house-to arrive-about-being some

tum-ri leh a-lam-thâm-u chu a thei-ka-a. Tin kuai-mâ a sham-a,
drum-sound and their-dance-sound that he heard. Then somebody he called,

'chu i-ha hi-tah?' a ti-a a zât-a. A lak-a, ' na nao a
' that what is?' he said he asked. Him to, ' your younger-brother he

hong-tung-ka-a, him-tak-a a mu-leh-a vang-in na pa-in se-bâng-no
came-back, safe-quite he seeing-again on-account-of your father-by calf

thao-tak hi-za a tal-a,' a ti-a. Tin a lai-na-a in-a a lut-
fat-very this-indeed he killed,' he said. Then he angry-getting house-in he to-enter-

nuam-mo-va, a pa a hong-dak-a a them-a. Hi-ma-leng a pa
wishing-not, his father he came-looked-out he persuaded. Nevertheless his father

lak-a, ' Thei-oh, kum khâ hi-chan na na ka shem-a-a, na thu la-hi ka
to, ' Listen, year every now-till your work I did, your word even I

oi-o-ngai-shi-o-va, ka thian-ke lak-a lim-nang kel-cha nai
to-obey-not-considered-never, my friends with rejoice-to kid me

pe-ngai-shi-o. Chu-ti-in hi na cha-pa hi nâ-chi-zuak lak-a
to-give-(you)considered-never. But this your son here harlots with

na shum cha-zo-vek-tu hi a hong-kel-ve-leh a-mai-ta-ang se-bâng-no
your goods ate-up-entirely-who he he returns-when his-sake-for calf

thao chu-na na lat-vei-a,' a ti-a a don-a. Tin a lak-a, ' Ka cha-pa ka
fat that-for you kill,' he said he replied. Then him to, ' My son me

lak-a na om-reng-ho-va, ka-ta a-piang na-ta a hi-e. Lim tak leh
with you remain-regularly, mine whatever thine it is. Joy great and

lâm tak-a om a pha-ho-va. Hi na nao hi a thi a
happiness great-in to-live it good-is. This your younger-brother this he dead-was he

hong-dam-leh-ka a hi. A bo i-mu-leh-ka a-hi-e,' a ti-a.
came-alive-again he is. He lost seen-again he-is,' he said.

PAITĒ.

It has already been stated on p. 55, that the Lushēis call all the hill tribes who wear their hair in a knot upon the top of the head *Poi*, or *Pai*. It has also been pointed out that most of the Central and Southern Chin tribes tie their hair up in this way. The Pois of the Southern Lushai Hills all speak dialects belonging to the Central Chin sub-group. See below, pp. 107 and 115. A thousand individuals in the North Lushai Hills have been returned as speaking *Paitē*. This word is simply the plural of *pai* or *poi*, mentioned above, and Paitē should accordingly be supposed to be a Central Chin dialect. As a matter of fact, however, the dialect is more closely related to the Northern sub-group, and may conveniently be described as the connecting link between both groups.

There is now no village in the Northern hills composed altogether of people speaking Paitē, but there are a few speakers in every Lushēi village. They have accepted the Dulien domination, and are usually considered as one of the branches of the Mizaos. Compare below, pp. 127 and f.

I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., for a translation of the Parable of the Prodigal Son in Paitē, and this translation is the basis of the remarks on Paitē grammar which follow :—

Pronunciation.—The abrupt shortening of a vowel indicated by a following *h* is apparently not very decided, for we find the same words written *le* and *leh; lo* and *loh ; zá* and *záh*, etc. Spellings such as *ngai* or *ngéi*, may or may not represent different pronunciations. The word *pe*, to give, becomes *pia* before *i*. The *i* of the suffix *in* may be dropped after a vowel; thus, *a-ma-n*, he ; *pa-n* or *pa-in*, by the father. A euphonic *v* is inserted between *o* and a following vowel; thus, *lo-v-a*, in the fields. Perhaps also the *n* in *lim-na*, in joy, is euphonic. The consonant *g*, which does not occur in Lushēi, is common ; thus, *gil*, also written *ngil*, corresponds to Lushēi *ril*, stomach. The verb *tung*, to come, is also written *tun ;* from *nek*, to eat, is formed *i-ne-di*, let us eat ; the numeral 'two' is written *pa-nhi* and *pa-ni*. Interesting is the word *ki-loh*, corresponding to Lushēi *lháh*, wages. Compare above, p. 16.

Articles.—There are no articles in the language, indefinite pronouns and the numeral *pa·khat*, one, being used as an *indefinite* article, and pronominal prefixes, demonstrative pronouns, or relative participles supplying the place of a *definite* article.

Nouns.—*Gender.*—Nouns denoting animals, unless the gender is specially distinguished, seem to be neuter. Thus we find *vok-in a nek*, the pigs ate, where the singular pronominal prefix is used before the verb. Only one suffix denoting gender occurs in the specimen, viz., *pa*, denoting males, in *ta-pa*, son.

Number.—There are two numbers, singular and plural. When the plural is marked, the suffix *te* is used, thus, *boi-te*, slaves ; *vual-te*, friends.

Case.—The *Nominative, Accusative,* and *Dative* are formed without any suffix. The suffix *in*, denoting the agent, is added to a noun when it is the subject of a transitive verb. Before *nei*, to possess, have, *a* is used instead in *mi kua-hiam-a ta-pa pa-nhi a nei-a*, a man had two sons. The *Genitive* is expressed by prefixing the stem to the governing word ; thus *a vok an*, his pigs' food. In *van-a tung-a*, before heaven, the pronoun *a* seems to be suffixed to *van* to form a genitive, *lit.*, the heaven its top-in.

м

The suffixes of the *Locative* are *in* and *a*; thus, *lai-in*, time-at; *lo-v-a*, fields in.

The *Vocative* takes no suffix, but the interjection *he* may be prefixed; thus, *pa* or *he pa*, O father.

Other relations are indicated by means of postpositions, such as *lak*, *lak-a*, to, with; *lam-a*, in the direction of; *tung-a*, against, etc.

Adjectives.—Adjectives follow the noun they qualify, and case endings are added to them and not to the qualified noun; thus *gam la-tak-a*, country distant-very-to.

The suffix of the *Comparative* is *zâ*, *záh*, more; thus, *lian-záh*, bigger. The *Superlative* degree is formed by adding *ber*, very, most, to the positive; thus, *hoi-ber*, best; *thao-ber*, very fat.

Numerals.—The numerals which occur in the specimen are *pa-khat*, one; *pa-nhi* or *pa-ni*, two. They follow the word they qualify. *Pa* is the generic prefix; see above, p. 19.

Pronouns.—The following *Personal pronouns* occur:—

Singular,—

ke, ka, I.	*na*, you.	*a-ma, a*, he.
ka, my.	*nang-ma, na*, your.	*a*, his.
	nang-a, yours.	

Plural,—

ka——u, we.	*u, a——u*, they.

The forms *ka*, I; *na*, you; *a*, he; *ka——u*, we; *a——u*, they, are used as pronominal prefixes; see Verbs, below.

The following *Demonstrative pronouns* seem to occur: *hi, hi-ai*, this; *hu, hu-ai*, that; *ha* or *kha*, that; *ku*, that; *mi*, that.

There is no *Relative pronoun*. Participles and verbal nouns are used instead; thus, *na ta-pa ná-chi-zuak lak-a na sum ne-zo-vek-tu*, your son harlots with your property spent-entirely-who.

Bang seems to be the *Interrogative pronoun* 'what?' thus, *hu-ai bang a-hi-ta*, that what is it? A demonstrative pronoun added after an interrogative clause conveys the idea of relativity; thus, *vok-in bang-poh a nek, ku-chu a-ma-n leng ngil vah a-nek a-ut-em-em-a*, the pigs whatever did they eat? that-even he also his-stomach full to-eat he-wished-much.

The following *Indefinite pronouns* occur,—*kua-hiam*, a certain; *kua-ma*, someone, or, with the negative, nobody; *bang-poh*, some, what-ever; *bang-ma*, with the negative, nothing.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur:—

ka, I, *ka——u*, we; *na*, thou; *a*, he, *a——u*, they. The verb is inserted between the two parts of the plural prefixes, thus, *ka mu-non-ta-u*, we saw again. When the subject is a neuter noun, the singular prefix *a* is also used to denote the plural, thus, *vok-in a nek*, the pigs ate. The prefixes are dropped in the imperative (see below). After *kua-ma*, anyone, the plural prefix is used, the first part of it being, however, apparently dropped, thus, *kua-ma-in bang-ma pe-shi-kei-u-a*, anybody anything gave-not. In the clause *a ta-pa lian-záh lo-v-a om*, his son the big more the-fields-in was, the prefix seems to have been fused into one sound with the preceding *a* of *lo-v-a*.

The root alone is used to denote present and past tense; thus, *a hi*, it is; *om*, he was. The suffix *a* is usually added; thus, *ka hi-a*, I am; *a chi-a*, he said.

The suffixes of *Past tenses* are *ta* and *ka*; thus, *a thei-ta-a*, he heard; *a go-ta*, he has killed; *huai bang a hi-ta*, that what happened? *Ka*, which is the common suffix in Rāltē, only occurs once, in *a pai-ka-a*, he went.

The suffix of the *Future* is *di, di-a*; thus, *ka chi-di*, I will say.

The suffixes of the *Imperative* are *in*, or *áh, oh*, plural *u-a*. The first person plural is formed by prefixing *i* to the future tense. Thus, *pia-in*, give; *thei-oh*, hear; *bun-shak-u-a*, put on; *i-ne-di*, let us eat.

The *Infinitive* or *Verbal noun* is formed without any suffix; thus, *om*, to remain (in happiness is good). Postpositions and adverbial expressions are often added, and in this way adverbial clauses are effected; thus, *na-shen-in*, work-doing-in, working; *a-om-lai-in*, his-being-time-at, when he was. The suffix of the infinitive of purpose is *di* or *di-in*; thus, *pe-di-in*, in order to give. Compare *lim-na-di*, in order to rejoice; *a-ma-a-din*, for his sake.

Adverbial and *Conjunctive participles* are formed with the locative suffixes *a* and *in*. The former is in common use after all tenses, see above. Of the latter the following is an instance: *na-shen-in*, working. Another participle is formed by adding *la*; thus, *on-la-meng-meng-un-la*, here-bringing-quickly-you, and *on-la-un-la*, here-bringing-you. In these forms the pronominal element *un* of the second person plural is prefixed to the suffix *la*. A participle in the third person singular is perhaps *hi-ma-le* in *hi-ma-le leng*, that although-being even, nevertheless. A *Noun of Agency* is formed by the suffix *tu*; thus, *ne-zo-vek-tu*, he who entirely wasted.

There is no *Passive voice*. Instead of 'I am seen' we must say, 'somebody sees me.' Thus, *ka mu-non-ta-u-a a hi*, we saw him again it is, he has been seen again by us. Other instances do not occur. But the following seem analogous: *a hong-dam-non-ta-a ka hia*, he having come alive again I am; *a hoi-a ka hi-a*, that good being I am.

Compound verbs are very extensively used. Thus we find the verbal prefixes *hong*, up, as in *hong-tho*, rise up; *on*, towards, as in *on-la*, bring, and *va*, towards, as in *va-pang*, go and stay. *Causatives* are formed by adding *shak*; thus, *bun-shak*, to cause to wear, to put on. *Desideratives* are formed by suffixing *nuam*; thus, *lut-nuam*, to wish to enter. Other compounds are formed with *non*, again; *shen*, to finish; *shin*, to be about; *thek*, always; *vek*, entirely; *zo*, till the last, etc.

There are two *Negative particles*, *lo*, corresponding to the Lushēi form, and *kei*; thus, *nek-shen-lo-va*, to eat finish not; *ka hi-kei*, I am not. Both are combined in *ka oi-lo-ngei-shi-kei-a*, I to-obey-not-considered-not, I did not disobey.

[No. 7.]

TIBETO-BURMAN FAMILY.   Kuki-Chin Group.

PAITĒ.

(Lushai Hills.)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

Mi   kua-hiam-a   ta-pa   pa-nhi   a   nei-a.   A-nao-pang-zâ-in   a
Man   a-certain   sons   two   he   had.   The-young-more-by   his

pa   lak-a,   'He   pa,   go   ka   chan-ai   on-pia-in,'   a   chi-a.
father   to,   'O   father,   valuables-of   my   share   give,'   he   said.

Chin   a   sum-te   pa-ni-u   lak-a   a   hâm-a.   Ni   shât-lo-tak-in   a-
Then   his   goods   both   with   he   divided.   Day   long-not-very-in   the-

nao-pang-zâ-in   sum   a-vek-in   a   khâm-a,   gam   la-tak-a   a
young-more-by   goods   entirely   he   collected,   country   far-very-to   he

pai-pih-ta.   Huai-a   nuam-lu-tuk-in   a   om-a   a   sum   a   mang-shak-ta-a.
went.   There   luxuriously-very   he   lived   his   goods   he   wasted.

A   sum   a   mang-mung-in   a   khâ-lam   mun   na-sha-tak-in
His   property   it   lost-when   that   village   neighbourhood   exceedingly

a-tam-a-vok-u,   nek-di   a   ta-sama.   Mi   lam   kua-hiam   lak-a
they-hungered,   eating-for   he   was-in-want.   That   country-of   a-certain   with

na-shen-in   a   va-pang-a.   Huai-in   a   vok   an   pe-di-in   a   lo
working   he   went-stayed.   Him-by   his   pigs   food   give-to   his   fields

lam-a   a   hâl-a.   Vok-in   bang-po   kâm   a   nek,   ku   chu   a-man
direction-to   he   sent.   Pigs-by   what-ever   husks   they   ate,   that   even   him-by

leng   ngil   vah   a-nek   a   ut-em-em-a,   kua-ma-in   bang-ma   pe-shi-kei-u-a.
also   belly   full   to-eat   he   wished-much,   anyone-by   anything   gave-not.

A   harh-non-mung-in,   'Ka   pa   lak-a   ki-lo-fa-te   an   nek-shen-lo-va
He   awake-again-when,   'My   father   with   servants   food   eat-finishing-not

nei   a-tam-tam-tâh,   ke   la-chu   hiai-a   gil-kial-in   ka   shi-shin-a.
have   many-many-very,   I   even   here   belly-hunger-in   I   to-die-am-about.

Ka   tho-di-a   ka   pa   lak-a   va-gem-di-a,   "Pa,   van-a   tung-a
I   arise-will   my   father   to   go-say-will,   "Father,   heaven   against

nang-ma   mit-mu-in   thu   ka   hih-shual-a,   ka   min   na   ta-pa   a-zat
your   eye-sight-in   things   I   did-wrong,   my   name   your   son   to-bear

tak   ka   hi-kei,   na   lak-a   ki-loh-fa   pa-khat   bang-in   on-bâl-tei-âh,"   ka
worthy   I   am-not,   you   with   servant   one   like   me-make,"   I

chi-di.'   Chin   a   hong-tho-va   a   pa   lak   a   pai-ka-a.   Hu-chi-in
say-will.'   Then   he   up-arose   his   father   to   he   went.   Thereupon

gam   la-tak-a   a-om-lai-in   a   pa-n   a   na-mu-a,   a   khâ-ngai-a
way   far-very-in   his-being-time-at   his   father-by   he   saw,   he   forgave

a tai-a a âm a chuk-tuah-a a tâp-a. A lak-a a ta-pa-in,
he ran his breast he embraced he kissed. Him to his son-by,

'He pa, van-a mi tung-a le nang-ma mit-mu-in thu ka
'*O father, sky-in man against and your eye-sight-in thing I*

hi-shual-ta. Ka min na ta-pa min-di-in vuah tak ka hi-kei,'
did-wrong. My name you son naming-for to-bear worthy I am-not,'

a chi-a. Hi-ma-le-leng a pa-in a boi-te lak-a, 'Puan hoi-ber
he said. Nevertheless his father-by his servants to, 'Cloth best

on-la-meng-meng-un-la on-shil-shak-u-a, a kut-a zung-bun-te
here-bringing-quickly-quickly-you here-put-on (him), his hand-on rings

bun-shak-u-a a khe-a phei-kok bun-shak-u-a, se-bâng-no thao ber
to-put-on-cause his feet-on boots to-put-on-cause, cow-young fat very

on-la-un-la go-shak-u-a, lim tak-in i-ne-di. Hiai ka ta-pa a
here-bringing-you kill, joy great-in let-us-eat. This my son he

shi a hong-dam-non-ta, a mang-a ka-mu-non-ta-u-a a hi,' a
dead-was he came-alive-again, he lost-was we-saw-again it is,' he

chi-a.
said.

Chin a ta-pa lian-zâh lo-va om, in-a hong-tun-shin-in
Then his son big-more fields-in was, house-to come-arrive-about-being

bang-poh tum ging leh a-lam-thâm-u a thei-ta-a. Chin boi
some drum sound and their-dance-noise he heard. Then slave

kua-ma . a sham-a, 'Huai bang a hi-ta?' a chi-a a dong-a.
a-certain he called, 'That what it happened?' he said he asked.

A lak-a, 'Na nao a hong-tung-ta-a, him-tak-a a-mu-non-
Him to, 'Your younger-brother he came-arrived, safely his-seeing-again-

ziak-in na pa-n se-bâng-no thao tak ha a go-ta,' a chi-a.
on-account of your father-by calf fat very that he killed,' he said.

Chin a heh-a in-a a lut-nuam-kei-a, a pa a hong-
Then he got-angry house-in he to-enter-wished-not, his father he came-

dak-a a hem-a. Hi-ma-le-leng a pa lak, 'Thei-oh, kum-khua
looked-out he persuaded. Nevertheless his father to, 'Listen, continually

hiai tan na na ka shem-a, na thu leng ka oi-lo-ngei-shi-
now till your work I did, your word even I to-obey-not-consi-

kei-a, ka vual-te lak-a lim-na-di . kel leng non-pe-ngei-shi-
dered-not, my friends with rejoicing-for goat even me-to-give(-you)-con-

kei-a. Chin na ta-pa nâ-chi-zuak lak-a na sum ne-zo-
sidered-never. Then your son harlots with your goods ate-up-

vek-tu hi a hong-pai-ve-leh a-ma-a-din se-bâng-no thao tak kha
entirely-who he he came-went-when his-sake-for calf fat very that

na	na-go-shak-vial-a,'	a	chi-a	a	dâng-a.	Chin	a	lak-a,	'Ka
you	*kill,'*	*he*	*said*	*he*	*answered.*	*Then*	*him*	*to,*	'*My*

ta-pa,	ka	lak-a	na	om-thek-a,	ka	neih-poh,	nang-a	vek	a	hi.
son,	*me*	*with*	*you*	*live-always,*	*I*	*having-whatever,*	*yours*	*entirely*	*it*	*is.*

Lim	tak	leh	kipale	tak-a	om	a	hoi-a	ka	hi-a.	Hiai	na
Joy	*great*	*and*	*happiness*	*great-in*	*to-live*	*it*	*good-is*	*I*	*am.*	*This*	*your*

nao	hi	a	shi	a	hong-dam-non-ta-a	ka	hi-a.	A
younger-brother	*this*	*he*	*dead-was*	*he*	*came-alive-again*	*I*	*am.*	*He*

mang	ka-mu-non-ta-u,'	a	chi-a.
lost-was	*we-see-again-did,'*	*he*	*said.*

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
1. One	Khat	Khat	Khāt
2. Two	Ni	Ni	Nih
3. Three	Thūm	Thūm	Thome
4. Four	Li	Li	Lih
5. Five	Ngā	Ngā	Ngā
6. Six	Gūp	Ghu-up (gūp)	Ghup
7. Seven	Sagi	Saghi (sāgi)	Sāhgi
8. Eight	Gēt	Ghet	Gait
9. Nine	Kū	Ko	Koh
10. Ten	Som	Som, (shom)	Sohm
11. Twenty	Som-ni	Somini, (shom-ni)	Sohm-nih
12. Fifty	Som-ngā	Som-ngā, (shom-ngā)	Sohm-ngā
13. Hundred	Jā-khat	Zā-khat	Jhā-khāt
14. I	Kei	Kēn, (kēi)	Kēi
15. Of me	Kei(-thū)	Kei-ma	Kēi-sik-ā
16. Mine	Kei-ā	Ditto	Kēi-jāh
17. We	Kei-ho	Kei-ho	Kēi-ho
18. Of us	Kei-ho(-thū)	Kei-ho loi	Kēi-ho-sikā, kēi-a-thu
19. Our	Kei-ho-ā	Kei-ho lō-u	Kēi-ho-tā
20. Thou	Nang	Nāng	Nāng
21. Of thee	Nang(-thū)	Nāng-zhein	Nāng-sikā, nāng-thū
22. Thine	Nang-ā	Nāng-ho	Nāng-ā
23. You	Nang-ho	Ditto	Nāng-ū
24. Of you	Nang-ho(-thū)	Nāng-ho-jein	Nāng-ū-sikā, nāng-ū-thu
25. Your	Nang-ho-ā	Hē-ho	Nāng-ū-bā

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Khāt	Khat	1. One.
Ni	Nī	2. Two.
Tūm	Tŏm, thum	3. Three.
Li	Lī	4. Four.
Ngă	Ngă	5. Five.
Gūp	Lŏk, luk	6. Six.
Săgi	Salī	7. Seven.
Git	Liet	8. Eight.
Ku	Kwŏ	9. Nine.
Som	Sŏm, *or* khan khat	10. Ten.
Som-ini	Khan-nī, sŏm-nī, *or* kul	11. Twenty.
Som-nga	Sŏm ngă	12. Fifty.
Jă-khāt	Ya khat	13. Hundred.
Kei	Kē-mă	14. I.
(Kei-măn)	Ka, *or* kī	15. Of me.
Kei-mă	......	16. Mine.
Kei-ha	Kŏmă	17. We.
(Kei-hăm)	Ka, *or* ku	18. Of us.
Kēi-ha	......	19. Our.
Năng	Nang-mă, nă-mă, nang	20. Thou.
(Năng-măn)	Nă, nī	21. Of thee.
Năng-mă	......	22. Thine.
(Năng-ma)	Nŏ-mă	23. You.
(Năng-mă-ha)	......	24. Of you.
Năng-ha	......	25. Your.

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
26. He	A-mā	Hihu, Hichē, (hipā)	Āh-mā
27. Of him	A-mā(-thū)	Chē	Āh-mā-sīkā, āh-mā-thu
28. His	A-mā-ā	Chē	Āh-mā-tā
29. They	A-mā-ho	Ho, (hitē-ho)	Āh-mā-ho-tā
30. Of them	A-mā-ho(-thū)	Te-ho	Āh-mā-ho-tā-sika, āh-mā-ho-tā-thu.
31. Their	A-mā-ho-ā	Hiche-te-ho	Āh-mā-o-bā
32. Hand	Ka-khot	Khot, (khūt)	Khut
33. Foot	Ka-kĕng	Ka-kĭin, (kēng)	Kĕing
34. Nose	Ka-nā(k-)	Nā-kui	Nāk
35. Eye	Ka-mit	Kā-mit	Mith
36. Mouth	Ka-kam	Ka-kām-mu	Muh
37. Tooth	Ka-hā	Hā	Hāh
38. Ear	Ka-bil	Ka-bil-kol	Korh
39. Hair	Ka-sam	Sam	Sāhm
40. Head	Ka-lūchang	Luchang	Luh
41. Tongue	Ka-lei	Lĕ, (lēi)	Lĕih
42. Belly	Ka-woi	Oi	Oĕi, or dhil
43. Back	Ka-tūngtūn	Tongtū, (tūntūn)	Tungtu
44. Iron	Thi	Thi	Thih
45. Gold	Sanā	(Sonā)	Rānkichē
46. Silver	Dangkā, tangkā	Thi, (shūmchēng)	Dhānkā
47. Father	Ka-pā	Pā	Kā-pā
48. Mother	Ka-nū	Nu	Kā-nuh
49. Brother	Ka-nāū	Ke-ū-pā (elder), Ke-nāu-pā (younger).	Sopih, kā-ū-pā (elder), kā-nāu-pā (younger).
50. Sister	Ditto	Ke-ū-nu (elder), Ke-nāu-nū (younger).	Sopih-nuh
51. Man	Pasal	Mi	Mih
52. Woman	Nūmai	Numē, (nūpi)	Nuh-mēi

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Ā-mā	A-mă	26. He.
(Ā-mā-ha)	......	27. Of him.
Ā-mă	......	28. His.
Ā-mă-o	A-mă-tē	29. They.
Ā-mā-ha	......	30. Of them.
Ā-mā-hao	......	31. Their.
Khut	Khut	32. Hand.
Keng	Piang	33. Foot.
Nā	Nā	34. Nose.
Mit	Mit	35. Eye.
Mu	Kăm	36. Mouth.
Hă	Hă	37. Tooth.
Kul	Bil	38. Ear.
Sam	Sam	39. Hair.
Lu	Lū	40. Head.
Lēi	Lēi, kam	41. Tongue.
Oē	Ngil, âm	42. Belly.
Tūngtūn	Nūng	43. Back.
......	Chī, khī	44. Iron.
Sānā	Kham	45. Gold.
Dankă	Ngŭn	46. Silver.
(Nā-)pā	Pā	47. Father.
(Nā-)nŭ	Nŭ	48. Mother.
Ū	Ū (*elder*); năū (*younger*)	49. Brother.
Ā	Ū-nū (*elder*), năū-nū (*younger*).	50. Sister.
Pasāl	Mi-hīng, pasall	51. Man.
Nu-māi	Nūmē	52. Woman.

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
53. Wife	A-ji	Ka-zhi-nu, (ka-ji)	Kā-jih
54. Child	A-nāūsēn	Cha-pang	Nāh-u, *i.e.* nāu
55. Son	A-chā-pā	Chapang-pa, (chā-pā)	Kā-chā
56. Daughter	A-cha-nū	Chapang nu, (chā-nung)	Kā-chā-nuh
57. Slave	Soūk, sho	Sho	Kā-soh
58. Cultivator	Laū lhŭ mi, laū-bol-pā	Lo balhā	Loubolā
59. Shepherd	Yām ching mi	......	Bēl-ri-kēl-ngākā
60. God	Thilhā, Patēn	Pathe, (Pāthēn lūnjāi)	Pāthēin
61. Devil	Kāūsi (*demon*)	Tilhā	Thilāh
62. Sun	Ni	Ni, nisha (nisā)	Nisāh
63. Moon	Lhā	Lha-ta (lhā)	Flā-pā
64. Star	Āsi	Āsi	Ahsih
65. Fire	Mēi	Mei	Mēih
66. Water	Tūi	Ti (tūi)	Tūi
67. House	In	In	Ihn
68. Horse	Sakol	Sakal (sakor)	Chākor
69. Cow	Bong	Bong (chilhat)	Chherāk-pi
70. Dog	Hui-chā	Wi-chā	Ŭi
71. Cat	Mēng-chā	Meng-chā (mēng-tē)	Mēng-tē
72. Cock	Ā-chal	A-chal	Āh
73. Duck	Ātot	Watowat	Bāh-to
74. Ass	Gādhā	*Not known*	Gāddā
75. Camel	Ŭt	Ditto	Māh-kinkāng
76. Bird	Wa-chā	Vā-chā	Bāh
77. Go	A-chē-tā	Cheye-tā (chē-tan)	Chi-thāng
78. Eat	A-nē-tā	Ne-tha	Nēh-thāng
79. Sit	A-taū-tā	Thou-tha (tov-in)	Tou-thāng

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Ji	Jī, yī	53. Wife.
Chā	Ta	54. Child.
Chā-pā	Ta-pā	55. Son.
Chā-nu	Ta-nū	56. Daughter.
Sa	Īn-tiang, sal	57. Slave.
Loubalā	......	58. Cultivator.
(Sil)	......	59. Shepherd.
Pā-thion	......	60. God.
Thilā	......	61. Devil.
Nisa	Nī	62. Sun.
Thlā	Thā	63. Moon.
Āsi	A-shī	64. Star.
Mēi	Mĕ, mī	65. Fire.
Tui	Tui	66. Water.
In	Ĭn	67. House.
Sā-kar	Shīpŭ	68. Horse.
Sirāt	Khui	69. Cow.
Ui	Wī	70. Dog.
Meng-te	Ngiăū	71. Cat.
Ā	Ā-lui	72. Cock.
Vā-ta	Ngūnpai	73. Duck.
......	......	74. Ass.
......	......	75. Camel.
Vā	Wuchiem	76. Bird.
Chin	Pai-o	77. Go.
Nēn	Nā-o	78. Eat.
Tou-vin	Tō-o	79. Sit.

English.	Khongzāi (of Manipur).	Thādo (Nāga Hills).	Sairang (Cachar Plains).
80. Come	A-hŭng-tā	Hungo (hong-tan)	Hong-in
81. Beat	A-wa-tā	Vo-tang-u (vo-tan)	Vo-thāng
82. Stand	A-ding-ē	Ding-tang	Ding-in
83. Die	A-thi-tā	Ti-ta	Āh-thi
84. Give	I-pē-tā	Ē-pē-tang (ēpēn)	Kā-pēh
85. Run	A-lhai-tā	Lhāi-tang	Flā-jing
86. Up	Wān	Chunglam	Āh-chūng-ā
87. Near	A-nāi	Kekomma, nāi-chā	Ih-hing-ā
88. Down	Sang-sang	Noilam	Noi-āh
89. Far	A-gam-lā	A-gam-la	Gām-lā
90. Before	A-ma-sā	A-mā-sāng	Mā-sang-ā
91. Behind	A-nŭng-ā	Ka-nung-sang (nŭnglam)	Nūng-ā
92. Who	Koi	Koi	Nāng (sic)
93. What	Iham	Iham	Ih-hijam
94. Why	I-dā-ā, i-bol-ā	I-din-em	Ih-siēm
95. And	Yŏng, lē	Ādang jhong	Īh
96. But	Ditto	A-hi-lē	Āh-hi-bāng
97. If	Lē (a termination always suffixed to the root of verbs).	Ditto	Bāhngin
98. Yes	Hoi	Henghē (a-hi-nāi)	Ouh
99. No	A-hi-poi	Kenunipu (a-om-poi)	Ohoi
100. Alas	O ka-nŭ ka-pā	Heishā	Ohoh
101. A father	Ka-pā khat	Ke-pā	Khāt-kā-pā, or pā khŭŏ
102. Of a father	Ka-pā khat-ā	Ke-pā	Khāt pā-sikā, -thu
103. To a father	Ka-pā khat-hĕng	Ka-pa-hē	Nā-pā hing-ā
104. From a father	Ka-pā khat-hĕng-ā	Ka-pa-hengā	Nā-pā hing-ā ā-hong
105. Two fathers	Ka-pā a-ni	Ka-pa-te-ni	Pā nih
106. Fathers	Ka-pā tam-pi	Ka-pa-te-ho	Kā-pā ngēi, or kā-pā ho

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Hang-in	Hōm-pai-to	80. Come.
Chăk-in	Vato	81. Beat.
Ding-in	Ding-o	82. Stand.
Thin	Thĭ-o	83. Die.
E-pin	Pĕ-to	84. Give.
Kla-jin	Tai-o	85. Run.
Văn-chăng	Tungă	86. Up.
Ă-hing-ă	A-nai	87. Near.
Năi	Nuō	88. Down.
Găm-cheng	Khu-lă	89. Far.
Mă-chăng-a	Mai-yă	90. Before.
Nŭk-chăng	A-nung-lam	91. Behind.
Kai-hăm	Akwō	92. Who.
Ihăm	Băng	93. What.
Ĭ-dingninēm	A-băng-kōm	94. Why.
Adăng	Lē	95. And.
Eē	Tŏ-hĭ-young	96. But.
Chute	Lē	97. If.
Uhm	A-hĭ	98. Yes.
Ēēn ēēn	Hĭ-bō	99. No.
Ăh-ăh-ăh	Nŭ-ongē pa-ongē	100. Alas.
Nă-pă khăt	Pă khat	101. A father.
Nă-pă	Ditto	102. Of a father.
Nă-pă hing-ă	......	103. To a father.
(Nă-pă hingă pădin)	Pă khat păn	104. From a father.
Nă-pă ni	Pă nĭ	105. Two fathers.
Nă-pă ngai	Pă tē	106. Fathers.

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
107. Of fathers	Ka-pā tampi-ā	Ka-pa-te-ho	Kā-pā ngēi sikā, or -thu
108. To fathers	Ka-pā tampi-hēng	Ka-pa-hoi	Kā-pā ngēi hingā
109. From fathers	Ka-pā tampi-hēng-ā	Ka-pa-hoi-hengā	Kā-pā ngēi hingā ā-hong
110. A daughter	Ka-cha-nū khat	Cha-pang-nu	Kā-chā-nuh khāt
111. Of a daughter	Ka-cha-nū khat-ā	Ditto	Kā-chā-nuh khāt sikā, or -thu.
112. To a daughter	Ka-cha-nū khat-hēng	Cha-pang-nu-hengā	Khat kā-chā-nuh hingā
113. From a daughter	Ka-cha-nū khat-hēng-ā	Ditto	Khāt kā-chā-nuh hingā ā-hong.
114. Two daughters	Ka-cha-nū a-ni	Cha-pang-nu-te-ni	Kā-chā-nuh nih
115. Daughters	Ka-cha-nū tampi	Cha-pang-nu-ho	Kā-chā-nuh ngēi, or ho
116. Of daughters	Ka-cha-nū tampi-ā	Cha-pang-nu-ho hengā	Kā-chā-nuh ngēi sikā, or thu.
117. To daughters	Ka-cha-nū tampi-hēng	Ditto	Kā-chā-nuh ngēi hingā
118. From daughters	Ka-cha-nū tampi-hēng-ā	Ditto	Kā-chā-nuh ngēi hingā ā-hong.
119. A good man	A-fa-tā pasal khat	Khat a-pā	Khāt mih ā-phā-jilēh
120. Of a good man	A-fa-tā pasal khat-ā	Khat a-pā hengā	Khāt mih ā-phā-jilēh sikā, or thu.
121. To a good man	A-fa-tā pasal khat-hēng	Ditto	Khāt mih ā-phā-jilēh hingā
122. From a good man	A-fa-tā pasal khat-hēng-ā	Ditto	Khāt mih ā-phā-jilēh hingā ā-hong.
123. Two good men	A-fa-tā pasal-ni	Ni a-pā	Nih mih ā-phā-jilēh
124. Good men	A-fa-tā pasal tampi	A-pā-ho	Mih-ho ā-phā-jilēh
125. Of good men	A-fa-tā pasal tampi-ā	A-pā-ho hengā	Mih-ho a-phā-jilēh thu
126. To good men	A-fa-tā pasal tampi-hēng	Ditto	Mih-ho ā-phā-jilēh hingā
127. From good men	A-fa-tā pasal tampi-hēng-ā	Ditto	Mih-ho ā-phā-jilēh hingā ā-hong.
128. A good woman	A-fa-tā nūmai khat	Numei a-pā	Khāt nuh-mēi ā-phā-jilēh
129. A bad boy	A-fa-lo pasal nēyaū-chā khat.	Chapang a-pa-lu	Khāt puchāl-chā mighilon
130. Good women	A-fa-tā nūmai tampi	Numei a-pa-ho	Nuh-mēi-ho ā-phā-jilēh
131. A bad girl	A-fa-lo nūmai nēyaūchā	Chapang-nu a-pa-lu	Khāt nuh-mēi-chā mighilon
132. Good	A-fa-tā	A-pā (ā-phāi)	Ā-phā-jilēh
133. Better	A-ni sāng-ā faiyo	Hichē a-pā	Ā-phā-dhomē

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Nã-pã ngai si	Pã tē	107. Of fathers.
Nã-pã ngai hingã	......	108. To fathers.
(Nã-pã ngai hingã pãdin)	......	109. From fathers.
Chã-nū khãt	Tã-nū khat	110. A daughter.
Chã-nu	Ditto	111. Of a daughter.
Chã-nu hingã	......	112. To a daughter.
(Chã-nu hingã pãdin)	......	113. From a daughter.
Chã-nu ni	Tã-nū nī	114. Two daughters.
Chã-nu-ha	Tã-nū tē	115. Daughters.
Ditto	Ditto	116. Of daughters.
......	......	117. To daughters.
......	......	118. From daughters.
Pasãl khãt ã-fã	Mi-hīn phã khat	119. A good man.
Pasãl khãt ã-fã-pã chu	Ditto	120. Of a good man.
Pasãl khãt ã-fã-pã hingã	......	121. To a good man.
(Pasãl khãt ã-fã-pã hingã pãdin.)	......	122. From a good man.
Pasãl ni ã-fã	Mi-hīn phã nī	123. Two good men.
Pasãl ã-bonin ã-fã	Mi-hīn phã tē	124. Good men.
Ã-bonã pãsal ãfã-ha	Ditto	125. Of good men.
......	......	126. To good men.
Pasãl ãfã-ha hingã pãdin	......	127. From good men.
Nu-mãi khãt ã-fã	Nū-mē phã khat	128. A good woman.
Chã-pãng-pã khãt ã-fã-lon	Patang shiē khat	129. A bad boy.
Ã-fã nu-mãi-ha ã-bonin	Nū-mē phã tē	130. Good women.
Chã-pãng-nu khãt ã-fã-lon	Nū-mē nō shiē khat	131. A bad girl.
Ã-fã	Phã	132. Good.
Haū pãdin ãfãi	A-mã-sãng phã	133. Better.

English.	Khongzāi (of Manipur).	Thādo (Nāga Hills).	Sairang (Cachar Plains).
134. Best	Tampi sāng-ā faiyo	Hi-zhat-pi-la hiche a-pā	Ā-phā-pēhnē
135. High	A-sāng-ē	A-sāng	Ā-sāng-ēh
136. Higher	A-ni sāng-ā a-sāng-ē	Hiche sāngnin ā-sāng	Ā-mā nehki ā-sāng-ēh
137. Highest	Tampi sāng-ā a-sāng-ē	Abonchā sāngni ā-sāngi	Ā-sāng-pēhnō
138. A horse	Sakol a-chal khat	Sakol khāt	Khāt sākor chāl
139. A mare	Sakol a-nū khat	Sakol a-nū	Khāt sākor pi
140. Horses	Sakol a-chal tampi	Sakol-tē-ho	Sākor chāl-ho
141. Mares	Sakol a-nū tampi	Sakol a-nu-ho	Sākor pi-ho
142. A bull	Bông a-chal khat	Bâng chal	Khāt shērāk chāl
143. A cow	Bông a-nū khat	Bâng a-nu	Khāt shērāk pi
144. Bulls	Bông a-chal tampi	Bâng chal-ho	Shērāk chāl-ho
145. Cows	Bông a-nū tampi	Bâng a-nu-ho	Shērāk pi-ho
146. A dog	Hui a-chal khat	Ui-chā	Khāt uī chāl
147. A bitch	Hui pi khat	Ui-chā a-nu	Khāt uī pi
148. Dogs	Hui a-chal tampi	Ui-chā-ho	Ūi chāl-ho
149. Bitches	Hui pi tampi	Ui-chā a-nu-ho	Ūi pi-ho
150. A he goat	Kēl a-chal khat	Kel-chā a-chal	Khāt kēel-chāl
151. A female goat	Kēl a-nū khat	Keel-chā a-nu	Khāt kēel pi
152. Goats	Kēl tampi	Keel-chā-ho	Kēel-ho
153. A male deer	Sangāi a-chal khat	Shā chāl	Khāt sāhjuk chāl
154. A female deer	Sangāi a-nū khat	Shā piu	Khāt sāhjuk pi
155. Deer	Sangāi	Shā-ho	Sāhjuk
156. I am	Kai ka-hē	Keyi ka-ūmi	Kēi kā-umēh
157. Thou art	Nang na-hē	Nang na-umi	Nāng nā-umēh
158. He is	A-mā a-hē	Hichē a-hi	Āh-mā ā-umēh
159. We are	Kai-ho ka-hē	Kē-ho ka-ūmi	Kēi-ho kā-umēh
160. You are	Nang-ho na-hē	Nang-ho [n]a-ūmi	......

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Ā-fā changnang pēne	Phābil	134. Best.
Ā-chāng	Sāng	135. High.
Ā-chāng-a	A-mā sāng sāng	136. Higher.
Ā-chāng changnang pēne	Sāng-bil	137. Highest.
Sākar khāt	Shīpū tal khat	138. A horse.
Sākar khāt ā-nu	Shīpū pui khat	139. A mare.
Sākar ā-bonin	Shīpū tal tē	140. Horses.
Sākar ā-nu ā-bonin	Shīpū pui tē	141. Mares.
Sirāt chāl khāt	Khui tal khat	142. A bull.
Sirāt ā-nu khāt	Khui pūi khat	143. A cow.
Sirāt chāl ā-bonin	Khui tal tē	144. Bulls.
Sirāt ā-nu ā-bonin	Khui pui tē	145. Cows.
Ūi khāt	Wī tal khat	146. A dog.
Ūi nu khāt	Wī pui khat	147. A bitch.
Ūi ā-bonin	Wī tal tē	148. Dogs.
Ūi nu ā-bonin	Wī pui tē	149. Bitches.
Kel chāl khāt	Kiel tal khat	150. A he goat.
Kel ā-nu khāt	Kiel pui khat	151. A female goat.
......	Kiel tē	152. Goats.
Sāzu ā-chāl khāt	Sachchi tal khat	153. A male deer.
Sāzu ā-nu khāt	Sachchi pui khat	154. A female deer.
Sāzu ā-bonin	Sachchi	155. Deer.
......	Kē-mā ka-hi	156. I am.
Nang-mā nā-um-ē	Nang-mā na-hi	157. Thou art.
Ā-mā ā-um-ē	A-mā a-hi	158. He is.
Kē-ha kā-um-nāi	Kō-mā ka-hi	159. We are.
Nāng-ha nā-um-ē	Nō-mā na-hi	160. You are.

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
161. They are . . .	A-mā-ho a-hē . . .	Hichē-ho a-ūmi . . .	......
162. I was . . .	Kei ka-haiyē . .	Kei kā-umi . . .	......
163. Thou wast . .	Nang na-haiyē .	Nang nā-umi . .	......
164. He was . . .	A-mā a-haiyē . .	Hichē ā-umi . .	......
165. We were . .	Kei-ho ka-haiyē	Kei-ho kā-umi. .	......
166. You were . .	Nang-ho na-haiyē .	Nang-ho ā-umi .	......
167. They were . .	A-mā-ho a-haiyē .	Hichē-ho ā-umi .	......
168. Be . . .	Ka-hē . . .	Um-ta . . .	......
169. To be . .	Ka-hā . . .	A-hi-ding a-hi-te .	......
170. Being . .	Hing . . .	......	......
171. Having been .	......	Hichē a-hi-te . .	......
172. I may be . .	Kei hi-thai-nāng-ē .	Kēhihatning katē .	......
173. I shall be . .	Kei hi-nāng-ē .	Kē ke-hi. . .	......
174. I should be .	Ditto . .	Kē ke-hilē a-pā	......
175. Beat . .	A-wa-tā . . .	Va-tang . . .	......
176. To beat . .	A-won-a-ding .	Vung-ka-ti . .	......
177. Beating . .	A-vo-in . .	Vongē . . .	......
178. Having beaten .	Wong-lē . . .	A-vo-ta . .	......
179. I beat . .	Kein ka-wē . .	Ken ka-voi . .	......
180. Thou beatest .	Nang-in na-wē .	Nang-in ne-voi .	......
181. He beats . .	A-mān a-wē . .	Hichē a-voi . .	......
182. We beat . .	Kei-hon ka-wē .	Ke-hong vongē .	......
183. You beat . .	Nang-hon na-wē .	Nang-ho vongē .	......
184. They beat . .	A-mā-hon a-wē .	Hi-te-ho a-voi .	......
185. I beat (*Past Tense*)	Kein ka-wa-tē . .	......	......
186. Thou beatest (*Past Tense*).	Nang-in na-wa-tē .	......	......
187. He beat (*Past Tense*) .	A-mān a-wa-tē .	......	......

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
Ă-mă-haă-um-ē	A-mă-tē a-hi	161. They are.
Kĕi-jin kă-umĕi	Kĕ-mă kă-ŏm-tă-hi, *or* ŏm-yŏ-hi.	162. I was.
Năng nă-um-in	......	163. Thou wast.
Ă-mă ă-um-in	......	164. He was.
Kĕ-ha kă-um-ĕi	......	165. We were.
Năng-ha nă-um-in	......	166. You were.
Ă-mă-ha ă-um-in	......	167. They were.
Ă-hi-je	Ŏm-ŏ	168. Be.
Ă-hi-te	Ŏm	169. To be.
Ă-hi-tăe	......	170. Being.
Ă-hi-jou-tăe	Ŏm-ă	171. Having been.
Kei hinange	......	172. I may be.
Kei-ma hing-kă-te	Kĕ-mă ka-ŏm-tŭ-hi	173. I shall be.
Kei hi-ding ka-hin	......	174. I should be.
Chăk-in	Vă-tŏ	175. Beat.
Ă-chă-te	Vă (t)	176. To beat.
Ă-chăk-in	Vă-văt	177. Beating.
Ă-chă-năi	Văt-ă	178. Having beaten.
Kei-jin kă-chă	Ka-văt-hi	179. I beat.
Năng-in chă-in	Na-văt-hi	180. Thou beatest.
Ă-măn ă-chă-in	A-văt-hi	181. He beats.
Kĕ-han kă-chă-un	......	182. We beat.
Năng-han nă-chă-un	......	183. You beat.
Ă-mă-han ă-chă-un	......	184. They beat.
......	Kă-vă-tă-hi	185. I beat (*Past Tense*).
......	......	186. Thou beatest (*Past Tense*).
......	......	187. He beat (*Past Tense*).

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
188. We beat (*Past Tense*) .	Kei-hon ka-wa-tē	......	......
189. You beat (*Past Tense*) .	Nang-hon na-wa-tē	......	......
190. They beat (*Past Tense*)	A-mā-hon a-wa-tē	......	......
191. I am beating .	Kein ka-wē	Ken ka-voi	......
192. I was beating .	Kein wong-am-tē	Ken ka-va ā umgme	......
193. I had beaten .	Kein ka-wa-tē	Ken ka-voi-jhenge	......
194. I may beat .	Kein wa-thai-nāng-ē	Ken ka-voi-tenā	......
195. I shall beat .	Kein wo-nāng-ē	Ken vong-ē	......
196. Thou wilt beat .	Nang-in wo-nāng-na-tē	......	......
197. He will beat .	A-mān wo-nān-tē	......	......
198. We shall beat .	Kei-hōn wo-nāng-ē	......	......
199. You will beat .	Nang-hōn wo-nāng-na-tē	......	......
200. They will beat .	A-mā-hon wo-nān-tē	......	......
201. I should beat .	Kein wo-nāng-ē	Ken ka-voi a-pā	......
202. I am beaten .	Kei-mā-ē wē	Keye ē voi	......
203. I was beaten .	Kei-mā-ē wē-tē	Kē ē voi-jhengē	......
204. I shall be beaten .	Kei-mā-ē wō-a-ding a-hē	Kē ē vozhenge	......
205. I go . .	Kei ka-chē	Kē ke-chē	......
206. Thou goest .	Nang na-chē	Nang che-tā	......
207. He goes .	A-mā a-chē	Hichē a-che-ta	......
208. We go . .	Kei-ho ka-chē	......	......
209. You go . .	Nang-ho na-chē	......	......
210. They go .	A-mā-ho a-chē	......	......
211. I went . .	Kei ka-chē-tāi	Ke ke-chē	......
212. Thou wentest .	Nang na-chē-tāi	Nang nā-chē	......
213. He went . .	A-mā a-chē-tāi	Hichē a-che-tā	......
214. We went .	Kei-ho ka-chē-tāi	......	......

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
......	......	188. We beat (*Past Tense*).
......	......	189. You beat (*Past Tense*).
......	......	190. They beat (*Past Tense*).
Kei-jin kā-chăk-ā ā-hi-jē	......	191. I am beating.
Kei-jin kā-chăk-ā-lē	Ka-vā-tē-hi	192. I was beating.
Kei-jin kă-chăk-ā	......	193. I had beaten.
Kei-jin cha-thāi-jing-ē	......	194. I may beat.
Kei-jin chā-ing-ē	Ka-vāt-tŭ-hĭ	195. I shall beat.
......	......	196. Thou wilt beat.
......	......	197. He will beat.
......	......	198. We shall beat.
......	......	199. You will beat.
......	......	200. They will beat.
Kei-jin kā-chā-ding ā-hain	......	201. I should beat.
Kei-mā-ei chā-ei	......	202. I am beaten.
Kei-ei chā-in ā-hin	......	203. I was beaten.
......	......	204. I shall be beaten.
Kei-mā chităng-e	Kē-mā ka-pai-hi	205. I go.
Năng-mā chităn	......	206. Thou goest.
Ā-mā chin	......	207. He goes.
......	......	208. We go.
......	......	209. You go.
......	......	210. They go.
Kei-mā kā-chin ā-hi-je	Kē-mā ka-pai-tā-hi	211. I went.
Nang-mā nā-chin ā-hi-je	......	212. Thou wentest.
Ā-mā ā-chin ā-hi-je	......	213. He went.
......	......	214. We went.

English.	Khongzāi (of Manipur).	Thādo (Nága Hills).	Sairang (Cachar Plains).
215. You went . . .	Nang-ho na-chē-tāi . .	......	......
216. They went . .	A-mā-ho a-chē-tāi . .	......	......
217. Go	Chētang	Che-tā	......
218. Going . . .	Chē-in . . .	Chitang . . .	......
219. Gone . . .	Chē-tāviñ . . .	A-che	......
220. What is your name ? .	Na-min i-bi ham ? .	Nang min ihang ? .	Na-min ih-ham ? . .
221. How old is this horse ?	Sakol hi kūm i-yā ham ? .	Hichē sākol kūm izhā ham ?	Sākor kum i-jā hi-tām ? .
222. How far is it from here to Kashmir ?	Hiwā pansān Kashmir rhūn i-chan hiyam ?	Hiya konin Kashmir i-chān ham ?	Hi-kaumā Kashmir i-chān lām ?
223. How many sons are there in your father's house ?	Na-pāa-in-ā a-chā pasal iyā ūmam ?	Nang-pā a-chā izhāt ham ?	Nā-pā ihn-ā nāo i-jāh ūm-ām ?
224. I have walked a long way to-day.	Kei tū-ni gamlapā ka-chē .	Ke tu-ning gham-chengpi hūmkāhi.	Tū-ning gām-lā-ta kā-chēi .
225. The son of my uncle is married to his sister.	Ka-pa-ngā a-cha-pān a-nāū-nū yin a-nayē.	Kē-pa shopi cha-pā, hichē shopi-nu to ākichang.	Kā-pāngā nāo-in hi-chē-pā sar-nū giin ā-nēi-jēh.
226. In the house is the saddle of the white horse.	Sakol akāng safo in-sūngā ūmē.	Sakōl kang phā in-a ā-ume.	Sākor kān sāpāl ihn-ā ā-um-ēh.
227. Put the saddle upon his back.	A-dūng-tūn-ā safo koyo .	Sakol phā hangkani .	Sāpāl ā-chunghā koi-tā .
228. I have beaten his son with many stripes.	Kein a-mā a-cha-pā molin hawōpin ka-wōi.	Huchē-pa chā havo-in ke-vo	Kei-jin che-pā nāo-hi kā-oboh-ē (i.e. kā-wo-ē).
229. He is grazing cattle on the top of the hill.	Hūicha mūolā a-mān sēl kaching-ē.	Hichē bong tengtāng a-chēlā.	Che-pā nāohin ching-lāng-ā sherak ngā.
230. He is sitting on a horse under that tree.	Hūicha thingkēlā a-mā sakol toin a-ūmē.	Huchē ting noiyā sakol chungā ā-tou-a.	Che-pāhin thinbull noiah sākor chungā ā-choungē.
231. His brother is taller than his sister.	A-nāū-nū sāng a-nāū-pā a-sāng-ē.	Amā sho-pi-nu sāngnin ā-sāng-ē.	U-pā sāngin u-nu-sāngin āh-mā ā-sāng-pēhnē.
232. The price of that is two rupees and a half.	Chūchē man chēng-ni makhāi.	Hichē man cheng-ni makā .	Chē-māng cheng-nih lēh dāngkā-keh.
233. My father lives in that small house.	In nēyaū ka-pā a-ūm-ē .	Huchē in-neyaba ke-pa a-umē.	Hi-chē ihn nēu-a kā-pā ā-ūm-ēh.
234. Give this rupee to him	Dangkā hi a-mā-gommā ai-pēn.	Dangka hichēhu ghapi (i.e. hichē hengā pin).	Hi-chē dānkā āh-mā pe-thāng.
235. Take those rupees from him.	A-mā hēngā dangkā ga-lān	Dangka hichē hengna khan latā.	Che-pā hingā dānkā lā-thāng.
236. Beat him well and bind him with ropes.	A-mā hawopin woin khāwin sūm-in.	Batain numo khāv-in unkāntā.	Pāte tākin kāu-in-lang vo-thāng.
237. Draw water from the well.	Kūhā tūi ga-sokēn .	Tih-hu-ā ti rakhaji .	Tui khukā tui gu-thāl-thāng
238. Walk before me .	Ka-masang-a chēn .	Ke masanga chetā .	Chēi-mā (sic) sā-thāng .
239. Whose boy comes behind you ?	Na-nūng-ā koi pasal nēyaū-chā hūngam ?	Ke (sic) nung-sang-a koi chā hūngam ?	Nā-nung-sāngā kai nāo-hām ā-hong-ā ?
240. From whom did you buy that ?	Nangin chūchē ko hēngā na-han-choham ?	Ko-henga nā-choham ?	Khai hengā nā-chohām ? .
241. From a shopkeeper of the village.	Kho hi-ā ūmin tūkān mi khat hengā ka-chok-hē.	Lukana ke-cho-a-hi .	Kā-khonbā dukānā kā-cho ā-hi-jēh.

Kuki of Cachar (Campbell).	Siyin (Rundall).	English.
......	......	215. You went.
......	......	216. They went.
Ā-chi	Pai-o	217. Go.
Ā-chin-ā-hi-je . . .	Pa-pai	218. Going.
Ā-chi-tei . . .	Pai-ā	219. Gone.
Nā-min i-ham ? .	Na-mīn akwō yim (or bāng yim) ?	220. What is your name ?
Sākar kum i-jāt hi-jām ? .	......	221. How old is this horse ?
Hi-kamā pādin Kashmir i-chan gām-lam ?	Kashmir khwō hīpan a-bāngtan khulā mō ?	222. How far is it from here to Kashmir ?
Nāng-mā nā-pā in-ā i-jāt chā-pāng-pā um-ām ?	......	223. How many sons are there in your father's house ?
Kei-mā tu-nin gam-cheng kā ki-choune (?).	......	224. I have walked a long way to-day.
Kei-mā kā-pāngā chā-pā ā-mā chā-nu-ta ā-khi-cheng-ē.	......	225. The son of my uncle is married to his sister.
Sākar ā-ngon jin in-ā ā-um-nāe.	......	226. In the house is the saddle of the white horse.
Ā-mā-chang-ā jin kām-in .	......	227. Put the saddle upon his back.
Ā-mā chā-pā chu kei-mān kā-chā-in ting pumin.	......	228. I have beaten his son with many stripes.
Ā-mān ching-lāng chung-ā si-rāt ā-ching-in.	......	229. He is grazing cattle on the top of the hill.
Ā-mā hi-che thingbul noi-a sā-kar chungā ā-tou-vin.	......	230. He is sitting on a horse under that tree.
Ā-su-pi-nu sāng-in ā-su-pi-pā ā-chang-e.	......	231. His brother is taller than his sister.
Ā-hi man-hi cheng-ni le a-ke man a-hi-jē.	......	232. The price of that is two rupees and a half.
Kā-pā hi-che in neu-cha ā-um-e.	Kē-mā pā in miashiē nō sungā tiang-hi.	233. My father lives in that small house.
Hi-che danka hi ā-mā chu pin.	......	234. Give this rupee to him.
Hi-che danka ā-bonin ā-mā hingā lan.	......	235. Take those rupees from him.
Ā-mā hi phā-tā-in chā-in, chute khāv-in kān-in.	......	236. Beat him well and bind him with ropes.
Tuipuma tui thāl-in .	......	237. Draw water from the well.
Kei-mā mā-chāngā chidain .	......	238. Walk before me.
Nāng-mā nungā kai chā-pang hung-ām ?	......	239. Whose boy comes behind you ?
Nāng-in hi-che-hi ko hingā nā chahizam ?	......	240. From whom did you buy that ?
Hi-che koā dukāndār-pa hingā.	......	241. From a shopkeeper of the village.

CENTRAL CHIN SUB-GROUP.

This sub-group comprises the following languages :—

Shunkla or Tashōn, spoken by	39,215
Zahao, „ „	2,000
Lai „ „	23,450
Lakher „ „	1,100
Lushēi (including Ngentē) spoken by	40,539
Banjōgī	500
Pānkhū	800
Total	107,604

These languages are closely connected with the northern group, but have still greater affinity to the so-called Old Kuki dialects. The chief point of difference, when compared with Old Kuki, is the negative particle, which is *lo* in the Central languages as in Thādo, but usually *māk* in Old Kuki. Pānkhū is the dialect which is most closely connected with Old Kuki.

SHUNKLA OR TASHŌN.

The tribes generally called Tashōns live in the Chin Hills to the south of the country inhabited by the Siyins and the Soktēs. To the west they are bounded by the Lushai Hills and to the south by the Lai. Messrs. Carey and Tuck estimated their number in 1895 at 39,215. Their country is the most thickly populated in the Chin Hills. They include the two powerful communities of Zahao or Yahow and Wheno, which were formerly known as Pois, Poi-tē and Pai-tē. Poi is the Lushēi name for the Chins in general, and *tē* is the plural suffix. The Tashōns call themselves Shunkla, and under this name they are also known to the southern tribes. Shunkla is the name of a village in the southern part of their territory, and they think that their forefathers came out of a rock at Shunkla. Later on their capital was transferred to Klashun, and the name Tashōn is the Burmese corruption of this word. Their chief village is now Falam, and the northern tribes call them *Palam-tē*, inhabitants of Falam. They were constantly at war with the Hakas, and the raids of this latter tribe are supposed to have been the reason for their transferring their capital from Klashun to Falam. After that time they gradually extended their influence over their neighbours. Messrs. Carey and Tuck remark that the Tashōn tribesmen do not claim one common progenitor. 'They are a community composed of aliens, who have been collected under one family by conquest, or more correctly by strategy.'

The following five divisions of the tribe are distinguished :—

1. The Shunkla proper.	3. The Tawyan.
2. The Yahow, or Zahao.	4. The Kweshin.

5. The Whenoh.

Of these the Zahaos will be dealt with below. The notes on the other clans are taken from Messrs. Carey and Tuck.

The Shunklas proper are now all dependent on the Falam chiefs and probably all of the same family. Their ancestors lived at Shunkla till about four generations ago when

they moved to Klashun. This village was destroyed by the Hakas, and the Shunklas then founded Falam, their present capital.

The Tawyans are said to have no connection with the other tribes administered from Falam. They say themselves that they are Torrs, an independent tribe to the south of the Hakas. They became tributary to Falam by settling down in their territory. After a rebellion they were reduced to perpetual slavery, and they have to carry salt and rice from the plains of Burma to Falam.

We have no information as to the language of the Tawyans. It is probable that it is a southern dialect, different from that of the Shunklas.

The Kweshins seem to be a quite different tribe, and were probably left behind by some of the numerous tribes which have wandered north. They are supposed to be half-breeds of Burman and Kuki blood.

The Whenos are said to be Lusheis who were left behind when the Chins expelled this tribe from the hills. They are said to be identical with the Haulgnos or Hualgnos of the Lushai Hills, who are settled to the south of the Zahaos, and extend towards the west as far as Jaduna, their eastern and southern frontier coinciding with that of the North Lushai Hills. The Shunklas proper are thus the only true representatives of the Tashōn tribe. They were disarmed in the season 1895-96.

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CAREY, BERTRAM S., and H. N. TUCK,—*The Chin Hills: A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country.* Vol. i, Rangoon, 1896. History of the Tashon Tribe on pp. 141 and ff.

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The chief authority among the Tashōns is a council consisting of five chiefs. They do not derive their position from birth, but are chosen by the people. Everyone may become a member of the council, provided that he belongs to the Shunkla tribe.

ZAHAO OR YAHOW.

The Zahaos or Yahows are settled in the Chin Hills to the west of the Tashons. The number of their houses is stated to be 1,700. The names Zahao and Yahow are identical, *z* and *y* being interchangeable in most of the surrounding dialects. Colonel Elles states that they are also called Howhuls and Lyen-lyem, and they were formerly also known as Pois. In the Lushai Hills Zahao is returned as spoken by about 2,000 individuals to the south and west of Lungvel.

The Zahaos of the Chin Hills say that once upon a time the sun laid an egg which a Burmese woman picked up. From it their ancestors were produced. They were constantly at war with their neighbours, but defeated them with the assistance of the Falam chiefs. In return they agreed to pay tribute to Falam for ever. They are said to be distinct from the Shunklas.

I have no materials for deciding whether the Zahaos of the Lushai Hills speak the same dialect as those in the Chin Hills. The translation of the parable of the Prodigal Son which is printed below, and for which I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., has come from the Lushai Hills. The word for 'man' used in this specimen is *mi-zo*, that is, 'a Zo-man,' and it is probable that the Zahaos, like the Lushēis and many of the Northern Chin tribes, call themselves Zo. The following remarks on Zahao grammar are entirely founded on the specimen. They are given with the utmost reserve, the more so because I have not succeeded in getting an interlinear translation prepared in the Lushai Hills. The Lushai clerk charged with the translation was only able to add the meaning of some words in the beginning of the specimen, so far as the words and the forms do not differ from Lushēi. I have therefore been under the necessity of supplying most of the translation myself, and this must be borne in mind in using the specimen.

Pronunciation.—Long vowels are not marked in the specimen. But it is probable that final vowels of words and syllables are long, just as they are in Lushēi. The signs *á* and *o* are used for the same sound; thus, *mi-zá* and *mi-zo*, man. An *h* after a vowel seems to denote the so-called abrupt tone. Compare Introduction, p. 4. But the writing is inconsistent. Thus, the same words are written *áh* and *á*; *leh* and *le*. The pronunciation of other vowels cannot always be stated with certainty. We find the same words written *vua* and *vuia*; *ve* and *vei*; *i* and *ei*. Concurrent vowels are sometimes contracted; thus, *pa-in* or *pa-n*, by the father. A euphonic *v* is inserted between *o* and a following vowel; thus, *deo-v-in*. After *m* an *m* is inserted before *i* in *um-m·i*, lived, was. The consonant *k* in *pek*, to give, is sometimes dropped. *K* seems to be interchangeable with *h* in *thluk* or *thluh*, completely. The *h* in the latter form marks the abrupt shortening of the sound. *S* and *sh* seem to be interchangeable; thus, *sum* and *shum*, goods.

Articles.—There are no articles. The numeral *pa-khat*, one, and indefinite pronouns may be used as a kind of *indefinite article*, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a *definite article*. Thus, *mi-zo shi-má*, a certain man; *a nao-ta-shán-in*, his, *i.e.*, the younger; *chá no thao zet kha*, cow young fat very that, the fatted calf; *a-sum chu*, his property that; *lha tak-i a um lai-a*, far very his being time-at, at the time when he was very far.

Nouns.—*Gender.*—There is only one suffix used to denote gender in the specimen. This is *pa* in *fa-pa*, child male, son; *u-pa*, elder brother. The word *vok*, pigs, is combined with the plural pronominal prefix; thus, *vok-in an ei*, the-pigs they ate.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. The suffix of the plural seems to be *le*; thus, *boih-le*, servants; *ka-hoi-le-i-nhena*, my friends with. *Tla* is sometimes added; thus *in-lhá-fa-le-tla*, house-servants; *zung-khi-le-tla*, finger-rings.

Case.—The *Nominative*, the *Accusative*, and the *Dative* are not distinguished by suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word; thus, *ro ka chan-ding*; property-of my share. But usually the suffix *i* is added; thus, *van-i mi*, the sky's man, the man of the sky. The same suffix is also used in Lai. *I* is also added to nouns before postpositions, such as *nhen-a*, with, to; *man-a*, on account of; *rhang-a*, for the sake of, these postpositions being originally substantives; thus, *a-pa-i nhena*, his father to; *a-mhu-i mana*, his-seeing on-account of, because he saw; *a-ma-i rhanga*, for his sake. The genitive relation may also be indicated by apposition. Thus, *ka mhing na fa-pa-i vua*, my name your son-of bearing, to bear the name of your son. The *i* added to *fa-pa* before the infinitive *vua*, to bear, also shows the near connection between the verbal noun and ordinary substantives.

The suffix *in*, denoting the agent, is added to the noun when it is the subject of a transitive verb. Thus, *vok-in an ei*, the pigs they ate. It is dropped, however, in the first clause before *nei*, had, where the singular pronominal prefix *a* shows that the subject is the noun *mi-zo*, a man, and not *fa-pa pa-nhih*, two sons.

Other relations are indicated by means of postpositions such as *a*, in, to; *in*, or *i*, in, to; *nhen-a* and *nhen-i*, with, to; *rhang-a*, for the sake of; *man-a*, on account of; *par-a-thon*, before, against, etc. The suffixes *a* and *in* or *i* form locatives and adverbial expressions; thus *kut-a*, hands-on; *lhim tak-in*, joy great-in, joyfully; *lha-tak-i*, far very.

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them and not to the qualified noun. Thus, *khá-lam lha tak-a*, country far very-to. The suffix of the comparative is *shán*; thus, *nao-ta shán*, young more. An absolute superlative is formed by the addition of *bik*, most. Thus, *tha bik*, best.

Numerals.—The only numerals occurring in the specimen are *pa-khat*, one, and *pa-nhih*, two. Both are only used to qualify human beings, and *pa* is the generic prefix. They follow the noun they qualify.

Pronouns.—The specimen contains the following *Personal pronouns* :—

Singular,—

kei, ka, I.	*nang-ma, na*, thou.	*a-ma, a-ni, a*, he.
ka, my.	*na*, thy.	*a*, his.
ka-ta, mine.	*i-ta*, thine.	

Plural,—

kan, we.	*an*, they.

The forms *ka*, I, *kan*, we; *na*, thou; *a*, he, *an*, they, are used as pronominal prefixes with verbs. See below. The suffix *i* may be added in the genitive; thus, *nang-ma-i mit-mhu-in*, thy eye-sight-in. Compare Nouns, above.

The following *Demonstrative pronouns* occur; *hi*, and *hi — hi*, this; *chu*, and *chu — chu*, and *chui — chu*, that; *kha*, that.

There is no *Relative pronoun*. The demonstrative pronouns are used as a kind of correlative; thus, *ziang-má kám vok-in an ei kha*, whatever food the pigs they ate, that; *chá no thao zet kha*, cow young fat very that. Relative clauses are also formed by means of participles and verbal nouns. Thus, *lha tak-i a um lai-a*, far very he being time-at; *na fa-pa na shum ei-thluk-tu*, thy son thy property ate-all-who. In the last instance *ei-thluk-tu* is the noun of agency.

An *Interrogative pronoun* is *ziang-ha*, what, in *chu ziang-ha shi-kei*, that what may it be?

The following *Indefinite pronouns* occur :—

> *shi-má*, a certain ; *ziang-má*, whatever; *ziang-lo*, some ; *zo-mhan*, anyone ; *ziang-mhan*, anything. Thus, *mi-zá-i nhen-a shi-má*, man with a-certain, with a certain man ; *zo-mhan-in ziang-mhan an pek-shi-lo-v-i*, anybody anything they gave not.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur: *ka*, I, *kan*, we ; *na*, and *i*, thou ; *a*, he, it, *an*, they. After *zo-mhan*, anyone, the plural prefix is used ; thus, *zo-mhan an pek-shi-lo-v-i*, anyone they gave not. Pronominal prefixes are usually dropped before the imperative, and when the subject is an interrogative pronoun.

The suffix *i*, probably a verb substantive, is commonly added to the various tenses of the verb. Such forms may be considered as conjunctive participles and are used in most places except where there is a full stop. Instances are given below.

The root alone is freely used to denote present and past tenses. Thus, *a tha*, it good is ; *a nei*, he had. The suffixes *i*, *hi*, and *shi*, all various forms of the verb substantive, may be added ; thus, *a-ti-i*, he said ; *a-shi-hi*, he is ; *an-pek-shi-lo-vi*, they gave not. After *hi* the suffix *teh* is added in *ka shi-lo-hi-teh*, I am not. This *teh* is perhaps identical with the suffix of the past tense.

The suffixes of *Past tenses* are *ta* or *tak* and *á* ; thus, *a fe-ta-i*, he went ; *ka-ti-shual-tak*, I sinned ; *an um-tlang-á-i*, they to-be-began. The suffix *ta* seems also to be used in the present tense in order to denote an established fact. Thus, *tlak ka-shi-lo-teh*, worthy I am not indeed. See above. A kind of *Perfect* is effected by the addition of the verb substantive to the principal verb. Thus, *a rong-nung a shi-hi*, he came alive it is, he has come alive again.

The suffix of the *Future* is *kei* ; thus, *ka tho-kei-i*, I will arise ; *ka ti-kei*, I will say. This tense is also used in interrogative sentences to denote what might be, just like the German future. Thus, *chu ziang ha shi-kei*, that, what is it? Compare the suffix *ka* which denotes the present and past times in Ngentē, Rāltē, Paitē, etc. Another suffix of the future seems to be *ing* in *i-ku-shing*, let us make merry. See Imperative, below.

The suffix of the *Imperative* is *á*, *áh*, or *o* ; thus, *pe-á*, give ; *thah-o*, kill you. A first person plural occurs in *i-ku-shing*, let us make merry.

The root alone is also used as an *Infinitive* or *verbal noun*. Thus *ei-puar a duh-em-em-i*, to eat-his-fill he wished-much. This form is used as a substantive governing a genitive; thus, *ka mhing hi na fa-pa-i vua tlak*, my name this thy son-of bearing worthy, worthy to the bearing of my name of your son. Words such as *ve-leh*, when ; *lai-a*, at the time, when, etc., may be added. Thus, *lha tak-i a um lai-a*, far very he being

time-at; *him-tak-in a mhu-i man-a*, safely his seeing on-account-of. These instances show how little our usual grammatical categories suit these languages.

The *Infinitive of purpose* seems to be formed by the suffix *ding* or *ding-in;* thus, *vok rál-tla pe-ding-in*, in order to give the pigs food ; *ei-ding*, for eating, food. *Ding* means 'suitable, fitting' in Lai. It also occurs in *lâm-âk-nak-ding*, in order to make merry. *Lâm*, to rejoice ; *âk*, perhaps corresponding to the Lai suffix *âk* which is used to form gerunds (thus Lai *ding-âk*, for drinking). *Nāk* is used in Lai to form compound nouns (thus, *thi-nāk*, something for killing, poison). The meaning of *lâm-âk-nak-ding*, therefore, is perhaps 'in order to have something for rejoicing.' The Lai suffix *nāk* is also used to form participles, and this use seems also to be found in Zahao, in *ka-el-nak-um-shi-lo*, I transgressing lived-not. Compare the suffix *nā* which forms verbal nouns in Hallām, Langrong, Mhār, etc.

A *Participle* used instead of the first of two connected imperatives is formed by adding the suffix *la*, to which a pronominal element seems to be prefixed. Only one instance occurs, where the pronominal element is *o*, denoting the second person plural. Thus, *han-la-o-la*, here bringing you. The pronominal element of the third person singular is perhaps *she* or *se*, in *shi-kal-she-la*, nevertheless, *lit.* being-even-that.

Conjunctive participles seem to be formed by adding the suffix *i;* thus *a-tho-v-i a-pa-i nhen-a a fe-ta-i*, he having arisen his father to he went. This suffix may be added to all tenses. See above. The suffix *leh* in *tlak ka-shi-lo-leh*, worthy I-being-not, since I am not worthy, seems to be used in a similar way. Compare Verbal nouns, above.

The suffix of the *Adverbial participle* is the locative suffix *in;* thus, *nha tuan-in a va-tang-i*, work doing he went and stayed.

A *Noun of Agency* is formed by means of the suffix *tu;* thus, *ei-thluk-tu*, a consumer. See Relative pronoun, above.

There is no *Passive voice*. *Kan mhu-leh-ta a-shi-hi*, by us seen again he is, means literally 'we saw him again it is.'

Compound verbs are formed by means of prefixes or by suffixing other words. The following prefixes occur :—

Hon, signifying motion upwards or towards ; *rak*, signifying motion away and towards ; *va*, signifying motion from. Thus *hon-la*, go and bring ; *rak-mhu*, to get sight of ; *va-rel*, go and tell. *Causatives* are formed by suffixing *shak* or *tir;* thus, *thah-shak*, to cause to kill ; *bun-tir*, to cause to wear, to put on. The word *thah*, to kill, is itself a causative to *thi*, to die. The suffix seems to be *at* or *ak*. Compare Aimol *thak*, Thādo *that*, to kill. A similar form is *fiat*, to send, from *fe*, to go. *Desideratives* are formed by adding *duh;* thus *lut-duh*, to wish to enter. Other words suffixed in order to form compound verbs are: *em-em*, much, highly ; *leh*, again ; *ngai-ngai*, certainly, surely ; *reng*, always ; *shal*, again ; *tak*, very ; *tlang*, to begin ; *ve* and *vei*, also ; *zik*, to be about, etc. Two verbs may, of course, be combined in order to modify the meaning. Thus, *rong*, to come down ; *thleng*, to arrive ; *rong-thleng*, to come home, etc.

The *Negative particle* is *lo*, or *shi-lo;* thus, *a lut-duh-lo-v-i*, he to-enter wished not ; *an pek-shi-lo-v-i*, they gave not.

The *Interrogative particle* is *má;* thus, *shi-lo-má*, is-it not ? Compare also the use of *má* in the formation of indefinite pronouns ; thus, *shi-má*, a certain. Compare Latin *nescioquis*.

[No. 8.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

ZAHAO.

(LUSHAI HILLS.)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

Hi mi-zo shi-mâ fa-pa pa-nhih a-nei. A-nao-ta-shân-in a pa-i nhen-a,
This man a-certain sons two he-had. The-young-more-by his father to,
'Ka pa, ro ka chan-ding i pe-â,' a ti-i. Chu-leh a sum-le-tha an
'My father, goods-of my share you give,' he said. Thereupon his goods them
pa-nhih-i nhen-a a shem-i. Ni bai-te-a a-nao-ta-shân-in sum a-za-ten a
two to he divided. Day narrow-in the-young-more-by goods all he
khâm-thluh-i khâ-lam lha-tak-a a fe-ta-i. Chuna-chun nuam-lu-tuk-in
collected-completely-and country distant-very-to he went. There luxuriously
a um-mî a sum chu a lhao-ral-tir-ta-i. A shen-thluh-ve-leh chui
he lived-and his goods that he lost-wasted-made. He spent-completely-when that
khâ-lam chu na-sa-deo-v-in an tam-ta-i ei-ding a lhâh-sham-i. Chu-leh chu
country that exceedingly they hungered-and eat-for he lacked. Thereupon that
lei khua-a mi-zâ-i nhen-a shi-mâ nha tuan-in a va-tang-i. Chu mi chu-n
place village-in man with a-certain work doing he went-stayed. That man that-by
vok râl-tla pe-ding-in a rak-hâl-i a fiat-i. Ziang-mâ kâm vok-in an
pigs food give-in-order-to he asked-and he sent. Whatever food the-pigs they
ei kha a-ni khal-in ei—puar a duh-em-em-i zo-mhan-in ziang-mhan an
ate that he also eat-his-fill he wished-much-and any-one-by anything they
pek-shi-lo-vi. A harh-leh-ve-leh, 'Ka pa-i nhen-i in-lhâ-fa-le-tla râl ei-hang-
gave-not. He awoke-again-when, 'My father with house-servants food eat-finish-
lo-vi nei an tam-thân, kei shi-khâ hi-tâka ril-rong-in ka thi-zik-ngai-
not have they many-also, I even here belly-hunger-in I to-die-am-about-
ngai-i. Ka tho-kei-i ka pa-i nhen-a ka va-rel-kei-i, "Ka pa, van-i
certainly. I arise-will-and my father to I go-tell-will, "My father, sky-of
mi par-a-thon nangma-i mit-mhu-in thil ka ti-shual-i, ka mhing hi na
man before your eye-sight-in thing I did-wrong, my name this thy
fa-pa-i vua tlak ka shi-lo-hi-leh, na nhen-a in-lhâ-fa pa-khat vek-in i
son to-bear worthy I being-not, thee with house-servant one like you
tua-ve-âh", ka ti-kei'. Chu-leh a tho-vi a pa-i nhen-a a fe-ta-i.
make-also", I say-will'. Thereupon he arose-and his father to he went.
Chu-leh a pan a rak-mhu-i a zang-fah-i a tek-i a-i-thân a mhua-
Thereupon his father-by he saw-and he pitied-and he ran-and his-breast he joined-
i a zuk-i. A nhen-a a fa-pa-in, 'Ka pa, van-i mi par-a-thân
and he kissed. Him to his son-by; 'My father, sky-of man before

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nang-ma-i mit-mhu-in thil ka ti-shual-tak. Ka mhing na fa-pa-i
thy *eye-sight-in* *thing* *I* *did-wrong.* *My* *name* *thy* *son*

vuia tlak ka shi-lo-hi-teh,' a ti-i. Shi-kal-se-la a pan a boih-le-i nhen-a,
to-bear *worthy* *I* *am-not-indeed,'* *he said.* *Nevertheless his father-by his slaves* *to,*

'Puan tha bik hon-la-o-la hon-shin-tir-o. A kut-a zung-khi-le-tla a
'Cloth *good* *most* *going-bringing-you* *on-put.* *His hands-on finger-rings-also his*

ke-zaphap-a-le ke-dam rak-bun-tir-o-la, châ no thao zet kha hon-la-o-la
foot-soles-on-also foot-shoes on-putting-you, cow young fat very that going-bringing-you

thah-o, lhim-tak-in i-ku-shing. Hi ka fa hi a thi, a hong-nung-shal a shi-hi,
kill, *joyfully* *let-us-feast.* *This my son this he died, he came-alive-again he is,*

a lhao-i ka mhu-le-â a shi,' a ti-i. Chu-le lhim-tak-in an um-
he lost-was-and by-me seen-again he is,' he said. *Thereupon* *joyfully* *they to-be-*

tlang-â-i.
began.

Chu-le a fa-pa u-pa-shân lo a um. In-a rong-thlem-
Then *his* *son* *elder-more* *fields-in* *he* *was.* *House-to* *come-arrive-*

zik-a ziang-lo tum-ri leh an lam thâm a thei-i. Chu-leh boih
about-being *some* *drum-sound* *and their* *dancing* *noise* *he heard.* *Thereupon slave*

shi-mâ a ko-vi, 'Chu ziang-ha shi-kei ?' a ti-i a shut-i. A nhen-a, 'Na
some he called-and, 'That *what* *is ?'* *he said-and he asked.* *Him to, 'Thy*

nao a rong-thleng-ta-i him-tak-in a mhu-i man-a na pa-in châ no
younger-brother he came-arrived-and safely he saw because thy father-by cow young

thao zet kha a thah-i,' a ti-i. Chu-le a thin-a-vang-i in-a a
fat very that he killed,' he said. *Thereupon* *he became-angry-and house-to he*

lut-duh-lo-vi, a pa rong-dak-i a lem-i. Shi-kal-she-la a
to-enter-wished-not-and, his father came-out-and he persuaded. *Nevertheless his*

pa-i nhen-a, 'Thei-â, kum hi na nha ka tuan-i na thu shi-khâ ka el-nak-
father to, *'Listen, years these thy work I did-and thy word ever I disobeying-*

um-shi-lo-vi ka hoi-le-i nhen-i lâm-âk-nak-ding me-te i pekel-shi-lo.
was-not-and my friends with rejoicing-for kid thou gavest-even-not.

Chu-leh na fa-pa hi nâ-chi-zuar nhen-i na shum ei-thluk-tu-lu a rong-
Thereupon thy son this harlots with thy goods ate-up-who-completely he came-

fe-ve-leh a-ma-i rhang-a châ no thao zet kha na rak-thah-shak-vei-i,' a
went-when his sake-for cow young fat very that thou to-kill-caused-also,' he

ti-i a shang-i. Chu-leh a nhen-a, 'Ka fa-pa, ka-nhen-a na um-reng,
said-and he answered. *Thereupon him to, 'My son, me-with thou art-always,*

a-shi-lo-mâ ? Ka-ta i-piang i-ta a shi-hi. Lhim tak leh lâm tak-i um a
is-it-not ? Mine all thine it is. *Joy great and happiness great-in to-be it*

tha a-shi-lo-mâ ? Hi na nao hi a thi a rong-nung a
good-is is-it-not ? This thy younger-brother this he dead-was he came-alive he

shi-hi, a lhao-vi kan mhu-leh-ta a shi-hi,' a ti-i.
is, he lost-was-and by-us seen-again he is,' he said.

LAI.

Several tribes call themselves Lai. This word is said to mean 'middle,' and the use of it as a tribal name is accounted for by the fact that the Lais are the central tribes in the Chin Hills. Their neighbours towards the north are the tribe which the Burmese call Tashōns and the Lais Shunklas. To the south of the Lais we find the Zos. The Lais extend from the Burma frontier on the east to the Lushai country on the west. The Burmese call them Baungshè, and under this name they have generally been known to us. This term is, however, a mere nickname applied to all the Chins who wear their hair in a knot over the forehead. It is derived from the Burmese *paung*, to put on, and *shè*, in front. Dialects of the Lai language are spoken by the surrounding tribes, and nearly all of them also understand the standard form of speech. This is also the case with the Tashōns, whose own language is said not to be radically different.

The clans which call themselves Lai are Hakas, Tlantlangs (or Klang-klangs), Yokwas, Thettas, Kapis, and many of the southern villages. The Hakas and the Tlantlangs are universally recognised as Lais, and these two tribes contend that the other three have no right to the name, they being the descendants of a wild goat. The Hakas were formerly constantly at war with the Tashōns, while the Tlantlangs made raids into Arrakan and Chittagong where they were known as Shendus. This latter name seems, however, to be applied to several different tribes. The vocabularies which have been published differ from each other and from standard Lai, but not more than is natural in the case of dialectic varieties. The Lushēis call the Lais, and other tribes who wear their hair in a knot upon the top of the head, Poi.

The Hakas maintain that they are the original inhabitants of the hills. Major Newland, who makes this statement, continues to say :—

'Their traditions trace them back to the time of the flood, when they sprung from the solitary couple who escaped the deluge of waters, by clinging to the top of the Rong Ktlang range, which is above Haka. Ever since then they have gone on increasing and multiplying and sending out off-shoots who have founded all the surrounding tribes and villages. Hence by right of descent the Hakas claim jurisdiction over all the rest.'

The Lais have no written literature, but a large number of national songs, called *lha*, are current among them. Major Newland has given some specimens in his grammar. He states that they are of two kinds, *thī lha*, funeral songs, and *nang lha*, which are sung on all other occasions. The village bard will celebrate all special events by a song composed for the occasion. Each song generally consists of one verse.

About 1,600 Lais, immigrants from the villages round Haka and Tlantlang, are settled in the Lungleh sub-division of the Lushai Hills where they are called Pois. The number of their houses is estimated at about 450, and they are said to speak the languages of the parent villages still. They extend from the eastern frontier of the Lushai Hills to the Koladyne river, to the north of Mal Selai as far as Dopura. Messrs. Carey and Tuck have estimated the number of the Hakas, Tlantlangs, and Yokwas as follows :—

Hakas	14,250
Tlantlangs	4,925
Yokwas	2,675
Total	21,850

To this total must be added the about 1,600 Lais in the Lungleh sub-division, and the Thettas, Kapis, and the other southern villages belonging to the Lais.

It is probable that different dialects are spoken among these tribes, but we are unable to make any definite statement. A full list of authorities has been given under the introductory remarks on Chins, above. Here I shall only mention the following books which give a fuller account of the Lais :—

> MACNABB, D. J. C.,—*Hand-book of the Haka or Baungshe Dialect of the Chin Language.* Rangoon, 1891. *Reviewed by B. Houghton in the Indian Antiquary*, Vol. xxi, 1892, pp. 123 and ff.
>
> CAREY, BERTRAM S., and H. N. TUCK,—*The Chin Hills : A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country.* Vol. i, Rangoon, 1896. History of the Lais on pp. 152 and ff.
>
> NEWLAND, SURGEON-MAJOR A. G. E.,—*A Practical Hand-book of the Language of the Lais as spoken by the Hakas and other allied Tribes of the Chin Hill : (commonly the Baungshè Dialect).* Rangoon, 1897. Contains a short grammar ; a copious English-Lai and Lai-English dictionary ; illustrative sentences ; and numerous notes on the people and their customs.
>
> SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States.* Part I, Vol. i, Rangoon, 1900. Note on the Lais on pp. 458 and f.; Haka and Shonshe vocabularies on pp. 682 and ff.

I am indebted to Major A. G. E. Newland, I.M.S., for the translation of the Parable of the Prodigal Son in the dialect of Haka, printed below. The list of words has been compiled from Major Newland's Hand-book, which is also the foundation of the remarks on Lai grammar. The Hand-book itself must be consulted for further particulars. A list of words in the Shonshe dialect of Gangaw, which is closely connected with Lai, has been reprinted from the Upper Burma Gazetteer. It is contributed by Captain F. H. Elliott.

Pronunciation.—The system of transliteration used by Major Newland has been altered as follows, to bring it into line with that adopted for the survey. Instead of his *á* (the *a* in 'age') I have given *ē*, instead of his *u* (the *u* in 'fun') I have given *a ;* instead of his *ü* (the *u* in 'duke') I have given *yŭ ;* instead of his *e* (the *ea* in 'ease') I have given *ī ;* instead of his *aw* (the *aw* in 'saw') I have given *á ;* instead of his *ow* (the *ow* in 'how') I have given *au*. He seems to use the sign *ú* (the *u* in 'full') for the long as well as the short *u*. I have written *ŭ* throughout because I have no materials for distinguishing between the short and the long sounds. Major Newland seems to use *er* for the sound *ö* in the prefex *pö* which is used before numerals. Mr. Macnabb writes *a*, and I have written *ö*. It seems to be the case in Lai, as we know it to be in Southern Chin, that the pronunciation of vowels is not distinct. More especially, vowels which have lost their accentuation are apparently reduced to an indistinct sound, which I have denoted by a small *a* above the line ; thus, *kᵃ-pa*, my father. When a suffix beginning with a vowel is added to a word ending in a vowel, a euphonic *y* may be inserted between them ; thus, *lamb-pī-y-ā*, wɔy-great-in, far off. With regard to consonants Lai has both *f* and *r*, and also *th* (the *th* in 'thin'), which are all wanting in Southern Chin. Lai and Southern Chin have *kl* where Lushēi and connected languages have *tl*. The consonant *g* seems to be foreign to Lai as it is to Lushēi and connected languages. Aspirated letters are very common in Lai ; thus, *kh, ngh, th, dh, ph, lh, mh, nh, rh*, and *wh*. *R* is said to have occasionally a soft sound. Major Newland transliterates this sound as *rh*. I have given *ṛh*. Final consonants are often very faintly pronounced, or modified ; thus, *thīā*, property, for *thīl ;* *sā*, forehead, for *sal*, etc. This indistinct

pronunciation has been indicated by a dot under the consonant. Thus, *shăḷ*, a servant. A final vowel is often doubled before a suffix beginning with a vowel; *ē-ăk-kā*, for *ē-ăk-ā*, eating for. In the same way the initial *l* of a suffix or postposition is doubled after a word ending in a vowel; thus, *ba*, ever, but *ballo*, never; *a*, his, but *amma*, he.

Prefixes and Suffixes.—There are several prefixes and suffixes used in the formation of words. Many of them will be found under nouns and verbs below. Others are at the same time in use as independent words. Thus,—the suffix *năk*, which forms nouns from verbs; e.g., *thī-năk*, poison, from *thī*, to die; *it-năk*, bed, from *it*, to sleep. *Nāk* is also used as a postposition with the meaning 'by way of,' 'for the purpose of'; e.g., *sap-pō nakkā*, by the way of chaff, in jest. *Nāk-in* is also the sign of comparison; thus, *nang-mɩ nāk-in amma a shan dēyū*, thee than (*lit.*, thy direction from, compared with thee) he high more, he is higher than thou.

A very common prefix is *a*. It is used to form nouns from verbs and to form adjectives. Thus, *a-kū*, cough (*kū*, to cough); *a-lŭng*, shining. This *a* is probably identical with the Burmese prefix *a*. In most cases, however, the prefix *a* is the possessive pronoun or pronominal prefix of the third person singular. This is clearly the case when verbs are derived from compound nouns by inserting *a* between the two components. Thus, *tin-hūn*, liver-opening, anger; *kᵃ-tin a hūn*, my liver it opens, I get angry.

Articles.—There are no articles. The numeral *pö-kat*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses supply the place of a definite article.

Nouns.—*Gender* is only apparent in the case of animate beings. It is sometimes distinguished by using different words; thus, *pa*, father; *nū*, mother: *pū*, grandfather; *pī*, grandmother. *Pa* and *nū* are the commonest words used to distinguish gender. Thus, *pa thē*, male being young, boy; *nū thē*, female being young, girl. In most cases *pa* and *nū* are used as suffixes. Thus, *mī-pa*, human being male, man; *mī-nū*, woman: *vā-rāng-pa*, a gander; *vā-rāng-nū*, a goose. In the case of animals there are besides several other suffixes. Thus, *sal*, male, and *pī*, female; e.g., *sūk-kī sal*, a male deer; *sūk-kī pī*, a female deer: *lhī*, male, and *pī*, female; e.g., *arr-lhī* and *arr-lhī kong*, a cock; *arr-pī*, a hen: *tao*, male, and *pī*, female; e.g., *vok-tao*, a pig; *vok-pī*, a sow: *thūm*, male, and *pī*, female; e.g., *ūɩ-sō-thūm*, a dog; *ūɩ-sō-pī*, a bitch: perhaps also *kong*, male, and *thoi*, female; e.g., *kī-kong*, a male mithan; *kī thoi*, a female mithan.

Number is not marked when it appears from the context; thus, *rang nī*, two horses. In the specimen, however, we find *fa-pa-rwē pö-nī*, sons two. When it is necessary to denote the plural some word meaning 'great,' 'many,' 'multitude,' is added. Major Newland mentions the following:— *pī*, great; *thūm*, plenty; and *rwēḷ*, which I identify with Lushēi *rual*, a herd, a flock. Thus, *Haka pī*, Haka people; *mī thūm*, people many; *shăḷ rwē*, slaves. We may add *sá-lē-rī*, goods-and-more, goods; compare *thɩl-lē-sá*, chattels-and-goods, property.

Case.—The *Nominative* and the *Accusative* do not take any suffix. The subject of a transitive verb is distinguished by adding the suffix *nē*, denoting the agent; thus, *a-pa-nē amma an zō*, his father him he saw. Sometimes this suffix is dropped. Thus, *a-pa an chim*, his father he said. The verb *ngē*, to have got, to possess, seems to be used as an intransitive verb. The *Genitive* is expressed by simply putting the governed before the

governing noun; thus, *ko lhāt pī kwa*, country far very-of village, a village in a very distant country; *vok rāl*, pigs' food. The *Vocative* is marked by the addition of some interjection; thus, *mō kᵃ-nū*, O my mother. In the specimen the imperative *thē-o*, hear, is added to the noun, thus, *kᵃ-pa thēo*, my father hear, O my father. Other relations are expressed by means of postpositions. Such are:—*ā*, in, before, to; *chūnnā*, into; *hē*, in, with, by means of; *in*, in, into, with, at, from; *lak*, till; *leng-ā*, out of; *nhū-ā*, on the back of, after; *sa*, for; *shīna*, to, with, etc.

Adjectives.—Adjectives usually follow, but occasionally also precede, the noun they qualify. The position before the noun seems to be regular in the superlative degree. The suffix of comparison is *nāk-in*; the comparative degree is marked by adding *dēyū*; and the superlative by adding *byīk* or *chīn*, very, to the positive. Thus, *nang-ma nāk-in amma a-shan-dēyū*, thee than he tall-more, he is taller than thou; *nyang-byīk*, youngest; *a-ta chīn chīn pwen*, the very best cloth. Instead of *nāk-in* we also find *chū-in* and *lē*; thus, *nang-ma chū-in a-shan-dēyū*, he is taller than thou; *shīar sa lē vok sa a-thao-dēyū*, pork is fatter than beef.

Numerals.—The numerals are given in the list of words. They follow the word they qualify. They seem to be generally preceded by the generic prefix *pŏ*; thus, *mī-pa pŏ-kat*, one man. Other generic prefixes are *pūm*, which is used for round things, and *pŏrr*, used for loads or bundles. Thus, *mai pūm-kat*, one pumpkin; *thing pŏrr-kat*, one load of wood. Sometimes the noun itself, or a part of it, is repeated as a generic prefix. Thus, *rang rang-kat*, one horse; *shāl shā-kat*, one slave (*shāl-pa pŏ-kat* in the specimen); *zā-pī zā-kat*, one cow; *sī-zā zā-kat*, one cat. There are no real ordinals. *Ma-sa-ka*, *ma-sa-kūn*, and *a-thēr-thē*, mean 'the first,' and *a-lai* and *a-zuēl-lē*, the second.

Pronouns.—The following are the *Personal pronouns*:—
Singular,—

kē-ma, kē, I.	*nang-ma, nang*, thou.	*amma*, he, she, it.
kē-ma, kan, kā, kᵃ, my.	*nang-ma, nang, nan, nā, nᵃ*, thy.	*amma, an, a*, his, her, its.
kē-ma-ī, kē-ma sa, mine.	*nang-ma-ī, nang-ma sa*, thine.	*amma-ī, amma sa*, his, hers, its.

Plural,—

kan-nī, we.	*nan-nī*, you.	*an-nī*, they.

The short forms are also used as oblique cases; thus, *kan pēk-ko*, give me; *nᵃ-kᵃ-thin-fon-lo*, thou-me-gavest-also-not. The corresponding forms in the plural are *kan*, our; *nan*, your; and *an*, their. Compare Pronominal prefixes with verbs, below. The ordinary case suffixes and postpositions may be added to the personal pronouns; thus, *amma-nē an thā*, he said; *nang-ma shīna*, with thee.

The following are the *Demonstrative pronouns*:—*hī*, this; *hī-hoi*, these: *khī*, that; *khī-hoi*, those; *chū*, that. Thus, *hī pa hī*, this man; *hī-hoi hī zē-da shī*, what are these? *kī inn kī*, that house. *Chū* is used as an emphasising particle and as a correlative. Thus, *a-pa chū shāl-rwē hē an chim*, but his father the-servants to he said; *kē chū*, I myself; *nang-ma chū-in am-ma dā-dēyū*, thee from he good-looking-more, he looks better than thou; *nī zān nᵃ-pēk chū sa*, yesterday thou gavest, that letter; the letter which thou gavest me yesterday. *A-chūn*, that-in, is used as a conjunction with the meaning 'if.' Thus, *nᵃ-dū-lai a-chūn hē-lāk*, thou wishest that-being take, take it if thou wishest.

There are no **Relative pronouns.** Relative participles and the noun of agency are used instead, and the demonstrative pronoun *chŭ* may be used as a kind of correlative. Thus, *a-thăt mī*, the man who was murdered; *a-zák mī*, purchased things; *a-mŭ-thŭ*, the man who saw, a witness; *kē-ma kᵃ-ngē thil-lē-sá*, I having property, the property which I have; *nī zăn nᵃ-kᵃ-pēk-năk sī kᵃ-ding-sang*, yesterday thee-by-me-to-given medicine I drank, I drank the medicine thou gavest me yesterday; *kᵃ-fa a-thī-rwa kᵃ-thī chŭ a-nŭng-tăn*, my son he-is-dead I-said that he-revived-again, my son whom I thought dead he is alive again.

Interrogative Pronouns.—*A-ho-da*, who? *koi-da*, which? *zē-da*, what? Thus, *a-ho-da shī*, who is that? *hī-byē zē-da shī*, this-matter what is? What is the matter? *koi kwa mī da*, of which village (are you) inhabitants?

Indefinite pronouns.—*A-zē, a-ho*, any; *a-ho-mī*, anybody; *zē-zōng, zē-man*, anything, something; *a-tim*, some, etc.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur :—*kan, kā*, or *kᵃ*, I; *kan*, we: *nan, nā* or *nᵃ*, thou; *nan*, you: *an* or *a*, he, she, it; *an*, they. The shorter forms *kᵃ*, *nᵃ*, and *a*, are generally used in common conversation. When more than one pronoun is prefixed to the verb, the pronoun of the first person always immediately precedes the verb, those of the second and third persons being prefixed to it. Thus, *zē-tik-ka nᵃ-kᵃ-shwēl-bal-lo*, any-time thee-I-offended-never; *rŭl-nē a-kᵃ-chŭk*, a snake he bit me. In the last instance the suffix *nē* marks the subject. But in many cases the context alone shows which pronoun represents the subject, and which the object, the fuller forms of the personal pronouns being generally omitted before the short ones. Thus, *nᵃ-kᵃ-chim* may mean 'I said to you,' and 'you said to me.' The pronominal prefixes denoting the subject are dropped before an imperative, and when the subject is an interrogative pronoun, but also occasionally elsewhere.

The root alone without any suffix is freely used to denote **present and past time**; thus, *kē-ma kᵃ-ding*, I drink; *a-ngē*, he had. A suffix *ai* or *ē* is sometimes added, apparently without changing the meaning; thus, *kᵃ-tī-ai*, I am afraid; *a-pēm-ai*, he migrated; *kᵃ-twīn-len-ko-ē*, I did always.

A **Present definite** seems to be formed by adding the suffix *leo*; thus, *kᵃ-ding-leo*, I am drinking; *an boi-leo-ē*, he is drinking. The same form is also used as an Imperfect; thus, *kᵃ-ding-leo-ē*, I was drinking.

The suffix of the **Past time** is *sang*, which corresponds to Tibetan *song*; thus, *kᵃ ding-sang*, I drank. The same suffix is usually added to adjectives when they perform the function of a verb; thus, *a-zā-sang*, it is enough. Compare also Imperative, below. In one place we find *ma-sa*, formerly, prefixed to a tense ending in *sang* in order to emphasise that the action of the verb belongs to the past; thus, *ma-sa an thī-sang-ē*, formerly he died, he was dead. The *ē* in *thī-sang-ē* does not seem to add anything to the meaning. Compare the remarks above. Major Newland mentions several particles which are added to the verb in the past tense in order to emphasise. Some of them will be mentioned with compound verbs below, and none of them seems to be a real suffix of the past tense.

The suffix of the **Future** is *lai*; thus, *kᵃ-kal-lai*, I will go; *a-shi-ding-lai-lo*, it-to-be-proper-in-future-not, it will not be proper any more. The suffix *nga* is often combined with *lai*; thus, *tai-twīn kᵃ-ka-nga-lai*, to-morrow I will go; *a-lŭt-nga-lai-lo*, he would not

enter. This *nga* seems, however, only to emphasise and is also used to express completion of action ; thus, *an-pēk-nga*, he has given.

The root alone, without any suffix, may be used as an **Imperative**. Thus, *rhŏl-thar*, cause him to put on. A prefix *vᵉ* is apparently used to form imperatives; thus *vᵉ-ka*, go. Major Newland mentions the following suffixes of the imperative :— *o, ko, lo, kŭn, pyak, thwa,* and, as polite forms, *hēin, ngath,* and *shē* (*ko-shē, rī-shē*). Thus, *thē-o*, hear ; *pēk-ko*, give ; *ding-lo*, drink ; *pē-kŭn*, give ; *hă-pyak*, ask him ; *ē-thar-thwa*, cause him to put on ; *hē-shīr-vē-hēin*, please make me also (your servant) ; *ding-ngath*, please drink ; *ūm-ko-shē*, please wait, etc. The form ending in *ko-shē* is also used as an imperative of the third person; thus *ka-ko-shē*, let-him-go. The suffix *sang* is also used in the imperative, sometimes together with a prefix *kan* ; thus, *mē kan-thik-sang*, make the fire. The first person plural seems to be formed by prefixing *in* and suffixing *lān* ; thus, *kan in-ē-lān*, let us eat. This form is probably a future. Most of, or perhaps all, the suffixes mentioned above are certainly independent words, and the forms given as imperatives are really compound verbs, no suffix being added. The suffix *thwa* is, for instance, probably identical with the verb *thwa*, to do. But in other cases the real meaning of the suffix is not apparent.

The suffix of the **Negative imperative** is *lha* ; thus, *ding-nga-lha*, do not drink.

The root alone is used as an **Infinitive** or **Verbal noun** ; thus, *ē a-dū*, to eat he wished ; *a-thū kol a-ta-lai*, now it will be proper to go ; *pă-kim-lak*, stomach-full-being-till, till his stomach got full ; *kal lhān-nā*, going before, before you go. The suffix *ák* is added in order to form an **Infinitive of purpose**. Thus *mī-dang thin-ák a-ūm-fon*, others giving-for there-remains also, there is still something left to be given away. The suffix *ā* is commonly added ; thus, *a-vok-rwē rál pēk-ák-kā*, his pig's food giving for, in order to give food to his pigs. Without *ā* this form is often used as a verbal noun ; thus, *ē-ák*, eating for, food. Compare *nák* under Prefixes and Suffixes, above. An infinitive of purpose is also formed by adding *ding*, worthy, proper. Thus, *pēk-ding a shī-lo*, giving-for he is not, he is not worthy of getting it ; *a-ka-ding a shī-lo*, going-for it is not, it is not fit to go.

Postpositions are freely added to verbal nouns, and also to other verbal forms. Thus, *kē-ma hē nᵒ-kāl-la tanka kan pēk-lai*, me with your-going-in money I give will, if you go with me I will reward you ; *a-dam-in*, his-safe-being-in, safely ; *a-sá a-dī-lak a-lhō-dī-ai-in*, his goods the-end-till his-waste-finishing-in, when he had wasted his property to the last ; *a-lūng a-fēim-tān-in*, his mind its-wise-again-becoming-in, when his mind became sound again ; *a-kal-in hŭn-chim*, his-going-in come-and-tell, come and tell me when he goes ; *nᵒ-kal-lai-in*, your-going-future-in, when you will go. All these forms may also be considered as participles.

An **Adverbial participle** is formed by adding *ling-mang*. *Ling* perhaps corresponds to the suffix *lang* in Lushēi and connected languages, and *mang* has also the meaning 'used to,' 'inclined to'; compare Lushēi *mang*, very, much. It seems to be used to intensify the meaning. Thus, *kᵒ-kal-ling-mang kᵒ-mū*, I going along found it ; *kᵒ-ril-ling-mang kᵒ-hŭn*, constantly falling I came down ; *lamb-pī-y-ā a-ra-ling-mang chū a-pa-nē amma an zō*, distance-great-at he-coming his father he saw him, when he was still far off, his father saw him. In other places this form has the force of a **Conjunctive participle** ; thus, *an-klĭk-ling-mang a-fa-hōng a-kŭp*, he running his-son's-neck he-embraced,

The root alone is also used as a conjunctive participle; thus, _thā kan pēk-ko_, dividing me give; _tai-thorr ē k°-hūn-lai_, breakfast eaten-having I-come-will, I will eat my breakfast and come; _k°-thau-ko k°-pa shīna k°-kal-lai_, I arising my-father to I-go-will. The suffix _pa_ is used in a similar way; thus, _k°-hūn-pa k°-mū_, having come up I saw.

The root alone, or with the suffixes _mī_, and in past time _nāk_, is used as a **Relative participle.** See Relative pronouns, above.

Noun of agency.—The following suffixes occur:—_pa, thū_, and _tiam_; thus, _rang-chīth-pa_, horse-riding-man, a rider; _ra-kāp-thū_, he who shoots the enemy, a soldier; _in-shak-tiam_, house-to-make-able, a builder, a carpenter. The suffix _pa_ is identical with the Tibetan article _pa_.

There is no **Passive voice.** Instead of 'I was struck by him,' we must say 'he struck me,' _amma-nē a-k°-vēl_; thus, _nang-ma-nē k°-chim_, by-you my-saying took place, I was told by you; _amma-nē a-tin a-hūn-len-ko_, by-him his liver it opened, he opened his liver, got angry.

Compound verbs are freely formed. In many cases compound nouns are changed into verbs by inserting an _a_ between the two components. Thus, _lūng-ngan_, vanity, pride; _k°-lūng-a-ngan_, I am haughty, _lit._ my mind it becomes big. These are no true compound verbs. Such are formed by means of prefixes and by adding other words modifying the sense. The prefix _hē_ seems to mean motion towards. It is often used with the imperative; thus, _hē-chim_, go and tell; _hē-lāk_, take it. The prefix _in_ is often used with the future; thus, _kan in-pēk-lai_, I will give you; _kan in-ē-lān_, let us eat. But it also occurs with other tenses; thus, _an in-lam-ko_, they made merry; _a-lūng in-rwā_, he said to himself. It seems to have a reflexive force; compare Lushēi _in_. _Rak_ seems to mean motion towards; thus, _rak-pū_, to bring. It is often prefixed to the imperative. Thus, _rak-kallo_, go; _rak-chim-lo_, tell (him); etc. _V°_, and _va_ seem to be prefixed in order to add emphasis to the verb; thus, _rāl n°-v°-lam-thāk-mā_, have you eaten up your food; _v°-ka_, go; _a-va-ding-sang_, he has drunk it up. _Vūn_ or _vūng_ is also said to express emphasis. As a verb _vūng_ means 'to go,' 'to depart.' And as a prefix it therefore perhaps means motion. Thus, _k°-vūn-chim-dwok-lai_, I will go and tell him quickly; _vūn-pē_, give; _vūng-pū_, go and bring.

A great number of words are added to verbs in order to form compounds with a modified meaning. _Dē-mang_, which is sometimes replaced by _dēng_, has the meaning 'to be about'; thus, _k°-thī-dē-mang-ai_, I am about to die; _an-pāk-dēng_, he was about to reach, he drew near (the house). _Dī_ means 'to finish,' 'to complete'; thus, _a-thil-lē-rī a-lhō-dī-ai_, his-property he-to-waste-finished, he wasted his property away. _Ding_ means 'worthy', 'for'; thus, _a-shī-ding-lai-lo_, it will not be worthy to take place, it will not be fit. _Fon_ means 'also'; _a-ūm-fon_, it remains also. _Ko_ seems to have very different meanings. As a separate word it is said to mean 'to be able'; 'to grow,' 'to spring up'; 'a place'; and 'very,' 'exceedingly.' As the last part of a compound it often means 'to be able'; thus, _k°-ka-ko-lai_, I will be able to go. In the same sense we also find _tium_ and _whūam_ added. In most cases _ko_ seems only to give emphasis; thus, _a-ta-ko_, it is good; _a-pūm-ko_, he gathered; _a-thūt-ko_, he is sitting; _an-in-nam-ko_, he kissed him; _ding-ko-shē_, please drink, etc. With _len_ prefixed _ko_ denotes continuation of action; _an-kā-len-ko_, he entreated continually; _n°-rhien k°-twīn-len-ko-ē_, thy work I used to do. Together with the interrogative _da_, _ko_ is used as a suffix meaning 'why.' Thus, _a-ka-da-ko_, why, he has gone;

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a-ta-ko-da-ko, why, it is good. *Pēk*, to give, and *pyak* are sometimes added, apparently only in order to add emphasis. *Pĭ*, together, implies collective action. *Rĭ* means 'more,' 'yet.' *Rwa*, to believe, is added to show that the action of the verb only takes place in the imagination of the speaker; thus, *a-thĭ-rwa kᵃ-thĭ*, 'he is dead' I said; (but he was *not* dead). *Tān* means 'again'; thus, *a-nŭng-tān*, he is alive again. *Thar* is the causative suffix; thus, *a-ka-thar*, he caused to go, he sent. *Thak* or *thāk*, to abandon; to leave behind, is used as a suffix of past time; thus, *byē nᵃ-chim-thāk-má*, have you spoken about it? *Thon* means 'previously'; *vē*, also, etc.

The **Negative particle** is *lo*; thus, *a-pal-lo*, he gave not. The negative particle *lha*, which is used with the imperative (see above), also occurs with other tenses; thus, *kₐ-nga-pēk-lhu*, I do not recognise this.

The **Interrogative particles** are *má* or *ma, chĭ, a, da-ra*, and *ma-ka*. Thus, *nᵃ-klŭng-má*, have you arrived? *nᵃ-dŭ-nga-chĭ*, do you want it? *zŭng-za-ma nᵃ-lŭ a-fak*, is your head (*lŭ*) always (*zŭng-za*) paining? etc.

Adjectives are freely used as verbs; thus, *a-ta-sang*, it is good; *nai-lha*, don't approach. Verbs are sometimes formed from nouns by adding *th*. Thus, *fā*, child; *fāth*, to breed: *vār*, husband; *vāth*, to marry a husband. Such words are in reality a kind of causatives. The final *th* is derived from a *t*; compare *thi*, to die; *thāt*, to kill.

Order of words.—The usual order of words is subject, direct object, indirect object, verb.

[No. 9.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

LAI. (HAKA, CHIN HILLS.)

(Major A. G. E. Newland, I.M.S., 1899.)

An acute accent shows the words accented in a sentence.

Mī-pa pö-kat fa-pa-rwē pö-nī a-ngē.′ A-nyang-byīk fa (*or* a-lai-lak fa)
Man one sons two he-had. The-youngest son (or the-second son)

a-pa shī-na an-thī′, 'Kᵃ-pa, rō-sō-sâ kē-ma sa thā kan
his-father to he-said, 'My-father, the-goods-of my share having-divided me

pēk′-ko.' A-thil-lē-sâ amma-hē an-port′. Nī klom-pa nhū-ā a-nyang-byīk fa
give.' His-property him-to he-divided. Days a-few after the-youngest son

a-sâ-lē-rī a-zā-thē-in a-pūm′-ko ko-lhāt-pī kwīl a-klong′ (*or* ko-lhāt-pī
his-goods all he-gathered country-far-very journey he-took (or country-far-very-of

kwa dang a-pēm′-ai). Kī-kin a thil-lē-rī a-ta-lo-kwa-shak-in (*or*
village different he-migrated). There his substance bad-living-in (or

bye-rīā-lo-in) a-lhō′-dī-ai. A sâ a-dī-lak a-lhō′-di-ai-in, kī kwa-in mang-tām
riotous-living-in) he-wasted. His goods all he-wasted-when, that village-in a-famine

fāk-pī a-klūng′. A-chī′-fāk-a-chan′-fāk-in a-ūm′-ko. Kī-kwa mī-pa-hē an-
mighty arose. Want-and-distress-in he-was. Of-that-village a-citizen-to he-

thīt′. A-mī-pa-nē a-vok-rwē râl-pek′-âk-ka amma a lo-ā a-kaʹ-thar.
joined. That-citizen-by swine to-feed him his fields-to he-caused-him-to-go.

A-râl-tām-nāk-in amma fon vok râl pâ-kim-lak ē′ a-du, thī-thā-chūn
His-hungry-state-in he too pig's food belly-full-till to-eat he-was-fain, yet

a-ho-mī amma-hē a-tzē′ a-palʹ-lo (*or* an-thinʹlo). A lūng a-fēim-tān-in
anyone him-to anything gave-not (gave-not). His mind recovered-again-when

a-lūng′ in-rwa, 'Kᵃpa mit-ti-rwē (*or* shāl-rwē) râl-ē′-âk tham a-ngē′,
to-himself he-said, ' My-father's servants (or slaves) food abundant have,

tham-thūk-thā-chūn amma ē-kim-nhū-ā mī-dang thin′-âk a-ūm′-fon;
so-much-that they eating-their-fill-after others to-give there-remains-also;

kē-ma râl-lo-in kᵃ-thī′-dē-mang-ai. Kᵃ-thauʹ-ko, kᵃ-pa shī-na kᵃ-kalʹ-lai, amma-
I hunger-in I-to-die-about-am. I-having-arisen, my-father to I-go-will, him-

hē kᵃ-thī′-lai, "kᵃpa-thē-o, vān kozīn lē nangma hē kᵃ-shwēlʹ-ai;
to I-say-will, " O-father, heavenly spirit and you against I-have-sinned;

hi-nhū nᵃ-fa kᵃ-shī-ai chim′-âk a-shī-ding-lai-lo. Nᵃ-man-pal
any-more your-son I-am to-say it-will-be-proper-not. Your-hired

rhien-twīn-pa bang kē-ma bēl hē-shīr′-vē-hēin."' Nhū-ā an thauʹ an-pa
work-doer like me also make-also-please."' Then he arose his-father

shī-na an-rath′. Lamb-pī-yā a-raʹ-ling-mang chū a-pa-nē amma
to came. Way-great-off he-coming then his-father-by him

an-zŏ', an-zān'-fāk-in an-klīk'-ling-mang a-fa hōng a-kup' an-in-nam'-ko.
saw, compassion-from he-running his-son's neck he-embraced he-kissed-him.

A-fa'-nē amma hē thâ', 'Kᵃpa-thē-o, văn kozīn lē nangma
The-son-by him to said, ' O-father, heavenly spirit and you

hē kᵃ-shwēḷ'-ai. Hī-nhū nᵃ-fa kᵃ-shī-ai chim'-âk a-shī-ding'-lai-lo.'
against I-have-sinned. Hereafter your-son I-am to-say it-will-be-proper-not.'

A-pa chū shāḷ-rwē hē an-chim', 'a-ta-chīn-chīn pwen vūng'-pū,
The-father but servants to he-said, ' the-best robe bring-forth,

amma hē ē'-thar-thwa; a-kūt hē kūt-ṛhōl ṛhōl'-thar, a-kē hē kē-dan
him on put; his-hand on a-ring put, his-feet on shoes

hē-dīn'-thar; kan-nī kan-in-ē'-lān, kan-in-lâm'-lān, kan-in-boi'-lān;
put; we let-us-eat, let-us-be-merry, let-us-feast;

kᵃ-fa a-thī'-rwa, kᵃ-thī', chū a-nūng'-tān; a-klao-rwa, kᵃ-thī', chū
my-son he-dead-is, I-said, he is-alive-again; he-lost-is, I-said, he

kᵃ-mū'-tān.' An-nī an-in-lâm'-ko an-boi'-ko.
I-have-found-again.' They they-made-merry they-feasted.

Athū ūpa-fa lo-ā a-ūm'-ko. An in-nā an-ra an-pāk-
Now the-elder-son field-in he-was. He house-to he-came he-to-reach-

dēng chū thing-thang lē pūran lē shūm-shal thūm' lē lām-ko
about-was then of-musical-instruments and drums and symbols playing and dancing

â' a na-in an thē'. Shāḷ-pa pö-kat an-hau' byē-an-hal',
sound his ears-in he heard. Servant one he-called word-he-asked,

'Hī-byē zē-da shī? a-rwăk zē-da shī?' Amma-nē an-thâ', 'Nangma
' These-things what are? its-meaning what is?' Him-by said, ' Thy

nao a-klūng'-ai; a-dam'-in a-zāng-a-ta'-in a klūng' chī-thē-chun
brother he-is-come; safe his-health-it-good-being he arrived therefore

nᵃ-pa an-lâm'-ko an-boi'-leo-ē.' Amma-nē a-tin-a-hūn'-len-ko,
thy-father is-glad he-feasting-is.' Him-by his-liver-he-opened,

in-chūn-nā a-lūt'-nga-lai-lo-da-ko', a-pa in-leng-ā an-shuak'
house-inside he-enter-would-not-as, his-father the-house-outside he-came

amma-hē an-kâ'-len-ko. Amma a-pa-hē an-thâ', 'kēma nangma shī-na
him-with he-entreated. He his-father-to said, ' I you with

kum-za'-pī-yā nᵃ-rhien kᵃ-twīn'-len-ko-ē' nᵃ-zē'-byē-in zē-tik'-ka
years-many-in your-work I-have-been-doing thy-any-commandment-in any-time-at

nᵃ-kᵃ-shwēl'-ballo-ē; chī-thē-chūn' nang kēma shī-na mēhē-fa
thee-I-offended-never; yet thou me to goat-young

thē-thē pö-kat bēl zē-tik'-ka nᵃ-kᵃ-thin'-fon-lo, kan koi-pa-rwē shī-na
small one even any-time-at thou-me-gavest-also-not, my friends with

ē'-âk-ka lâm'-âk-ka. Hī-hī nang-ma fa chū nᵃ-sâ chu-lbān-nū-rwē shī-na
eating-for feasting-for. This thy son that thy-goods harlots with

an-lhō-ai an-klūng' kat-thē-in amma sa-ā' nan-boi'-ko-ā.'
he-squandered he-returned as-soon-as him for thou-feast-gavest.'

A-pa-nē amma hē an-<u>th</u>ī́, 'Kᵃ-fa-pa nang-ma zung'-za kēma shī-na
His-father-by him to he-said, 'My-son thou ever me with

nᵃ-ūm'-ko; kēma kᵃ-ngē <u>th</u>il-lē-så a-zā́-<u>th</u>ē-in nang <u>th</u>il-lē-så a-shĭ́-fon;
thou-art; I I-have things all thy things they-are-also;

kan-in-lâm-nga kan-in-boi'-nga a-ta'-ko-da-ko' (*or* a-shī-ding'-ai),
we-glad-be-shall we-feast-shall it-meet-is (or it-was-right),

hī-hī nang-ma nao, ma-sa an-<u>th</u>ī́-sang-ḗ, a-<u>th</u>ū a-nūng-tān;
this thy brother, formerly he-died, now he-is-alive-again;

an-klao'-sang-ḗ, an-kīr'-tān.'
he-lost-was, he-returned-again.'

LAKHER DIALECT.

The Lakher dialect is spoken by about 1,000 individuals, living in 300 houses to the south of the Blue Mountains in the Lungleh sub-division of the South Lushai Hills. Their customs are distinct, and it is not thought probable that their language will die out. According to Mr. Drake-Brockman they call themselves Tlongsai. They are an off-shoot of the Tlantlang tribe of Lais. This tribe occupies the Chin Hills to the south and west of the Tashōns. Their number in the Chin Hills was estimated at about 5,000 by Messrs. Carey and Tuck. Some inhabitants of the Tlantlang villages on the frontier between the Lushai and the Chin Hills are Lushēis. There has been a good deal of intermarriage, and there are many half-breeds. These all claim to be Lais. The Lakhers are said to be called Zao by the Chins. *Zao* is probably the same as *Zo* or *Yo,* a name which is used to denote most of the tribes in the Hills.

The Tlantlangs were first known on the Arakan and Chittagong Frontiers where they were called Shendus. It is not, however, certain whether all the tribes called so were Tlantlangs. Captain Lewin calls them Shendoos or Lakheyr Poy. His vocabulary seems to be taken from a dialect which in all essentials is identical with that which Major Hughes has used for his list of words in Shandoo. The materials are, however, insufficient for a definite decision. The negative particle seems to be *wai* which may be compared with the Shö *ă.* The suffix of the Imperative seems to be *tai* or *te,* which seems to correspond to Siyin *tēō* and perhaps to Lai *thwa.* The numerals mainly correspond to those usual in Lai, but also sometimes to the forms occurring in Shö and Khami. It is probable, though it cannot as yet be proved, that the two vocabularies represent one or more dialects intermediate between Lai and Shö. This would agree with the position assigned to the tribe, north-east and east of the Blue Mountains, *i.e.,* the country occupied by the Tlantlangs and Hakas. We are unable to state whether the language spoken by the Lakhers in the Lushai Hills is the same, though we might infer that it is so from the fact that Captain Lewin states that the Shendus are also called Lakheyr. The name Heu-mā given by Captain Tickell is perhaps the same as Zao, see above. Colonel Elles states that the Lakher or Longshing clan came originally from Tlantlang.

The authorities dealing with these tribes are given below. But it must be remembered that it is uncertain whether they have anything to do with the Lakhers of the Lushai Hills.

TICKELL, CAPT. S. R.,—*Notes on the Heu-má or "Shendoos,"* a tribe inhabiting the Hills North of Arracan. *Journal* of the Asiatic Society of Bengal, Vol. xxi, 1853, pp. 207 and ff.

LEWIN, CAPT. T. H.,—*The Hill Tracts of Chittagong and the Dwellers therein; with Comparative Vocabularies of the Hill Dialects.* Calcutta, 1869. Account of the Shendoos on pp. 113, and ff. Shendoo vocabulary on pp. 147 and ff.

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LUSHĒI OR DULIEN.

The Lushai Hills have been the scene of various migrations, new tribes at different times pushing the former inhabitants westwards and northwards. The Lushēis, who are now the prevailing race throughout the hills, seem, according to Mr. Davis, to have begun to move forward from the south-east about the year 1810. Between 1840 and 1850 they obtained final and complete possession of the North Lushai Hills, having pressed the former possessors, the Thādos, before them into Cachar. In 1849 they made a raid on a Thādo village in Cachar, and for the first time came in contact with us. After several raids on our territory and occasional expeditions against them on our part, we, in the beginning of 1890, took continued possession of the North Lushai Hills, and in May 1890 a political officer was appointed to control our relations with the Lushēis, with his head quarters at Aijal. The South Lushai Hills were constituted as a British district on and from the 1st April 1891.

Regarding the various tribes who speak some form or other of Lushēi, I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., for the following information :—

'Lushai is our way of spelling the word ; the proper way to spell the word, so as to represent the actual sound, as spoken by the people, is Lushēi. The term includes a number of families, among which are the following : Sailo, Thanglua, Rivung, Jadeng, Rokum, Pallian, Pachua, Haonar, Chenkual, Choahang, Changte, Chongte, Hualgno, Hualhang [Howlong]. (The Hualgno are the tribe spoken of by the Chin Hills officers as Whenoh.) . There are probably other families that claim to be true Lushēis. The term Dulien is also applied to these families and the language spoken by all these families is known as Lushēi or Dulien. These Lushēis have conquered and broken up all other communities which formerly had separate villages in the hills. So completely has this been done that when we occupied the hills, nearly every village was ruled by a chief of one of the following families, viz., Sailo, Thanglua, Pallian. Of these, the Sailo were far the most numerous ; in fact to-day, the number of houses in villages not ruled by Sailos is insignificant. The Lushēis having conquered the other clans and absorbed them to a great extent, it is natural that the Lushēi language has come to be the language of by far the greater number of people in the hills west of the Tyao-Koladyne line.

'The people who inhabit this area and who are not Lushēis may be divided into (a) tribes conquered and absorbed by the Lushēis, (b) immigrants from the Chin Hills, who have come across the Tyao-Koladyne line and seized land by force of arms, (c) the Fanai.

'Among (a) are Rāltē, Mhār, Paitē, Vanchia, Kolhring, Ngentē, Powtu, and innumerable others. Most of these, if they ever had a separate language, have lost it now and speak only Lushēi. The Mhār and the Rāltē are still numerous and keep together and thus their dialects have survived. All these people are indistinguishable from Lushēis in their appearance and only differ in a few of their customs and methods of sacrificing.

'(b) Among these are the Jahow, more properly Zahao, in the northern hills and the Lakhers and other immigrants from round Haka in the southern hills. These people speak their own languages, and if their progress had not been arrested by us they would have made an effort to drive out the Lushēis. Their customs and languages differ from those of the Lushēis in many particulars.

'(c) The Fanai are a very small family, the first Fanai to be considered a chief, was the grandfather of the present Fanai chiefs, of whom there are only seven, who rule some 800 houses. They speak Lushēi.

'It must be clearly understood that there are no tribes as we understand the term. In former official correspondence the Syloo tribe and the Thanglua tribe are spoken of, and it was thought that all people living in these communities were Syloos (Sailos) or Thangluas, whereas Sailo, Thanglua, etc., are nearly only the names of individual families to which the chiefs belonged, the villages ruled by these chiefs being inhabited by representatives of many different families. I have just succeeded in tracing out the pedigree of the Sailo who are also called Thangur, through 13 generations back to Thangurra, the founder of the family and grandfather of Sailoa, whence the family took their name.'

To this may be added the following statement taken from Mr. Davis' Gazetteer of the North Lushai Hills :—

'The term Lushei, though known to the people living in the Lushai Hills, is not, however, used in the general sense in which we are accustomed to employ it, and is really used as a name for only one of the many

clans or septs who speak what is known among the people themselves as the 'Dulien Tong' or 'Dulien language.' . . . The general term that includes all inhabitants of the North Lushai Hills, except Pois, is 'Mezo' or 'Mizāu,' of which the principal sub-divisions are as follows :—

(1) Dulien, or Lushēi.	(3) Rāltē.
(2) Mhār.	(4) Paitē.

'These again are sub-divided into many castes or clans; thus, of the Dulien or Lushēi the principal clans are,—

(1) Pāllien.	(3) Cheng khuāl.
(2) Sāilō or Thāngur.	(4) Pachu-āu.

'The first three of these clans are royal castes. The Pāllien is now nearly extinct, and is represented in the North Lushai Hills by two chiefs only. . . . There is one chief of the Chengkhuāl clan, and all the rest of the chiefs of villages in the North Lushai Hills are of the Sāilō family.'

The Lushēis are described as 'short, sturdy, thick-set men of Mongolian type of face and build.' 'The men average in height from 5 feet to 5 feet 8 inches, and the women from 4 feet 8 inches to 5 feet 4 inches. Both sexes vary greatly in colour, from light yellow to very dark brown. Good looks are more frequent amongst the men than amongst the women.' Colonel Elles remarks :—

'Many of them wear a dull and morose air, which is partly due to perpetual intoxication, though no doubt, principally to the gloomy forests and heavy rainfall of the country they inhabit. In nature they are no doubt savage and morose, and they have not as yet acquired any of the virtues of civilization. Even patriotism takes simply the form of a mule-kicking when it considers its load too heavy, and we have no instance of self-sacrifice in defence of home or country, and very little pressure has again and again induced them to desert their chiefs. They will overpower a small force if they get the opportunity, and soon after meet an avenging force with every sign of friendliness and welcome. . . . Men, women, and children smoke tobacco almost incessantly. . . . They manufacture a kind of beer from rice and other grain called variously *kang*, *lu* or *zu*, and drink great quantities of it.'

A small class of men from their boyhood adopt the clothes and habits of women. They are called 'Toi,' and are treated as women, and do women's work. Their principal occupation used to be dancing, for which purpose they used to travel from village to village.

The Lushēis live in villages, usually placed on the tops of hills and ridges, and varying in size from 600 to 50 houses. The government of the village is in the hands of the chief or *lāl*. His house is open as an asylum, but everybody who takes refuge here becomes the chief's slave. The villages are moved to a fresh site about once in every five years. This is a consequence of their system of cultivation, which is the *jhum* system common to all hill tribes.

'The religion of the Lushēis,' says Mr. Davis, 'is the same as that of the other animistic tribes on this frontier, *i.e.*, though they believe that a good spirit exists, their sacrifices are always made to the particular bad spirit to whose influence any particular misfortune is supposed to be due.'

Several languages are spoken in the Lushai Hills, thus, besides various Indo-Aryan vernaculars spoken by scattered individuals, the following languages belonging to the Kuki-Chin group: Zahao, Lakher, Mhār, Paitē, Lai and Rāltē. But the principal language throughout the hills is Lushēi or Dulien, which is also commonly understood by the Zahaos and the Rāltēs. This language is also spoken in the south-west corner of the Cachar plains. The figures reported for Lushēi are as follows :—

Cachar Plains .	239
Lushai Hills .	18,000
Lushai Hills (Lungleh) .	22,300
TOTAL .	**40,539**

The Deputy Commissioner of the Lushai Hills states :—

'This dialect of the Kuki-Lushai Group is the *lingua franca* of all the tribes in the North Lushai Hills District, as I believe it is of all the tribes of the South Lushai Hills, being understood by all. It is the language of the Sailau (Syloo) clan which has within the past 60 years attained a prominent position in the Lushai country and given chiefs to almost every community in it. The Lushais or Duliens do not, however, form a majority of the population. There are now-a-days no pure villages of any one tribe, although such existed, I believe, formerly.'

With regard to the Lushēis reported from Lungleh, these are, according to a note kindly prepared by Major J. Shakespear, the people who understand Lushēi.

'Among them are several who among themselves speak other languages, some of which appear to differ so materially from Lushēi as to be hardly entitled to be called dialects of it. Amongst these, the best known are Rāltē and Ngentē, but probably many others are still used in parts of the hills. It is impossible, as yet, to estimate the number of persons speaking these languages, as they are scattered about among the different villages, and their number could only be ascertained by taking a careful census. It appears probable that these languages will gradually cease to be used. At present there are villages in the North Lushai Hills, in which there are large Rāltē communities, who speak their own language and hardly understand Lushēi; but it is prob- able that these will gradually break up and cease using their own language. All these tribes are called by us Lushai, and by themselves Zao, and by the Eastern tribes, whom we call Chin, Mēr.'

Ngentē is a dialect of Lushēi, specimens of which have been procured, and which will be treated below. But we have very little information with regard to other dialects. Fannai is said to be a Lushēi dialect. It is spoken in the South Lushēi Hills between their Eastern border and the Koladyne River, from about Jaduna to about Dopura, but we have no further information about it. The Lushēis are often divided into Western Lushēis, west of the Sonai and north of the Darlung peak and the Moifāng range; East- ern Lushēis, east of the Sonai towards Arbam Peak; Kairuma, in the extreme south- east corner of the North Lushai Hills; and Howlongs north and north-east of Lungleh and south of the Sailam. But this division seems to be based on other than linguistic grounds.

Standard Lushēi is relatively well known. Brojo Nath Shaha, and the Pioneer Missionaries J. Herbert Lorrain and Fred. W. Savidge have written grammars. The grammar of the latter is accompanied by a full Lushēi-English and English-Lushēi Diction- ary, and word lists are to be found in many of the sources mentioned below. Mr. Davis remarks that the Lushēi language has a closer resemblance to Rāngkhōl than to Thādo, and this notwithstanding the fact that the Rāngkhōls had been completely ousted from the Lushai Hills by the Thādos before the Lushēis ever entered that territory. Accord- ing to the same authority, Lushēi is also connected with the Nāgā languages and with Manipurī, and closer with the former than with the latter. Compare, however, the general introduction to the Kuki-Chin group.

There is no written literature. But several tales and songs are current. Major Shakespear has given us specimens of the former and Colonel Lewin and Brojo Nath Shaha of the latter.

The following is a list of authorities dealing with the Lushēis :—

LEWIN, CAPT. T. H.,—*The Hill Tracts of Chittagong and the Dwellers therein ; with comparative Vocabula- ries of the Hill Dialects.* Calcutta, 1869. Contains an account of the Lhoosai pp. 98 and ff. and vocabularies, Lhoosai, etc., pp. 146 and ff.

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LEWIN, LIEUTENANT-COLONEL T. H.,—*Progressive Colloquial Exercises in the Lushai Dialect of the ' Dzo '
    or Kuki Language, with Vocabularies and popular Tales.* Calcutta, 1874. Contains on p. 2 a
    Vocabulary, Lushai, etc.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the aboriginal Tribes of
    Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Vocabulary, Lushai,
    etc., pp. 189 and ff.

HUNTER, W. W.,—*A Statistical Account of Bengal.* Volume vi., London, 1876. Contains an account of
    the Lushais, pp. 59 and ff.

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra
    and Ningthi Rivers. Journal* of the Royal Asiatic Society, New Series, Volume xii, 1880, pp.
    228 and ff. Note on the Lushais, p. 240; Vocabulary, Lushai (after Lewin), etc., p. 255.

BROJO NATH SHAHA,—*A Grammar of the Lúshái Language, to which are appended a few illustrations of
    the Zau or Lúshái popular songs and translations from Æsop's Fables.* Calcutta, 1884.

ANDERSON, J. D.,—*A short List of Words of the Hill Tippera language, with their English equivalents.
    Also of Words of the Language spoken by Lushais of the Sylhet Frontier. To which have been
    added . . . Lushai Equivalents from the Dialect spoken by the Lushais of the Chittagong Frontier :
    these latter are taken from Captain Lewin's Exercises in the Lushai Language.* Shillong, 1885.

SOPPITT, C. A.,—*A short Account of the Kuki-Lushai Tribes on the North-East Frontier (districts Cachar,
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    Lushai Language and a Comparison of Lushai with other Dialects.* Shillong, 1887. Lushai
    Vocabulary, pp. 86 and ff.

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CHAMBERS, O. A.,—*Handbook of the Lushai Country —— Compiled . . . . in the Intelligence Branch.*
    Calcutta, 1889. Contains Vocabularies, Lushai (Kuki), etc.

GAIT, E. A.,—*Report on the Census of Assam for 1891.* Shillong, 1892. Contains a note on the Lushai,
    p. 182, and on the Kuki-Lushai tribes, p. 251.

BAINES, J. A.,—*Census of India, General Report.* London, 1893. Note on the Kúki-Lushái group,
    p. 150.

ELLES, COLONEL, E. R.,—*Military Report on the Chin-Lushai Country.* Simla, 1893.

DAVIS, A. W.,—*Gazetteer of the North Lushai Hills.* Shillong, 1894.

HUTCHINSON, R. H. SNEYD,—*Vocabulary of the Lushai Language.* Calcutta, 1897.

LORRAIN, J. HERBERT, AND FRED. W. SAVIDGE.—*A Grammar and Dictionary of the Lushai Language
    (Dulien dialect).* Shillong, 1898.

SHAKESPEAR, MAJOR,—*Mi-zo leh vai thon thu* [Lushēi and foreign tales]. Shillong, 1898.

Mizo zir tir bu [Lushei Primer]. *Printed and published by Authority.* Shillong, 1899.

The following sketch of the Lushēi grammar is based on the grammars by Brojo
Nath Shaha and Lorrain and Savidge, to which the student is referred for further details.

Pronunciation.—The pronunciation of the vowels seems, in many cases, to be
rather indistinct. Thus the suffix of the past tenses of the verbs is *tā* or *tá*, the verb ' to
come ' is written *hong, hon, ho,* or *háng,* etc. *A* before *ng* has the sound of *u* in English
' but.' *Nang,* thou, is therefore often written *nung.* Final vowels of words and syllables
are generally long. *G* as an initial letter only occurs in foreign words. *J* is said to be
a foreign sound. It occurs, however, instead of *z,* in the second specimen, where it is prob-
ably only a method of representing the sound of the latter letter. The sounds *sh* and
s are often interchangeable. The liquids *l, m, n, r,* can be aspirated, and are then followed
by the letter *h.* When *h* is placed at the end of a syllable or word, it denotes that
the sound must be abruptly shortened. Some phonetical changes must be noted. Thus
ei often becomes *ē,* as in *nei, nē,* to have; *ei, ē,* to eat. A euphonic *v* is inserted after
a word ending in *o* or *oh,* when a vocalic suffix is added. Thus *lo,* field, *lo-v-ā,* in the
field. Brojo Nath Shaha mentions several other ' euphonic ' letters, thus *ch, m, l,* etc.
Final consonants are often silent, thus *po* or *pok,* even, etc.

Articles.—The *indefinite* article is the numeral *pa-khat,* one. Demonstrative pro-
nouns or relative participles supply the place of the *definite* article.

Nouns.—Gender.—Gender is only distinguished in the case of animate beings. Names of animals, unless distinguished by suffixes, and all inanimate objects are neuter. The same word often denotes beings of different gender, when no ambiguity ensues. Thus *fă*, child; *ŭ*, elder brother or sister; *nao*, younger brother or sister. Gender is distinguished in the following ways :—

1. Often, in the case of nouns of relationship, by using different words; thus, *pă*, father; *nŭ*, mother : *pă-săl*, husband; *nŭ-pui*, wife : *pă*, paternal uncle; *pŭ*, maternal uncle;

2. By suffixing *pă* for the masculine, and *nŭ* for the feminine; thus, *fă-pă*, son; *fă-nŭ*, daughter : *thien-pă*, male friend; *thien-nŭ*, female friend;

3. Proper nouns of the masculine gender end in *ă*, those of the feminine **gender** in *i*, thus *Chalbongă, Lalrŭmi;*

4. In the case of full-grown animals *chal* or *pă* is suffixed to denote the male, and *pui* or *nŭ* to denote the female, thus *kĕl-chal*, a he-goat, *kĕl-pui*, a she-goat.

Number.—There are two numbers, the singular and the plural. Number is not indicated when it appears from the context. The suffixes of the plural are *te, ho, te-ho, ho-te, zong-zong*, and *zong-zong-te*. Thus, *thien-te*, friends; *mĭ-ho*, men; *lăl-te-ho*, chiefs, etc. A postposition sometimes precedes the plural suffix, thus *thing phĕn-ă te*, behind the trees.

Case.—The simple theme is commonly used to denote the cases of the subject, the direct and the indirect object, the vocative and the genitive. Suffixes are used to denote cases as follows :—

Case of the agent.—The suffix *in*, denoting the agent, is usually added to the subject when followed by a transitive verb in the active voice; thus, *a-pă-in a-tĭ-a*, by the father he said.

Genitive.—Occasionally the word *a* is added; thus, *ka-farnŭ a-puan*, my sister's cloth. This *a* seems to be identical with the pronominal prefix, and the above may be translated as well 'my sister her cloth'. In the case of feminine nouns *i* may be substituted for *a*; thus, *ka far-nŭ i puan*, my sister's cloth. When the governing noun is understood the genitive takes the suffix *tă*; thus, *să puan să ka-pă-ta a-ni*, that cloth that my father's it is. This *tă* is probably identical with the suffix of the past tense, which is often added to adjectives in many Kuki-Chin dialects. A form such as *ka-pă-tă* is therefore a kind of relative participle.

Locative.—The suffixes of the locative are *in* and *ă*; thus, *ril-ru-in*, in the heart; *lov-ă*, in the fields.

Vocative.—The vocative singular takes no termination. The suffix *u* is used in forming the vocative plural as also the imperative plural, see below. Thus *mĭ-te u*, O men. In proper nouns the terminations *ă* and *i* are dropped in the vocative; thus, *Chalbong*, O Chalbongă; *Liangkung*, O Liangkungi. Short names retain the termination; thus, *Khŭmă, Tungi*. The terminations *ă* and *i* are sometimes added to the vocative of other nouns. Thus *thien-ă, thien-i*, O friend (male and female respectively).

The suffixes are added to the adjective when it follows the noun; thus, *lhim tak-in*, rejoicing great-in.

Adjectives.—The comparative degree is formed by adding *zok, zăk*, more, to the positive. Thus, *nao-pang-zok*, the younger. The particles of comparison are *aiin, aiia*, or

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nhĕk-in. Thus, *fā-pā fā-nū aiin a-shang-zák,* the son the daughter than he-tall-more. The superlative may also be formed by adding *ber,* very most, to the positive; thus, *pūan ṭhā ber,* the best cloth. Adverbs may be formed by suffixing *in,* or *tak-in,* to the adjective; thus, *ṭhā,* good, *ṭhā-tak-in,* well. Their comparative degree is formed by adding *leh, zual,* or *deo,* their superlative by adding *ber.*

Numerals.—The numerals are given in the list of words. The prefix *pa* in the first nine numerals is a generic prefix and is often dropped when the numerals qualify a noun. It is, however, retained when human beings are spoken of. There are apparently no other generic prefixes. The ordinals are formed by adding *nā,* the suffix of a relative participle, to the cardinal numbers; thus, *pa-thūm-nā,* third; *pa-ngā-nā,* fifth.

Pronouns.—The following are the **Personal pronouns :—**

Singular.	Plural.
kei-mā, kei, ka, I.	*kei-mā-ni, kei-ni, kan,* we.
kei-mā, kei-ā, ka, my.	*kei-mā-ni, kei-ni, kan,* our.
kei-mā-tā, keimā-a-tā, kei-a-tā, ka-tā, mine.	*kei-mā-ni-tā, kei-ni-tā, kan-tā,* ours.
kei-mā-min, kei-min, min, mi, me.	*kei-mā-ni-min, kei-ni-min, min, mi,* us.
nang-mā, nang, i, thou.	*nang-mā-ni, nang-ni, in,* you.
nang-mā, nang-ā, i, thy.	*nang-mā-ni, nang-ni, in,* your.
nang-mā-tā, nang-mā-a-tā, i-tā, thine.	*nang-mā-ni-tā, nang-ni-tā, in-tā,* yours.
nang-mā, nang, thee.	*nang-mā-ni, nang-ni,* you.
a-mā, a-ni, a, he, she, it.	*an-mā-ni, an-ni, an,* they.
a-mā, a-ni, a, his, her, its.	*an-mā-ni, an-ni, an,* their.
a-mā-tā, a-mā-a-tā, a-ni-tā, -a-tā, his, hers, its.	*an-mā-ni-tā, an-ni-tā, an-tā,* theirs.
a-mā, a-ni, him, her, it.	*an-mā-ni, an-ni,* them.

The accusative case of the second person is frequently formed by omitting or retaining the pronoun, and affixing *che, a-che,* or *chi-ā* in the singular, and *che-u* or *a-che-u,* in the plural. Thus, *ka-vēl-ang che,* I will strike thee. The forms *ka, kan; i, in; a, an,* are also used as pronominal prefixes to the verbs. See below. The suffixes used in the declension of nouns are also used after pronouns. The suffix of the agent *in* may be con-tracted after a preceding vowel; thus, *an,* by him.

The **Reflexive pronoun** is expressed by prefixing *in* to the verb; thus, *kan-in-hao-e,* we mutually quarrelled.

The **Demonstrative pronouns** are *hei, he, hei-hi, he-hi,* this; *sá, sá-sá,* that; *khā, khā-khā,* that (near you); *khu, khu-khu,* that down there; *khi, khi-khi,* that up there; *chu, chu-chu,* that. Plural *heng, heng-hi, sáng,* etc. When any of the compound forms is used, the noun they qualify is placed between the two components; thus, *he khuā hi,* this village. When the suffix of the agent *in* is added, these pronouns become *hian, sán, khan, chuan,* etc.

There is no **Relative pronoun.**—The idea of a relative pronoun is expressed by using relative participles or verbal nouns. Thus, *ka-vuak-lai-in,* I-beating-time-at, at the time when I was beating; *a-om-nā khua,* he being village, the village in which he was; *sá mī sá i-mhu-tu,* this man you seeing, this man whom you see; *nimin-ā mī lō-kal,* yesterday man came, the man who came yesterday; *puan nak-tūk-ā ka-lei-tūr,* cloth to-morrow I to-buy, the cloth which I shall buy to-morrow. A demonstrative pronoun is frequently used as a kind of correlative; thus, *nao-pang a-puan ka-lāk,*

khā a-lō-kal-ang, the boy his cloth I took, he he will come. A relative clause is put in the plural by affixing *te*, thus *puan ka-mhu te*, the clothes which I saw.

The **Interrogative pronouns** are *tu, tu nge, tu má*, who? *eng, eng nge, zeng nge, eng má*, what? *kho-i-nge*, which? thus, *tu-in nge vēl che*, who hit you? When *a* is prefixed to an interrogative pronoun, the meaning becomes partitive; thus, *a-tu nge i-ko*, whom of them do you call? *Tih*, this, may be used with an interrogative pronoun to denote relativity; thus, *tu nge ni, tih i-rhia em*, who was it? do you know this? do you know who it was?

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are the following :—

Singular,—*ka*, I   *i*, thou   *a*, he, she, it.
Plural, *kan*, we   *in*, you   *an*, they.

When the subject is a neuter noun *a* also denotes the third person plural. When two singular nominatives are connected by means of *nhen-ā*, with, the verb takes the plural particle; thus, *Lienbikā nhen-ā kan in-hao-ve*, (I) Lienbikā with, we mutually quarrelled. The prefixes are omitted when the verb governs a personal pronoun of the first person as its object; when the subject is an interrogative pronoun or an infinitive; and in the imperative tense.

The root alone is freely used to denote **present** and **past tenses** ; thus, *eng an-tī*, what (do) they do? *a-tī*, he said.

The **Past tense** is also formed by adding the suffix *tā* or *tá* ; thus, *a-pem-tā*, he migrated.

The suffix of the **Future** is *ang* ; thus, *ka-kal-ang*, I will go. The future is also used to denote what is presumed to be true; thus, *a-ni-ang-e*, it may be.

Throughout these tenses of the indicative mood an *e* or *a* may be suffixed, apparently without altering the meaning; thus, *kei-mā ka-ni-e*, I am; *kei-mā ka-in-e*, I drank; *kei-mā ka-shoi-ang-e*, I will say; *a-tī-a*, he said.

The suffix of the **Imperative** is *ro*, plural *ro-u*, in the third person *ro-se* ; thus, *pē-ro*, give thou; *lā-ro-u*, bring you; *ni-ro-se*, let him, them, be. The first person is formed by the particle *ī*, prefixed to the future; thus, *ī-ē-ang*, let us feast. Compare Participles.

The suffix of the **Negative imperative** is *shū, shū-u, shū-se, i shū ang* ; thus, *shoi shū*, do not say ; *i-shoi shū-ang*, let us not say.

A **Conditional** is formed by adding *chuan*, if, to the verb ; thus, *kan om chuan*, if we remain, *lit.* we remain, that-being. Often also the present participle is used to form conditional tenses.

The **Infinitive** or **Verbal noun** is identical with the root; thus, *ei*, to eat ; *lhā-tak-a a-lā-om-lai-in*, distance-great-at his-still-being-time-at, when he was still far off ; *a-rāl-zá-ve-le*, its-spending-completing-time-at, when it had become thoroughly spent. Another verbal noun is formed by adding the suffix *nā* ; thus, *a-om-nā-khua*, his-being-village, the village in which he was. The same forms may also be considered as relative participles. See Relative pronouns. The infinitive of purpose is formed by adding the suffixes *tūr, tūr-in, nā-tūr, nān, an, in* ; thus, *ei-tūr*, to eat ; *veng-tūr-in*, to watch.

A **Noun of Agency** is formed by adding the suffix *tu* ; thus, *mhū-tu*, one who sees; *ngai-tu*, a lover, etc.

The suffix of the **Adverbial participle** is *in*, in form identical with the suffix of the locative. Thus, *a-nhā thok-in a-om-tā*, his-work doing he remained.

The suffix of the **Conjunctive participle** is *a* generally with the pronominal prefix; thus, *a-sum a-khám-a khua-lam lhā-tak-a a-kal·tā-a*, his property he collecting village far to he migrated. This form is very commonly used in a sentence which is complete in construction, but dependent on a subsequent clause to complete the meaning of the speaker. Another participle is formed by adding *lā* or *lang*, preceded by *i*, *u*, or *she*, according to the person denoted. Thus, *shoi-i-lā*, I-saying, if I say; *shoi-tā-i-lā*, I having said. If *mā* is inserted after the root, the meaning becomes 'although.' Thus, *ni-mā-she-lā*, that being although, nevertheless. This participle ending in *lā* is usually substituted for the first of two connected imperatives, as a conjunctive participle; thus, *kal-u-lang lei-roh*, going buy, go and buy.

The **Passive voice** is said to be formed by combining the root or the infinitive of the principal verb with the verb substantive. A long vowel in the root is shortened. Thus, *pe a-ni-ang-e*, it will be given; *ei-tūr a-ni-ange*, it shall be eaten. In reality, however, there is no passive voice, as different from the active. *In*, the suffix of the agent, when added to the subject, shows that the verb must be translated as active. In other cases the context shows how to translate. A clause such as *a-mā fā-pā ka-vua*, his son's my-beating, may be translated 'I beat his son,' and 'his son was beaten by me.'

Compound verbs are in very common use. The principal prefixes are *zuk* (motion downwards); *han* (motion upwards and towards the speaker); *lō*, *ron* (motion towards), and *va* (motion on level ground).

Causatives are formed by adding the verb *tīr*, to cause; thus, *kal-tīr*, to cause to go, to send.

Desideratives are formed by means of the verb *du*, to wish, or some synonymous verb. Thus, *a-lūt-du-loh-vā*, he to-enter-wished not.

Potentiality is indicated by the verb *thei*, to be able; thus, *ka-kal-thei-loh-ve*, I go cannot. Other words frequently used in forming compounds are *dán*, to be about; *reng* and *thīn*, denoting continuity; *sak*, meaning 'for,' 'from'; *shēng*, completely; *vēk*, entirely; *mēk*, forming a present definite, etc.

The **Negative particle** is *loh*, suffixed to the root. *Nēm* and *nāng* are sometimes substituted for *loh-ve* and *loh-vang*. Thus *ka-ni-loh-ve* or *ka-ni-nēm*, I am-not. The negative imperative is formed by suffixing *shū*. See above.

Interrogative particles are *em*, *em-ni*, *e-lo*, *má*, *e-má*, *lo-vem-ni*, *ne-má*, *na-nge*. Thus, *i-kal-ange em*, will you go? *kal i-du e-má*, do you wish to go?

Other words are freely treated as verbs. Thus, *mī a-thā-e*, the man he is good; *an-mā-ni-tā-tūr-in*, for their sake; *an in-thien-e*, they are mutually friends.

Order of Words.—The usual order of words is subject, indirect object, direct object, verb. In interrogative sentences the direct object generally precedes the indirect one. Demonstratives are put at the beginning of the sentence. A genitive is generally placed immediately before the governing noun. Adjectives usually follow the noun they qualify. Adverbs are placed before adjectives and after verbs.

I am indebted to Messrs. Savidge and Lorrain for a translation of the Parable of the Prodigal Son in Lushēi. Another specimen, representing the dialect spoken in the South Lushai Hills, has been prepared by Mr. Sneyd Hutchinson, Superintendent of the South Lushai Hills. A list of Standard Words and Phrases will be found on pp. 160 and ff. It is due to Major J. Shakespear, C.I.E., D.S.O., I.S.C.

TIBETO-BURMAN FAMILY. Kuki-Chin Group.

LUSHĒI OR DULIEN.

Specimen I.

(Messrs. F. W. Savidge and J. H. Lorrain, 1896.)

Mī tū-in-e-mâ fā-pā pa-nhih a-nē. A-nau-pang-zàk-in a-pā nhena,
Man a-certain-by sons two he-had. The-young-more-by his-father to,

'ka-pā, rō ka-chanai min pe-râh,' a-tīa. Tin a-sum an
'my-father, property-of my-share me give,' he-said. Then his-property them

pa-nhih nhen-a a-shem-a. Nī rĕ-lō-tean a-nau-paṅg-zâk-in a-sum a-zā-in
two among he-divided. Day long-not the-young-more-by his-property all

a-khâm-vek-a khua-lam lhā-tak-a a-kal-tā-a, chu-ta-chuan nūam-lū-tuk-in
he-collected-entirely-and country far-very-to he-went, there luxuriously

a-om-a a-sum chu a-bō-rāl-tīr-tā-a. A-rāl-zâ-ve-le
he-being his-property that he-to-be-lost-to-disappear-caused. It-lost-completely-when

chu khua-lam chu na-sha-tak-in an-ṭām-tā-a, ē-tūr a-tlā-chham-a. Tin chu lam.
that country that exceedingly they-hungered, to-eat he-lacked. Then that place

khua-ā mī tū-e-mâ nhena chuan nhā-thok-in a-va-ṭang-a; chu mī
village-in man a-certain with there work-doing he-went-engaged-himself; that man

chuan vok châ-te pe-tūr-in a-lō-lam-a a-tīr-a. Eng-lō kâm vok-in
that-by pigs food giving-for his-fields-direction-in he-sent. Any husks pigs

an-ē khā a-nī-pâh-in ē-puar a-du-em-em-a; tu-ma-in eng-ma an-pe-shī-lō-va.
they-ate that him-also-by to-eat-his-fill he-wished-much; anybody anything they-gave-not.

A-harh-le-ve-le, 'ka-pā nhena in-lhâh-fā-te châ ē-shen-lō-va nē an
He-awoke-when, 'my-father with servants food to-eat-finishing-not have they

tam-vē-nen, kē lā-chu he-ta ril-ṭām-in ka-thī-dân-a. Ka-thō-vang-a ka-pā
many-also, I but here belly-hunger-in I-dying-am. I-arise-will my-father

nhena ka-va-shoi-ang-a, "ka-pā, vān-a-mī chunga le nangma mit-mhū-in
to I-go-say-will, "my-father, heaven-its-man against and thy eye-sight-in

thil ka-tī-sual-e. Ka mhing i fā-pā vua tlāk ka-nī-lō-ve; i nhena
thing I-did-evil. My name thy son to-bear worthy I-am-not; thee with

in-lhâh-fā pa-khat ang-in min shīem-ve-râh," ' a-tī-a. Tin a-thōva a-pā
servant one like me make-also," ' he-said. Then he-arising his-father

nhen-a a kal-tā-a. Chu-ti-chuan lhā-tak-a a-lā-om-lai-in a-pā-in a-lō-mhū-a,
to he went. There far-very he-yet-was-time-at his-father-by he-towards-saw,

a-khâ-ngai-a, a-tlān-a, a ir-a chuk-tuah-a a-fâp-a. A nhen-a a-fā-pā-in,
he-pitied, he-ran, his neck-on embracing he-kissed. Him to his-son-by,

'ka-pā, văn-a-mī chunga le nangma mit‑mhū-in thil ka-ti-sual-e, ka-mhing
'my-father, heaven's-man to and thy eye-sight-in thing I-did-evil, my-name

i fā-pā a-vua tlăk ka-nī-lō-ve,' a-tīa. Ni-mā-she-la a-pā-in a-boih-te
thy son its-bearing worthy I-am-not,' he-said. Nevertheless his-father his-slaves

nhen-a, 'pūan thā-ber han-lā-thuē-ū-lā han-shin-tīr-râh-ū, a-kut-a
to, 'cloth best here-bringing-quickly here-put-on-let(-him), his-hand-on

zung-bun-te a-ke-phāh-a phē-kok-te bun-tīr-râh-ū, lhīm-tak-in ī-ē-ang-ū; he ka-fā-pā
finger-rings his-feet-on shoes put, joyfully let-us-eat; this my-son

hī a-thī, a-lō-nung-le-tā a-nī-e; a-bō-va kan-mhū-le-tā a-nī-e,' a-tī-a.
this he-died, he-here-revived-again he-is; he-lost-was we-saw-again he-is,' he-said.

Tin lhim-tak-in an-om-ṭan-tā-a.
Then joyfully they-to-be-began.

Tin a-fā-pā ū-pā-zâk lō-va a-om. In-a a-lō-thlen-dân-in eng-lō
Then his-son old-more field-in he-was. House-to he-back-to-come-about-being some

tum-rī le an-lăm-thâm a-rhe-tā-a. Tin boih tū-e-mâ a-kō-va, 'chu eng-nge
drum-sound and dancing-sound he-heard. Then slave some he-calling, 'that what

nī-tā?' a-tī-a a-zât-a. A nhena, 'i-nau a-lō-thleng-tā-a, hīm-tak-in
is?' he-saying he-asked. Him to, 'thy-younger-brother he-back-came, safely

a-mhū-le-a-vāng-in, i-pā-in ruai a-ṭheh,' a-tī-a. Tin a-thin-ūr-a
he-saw-again-because, thy-father-by feast he-gives,' he-said. Then he-angry-becoming

in-a a-lūt-du-lō-va; a-pā a-lō-dāk-a a-thlem-a. Nī-mā-she-la
house-in he-to-enter-wished-not; his-father he-came-out he-entreated. Nevertheless

a-pā nhen-a, 'Rhe-râh, kum-khua he chin hī i-nhā ka-thok-a, i-thū
his-father to, 'Listen, always this till this thy-work I-did, thy-word

lā-hi ka-oi-lō-ngai-shī-lō-va; ka-thīen-te nhen-a lhim-na-tūr kel-tē min
but I-to-obey-not-considered-not; my-friends with feasting-for kid me

pe-ngai-shī-lo. Chu-tin he i fā-pā hī nâ-chi-zūar nhen-a i-sum
to-give-consideredst-not. Now this thy son this harlots with thy-property

ē-rāl-vek-tū, hī a-lō-kal-ve-le a-mā-tān ruai i-ṭheh-vē-a,' a-tī-a
wasted-all-who, he he-coming him-for feast thou-givest-also,' he-said

a-chhāng-a. Tin a-nhen-a, 'ka-fā-pā, ka-nhen-a i-om-reng-a-lâm,
he-answered. Then him-to, 'my-son, me-with thou-to-be-always-contented-art,

ka-tā a-piang i-tā a-nī-e. Lhim-tak le lâm-tak-in om
mine whatever thine it-is. Happiness-great and pleasure-great-in to-be

a-ṭhā a-lâm; he i nau hī a-thī a-lō-nung-le-tā a-nī-e,
it-good it-well-is; this thy younger-brother this he-died he-came-alive-again he-is,

a bō-va kan-mhū-le-tā a-nī-e,' a-tī-a.
he lost-was we-saw-again he-is,' he-said.

[No. II.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

LUSHĒI OR DULIEN.

SOUTHERN DIALECT.   (LUNGLEH, LUSHAI HILLS.)

SPECIMEN II.

(R. H. Sneyd Hutchinson, Esq., 1897.)

Vunjāthangā kan khuā a hon masak-in ka mhu-loh-ve. Kan khuā
Vunjāthangā our village he coming first-at I saw-not. Our village
te Mualkai-ā in-ā Chalbongā ka mhu. Mualkai-ā in-ā Mualkai-ā
of Mualkai's house-in Chalbongā I saw. Mualkai's house-in Mualkai's
zu tum-tak-in ka in-e. Ka rui-dân-ve-le, Vunjāthangā a
drink much-very I drank. I getting-drunk-when, Vunjāthangā he
lo-hong-ā. Mualkai-ā in-ā Lienbīkā nhen, kan in-hao-e.
arrived-(came-in). Mualkai's house-in Lienbīkā with, we mutually-quarrelled.
Mhānā ka ū Thiltlang-ā a kal, tūn-e-mo vel-e. Lienbikā
Formerly my eldest-brother Thiltlang-to he went, someone beat-him. Lienbīkā
nhenā kan in-hao-vin, Vunjāthangā pok a tel-ve-e. Lienbikā
with we quarrelling, Vunjāthangā even he mixed-himself-up. Lienbīkā
le Vunjāthangā ka-beng-ā. Nakin-devā Mualkai an, 'in-hao-
and Vunjāthangā I-struck (with-the-hand). Later-on Mualkai he, 'you-quar-
vā tankā khat-in zu i lei-lā-in-tīro,' min tī.
relling rupee one-of drink you buying-must-cause-to-drink,' me he-told.
Zu zong-tūr-in ka kal-ā, ka lei-ā. Mualkai in-ā kan dā. Ka
Drink to-search-for I went, I bought-it. Mualkai's house-in we put-it. I
thleng-in Vunjāthangā le Chalbongā an tin-tā. Zu kan siek-
reaching Vunjāthangā and Chalbongā they had-scattered. Drink we prepared-
zovān, Mualkai an, 'Vunjāthangā nhen, in in-hao-vā Chalbongā
having, Mualkai he, 'Vunjāthangā with, you having-quarrelled Chalbongā
le Vunjāthangā va-ko-ro,' min tī. Chalbongā le Vunjāthangā
and Vunjāthangā must-go-and-call,' me he-told. Chalbongā and Vunjāthangā
Ingai-lovi pā Marlutā in-ā ko-tūr-in ka kal. Tin Chalbongā
of-Ingai-lovi the-father Marlutā's house-to to-call I went. There Chalbongā
a mu-ā ka kai-tovā. 'Horo, zu kan in-ang,' ka tī.
he sleeping I aroused-him. 'Come, drink we drink-will,' I said.
'Zu ka rui-e; ka kal-thei-loh-ve,' a tī. Tin Vunjāthangā ka
'By-drink I drunk-am; I go-cannot,' he said. Then Vunjāthangā I
kai-tovā, 'ka du-loh-ve,' a tī. Voy tum-tak-in ka soam-ā, 'zu ka
aroused, 'I want-not,' he said. Times many I urged-him, 'with-drink I

T

rui-e;   ka   kal-pe-loh-ve,'   a   tī.   Chu-mi-lai-in   kei   po   zu   ka
drunk-am ;   I   to-go-am-not-able,' he   said. At-that-time   I   even   with-drink I

rui-ā.   Anmāni-tā-tūrin   zu   ka   lei-ā,   a-thā-tak-in   ka
was-drunk.   For-them   drink   I   had-bought,   good-way-very-in   I

kovā,   mi-zui-du-loh-vā   tī-in   ka   tin-ur-ā.   Thing   ka   lā-ā,   a
called-them, me-follow-to-will-not saying I   got-angry.   A-stick I   picked-up,   his

lu-a   ka   vuak-e.   Voy   enjange   ka   vuak   dik-tak-in   ka
head-on   I   struck.   Times   how-many   I   struck   exactly   I

shoy-thei-loh.   Voy   thum   a-ni-ange.   Ka-vuak-lai-in   Chalbongā
to-say-am-not-able. Times three   it-may-be.   I-striking-time-at   Chalbongā

mi   chel-dân-e.   Vunjāthangā   ka-vuak-in   engtinge-a-om   ka   rhe-loh.
me   preventing-was. Vunjāthangā   my-striking-from how-he-was   I   know-not.

Ka   kal-ā.   Koyā-nge   ka   kal   ka   rhe-loh,   tin   ka   tāng-hārā
I   went-away. Where   I   went   I   know-not,   but   I   becoming-sober

ka   in   ka   om-e.   Vunjāthangā   nhen   voy   khat   po   kan   in-
my   house-in I   was.   Vunjāthangā   with   time   once   even   we   mutually-

hao-loh.   Zu   rui   vangin   kan   in-hao-vā.
quarrelled-not. By-drink drunk   being   we   quarrelled.

FREE TRANSLATION OF THE FOREGOING.

Statement of Nothanga, accused of culpable homicide.

I did not see Vunjathanga when he first came to our village. I saw Chalbonga in the house of Mualkai of our village. I drank much in Mualkai's house; he provided the liquor. Vunjathanga came into the house when I was getting drunk. I quarrelled with Lienbika of my village in Mualkai's house. My elder brother had gone some time back to Thiltlang village, where someone beat him. Vunjathanga entered into my quarrel with Lienbika. I struck Lienbika with my hand. I also struck Vunjathanga. Later Mualkai told me that as I had quarrelled in his house, I must give one rupee worth of liquor and treat them all. I went and searched for liquor, bought it and took it to Mualkai's house. When I got there Vunjathanga and Chalbonga had gone away. We prepared the liquor, and when it was ready Mualkai said I ought to fetch Chalbonga and Vunjathanga as I had quarrelled with the latter. I went to fetch Vunjathanga and Chalbonga from the house of Marluta, father of Ingailovi. I found Chalbonga asleep and I awoke him and asked him to come and drink. He said he was drunk and could not come. I then aroused Vunjathanga; he also refused to come. I tried to persuade him, but he would not come, saying he was drunk. I myself was very drunk at the time, and getting very angry at his refusing to come, when it was on his account that I had bought the liquor, I picked up a piece of wood and struck him on the head, I cannot say exactly how many times. It may have been three times. Chalbonga tried to prevent me. I did not know the effect of my blows on Vunjathanga. I then went away, where, I cannot say, but on becoming sober I found myself in my own house. I have never had any former quarrel with Vunjathanga, and it was only because I was drunk that I quarrelled with him then.

NGENTĒ.

The Ngentē dialect is spoken in the South Lushai Hills, chiefly among the Tangluas who reside in the villages round Demagiri, and also in many of the Western Howlong villages. It has not been possible to get an estimate of the number of speakers. The term Howlong is, says Mr. Davis, 'used by us to denote one portion of the Lushai race, and was applied to the villages north and north-east of Lungleh and south of the Sailam, on account of one of the original chiefs of this section having had his village on the Howlong Hill. The people themselves do not, so far as I have been able to ascertain, recognise the name Howlong.' With regard to the Tangluas, Colonel Elles, in his Military Report on the Chin-Lushai country, makes the following statement :—

'In 1871-72, when the first Lushai expedition took place, a Howlong chief named Rutton Poï had made a somewhat independent position for himself. He became an intermediary between Government and the people of his tribe, and figured for some time as an important personage. He founded a separate clan called Thanglua, of which his son Lalseva is the recognized head. The chiefs Lalrhima and Tlangbuta, whose names appear in the Howlong genealogy, are also said to belong to this clan, as also Vanuna and Vanruma.'

I am indebted to Mr. C. B. Drake-Brockman for the preparation of a translation of the Parable of the Prodigal Son in the Ngentē dialect. The following remarks on the grammar of this dialect are entirely based on the specimen. The translation is very careful, and Mr. Drake-Brockman has also accompanied it with a few valuable notes which have been incorporated in the grammatical sketch which follows.

Pronunciation.—The pronunciation seems to agree with that of Standard Lushēi. Final vowels are probably long, though the specimen does not mark them as such. A euphonic *v* is inserted between *o* and a following vowel; thus, *heo-v-a-nā*, all-it-is. Final consonants are occasionally silent; thus, *na* and *nāt*, to be; *ta* and *tāk*, the suffix of the past tense. We apparently, in one instance, find an intransitive verb beginning with an unaspirated consonant while the initial consonant of the corresponding transitive is an aspirate. Thus, *rhal*, to squander; but *ti-ral*, to-cause-to-be-squandered, *ti* being the causative prefix. We find, however, also *ti-rhal* with the same meaning.

Articles.—The numeral *pa-khat*, one, is used as an indefinite article. Relative clauses supply the place of a definite article.

Nouns.—*Gender.*—Only one suffix denoting gender occurs, *pā*, denoting male human beings. Thus, *fa-pā*, child-male, son.

Number.—The number is not marked when it appears from the context. The suffix *ngai* seems to be used to denote the plural in *rual-cham-ngai*, friends. The same suffix also occurs in Kōm, Hallām, Banjōgī, Pankhu, etc.

Case.—The formation of cases is the same as in Standard Lushēi. The suffix of the agent is *in*; the locative is formed by adding *in* and *a*, etc. The genitive is expressed by putting the governed before the governing noun. An *a* may be inserted between both; thus, *a fa u-pa-ber a ning a zar-a*, his son the-eldest his heart it was angry.

Adjectives.—Adjectives follow the noun they qualify, and suffixes and postpositions are added to them and not to the qualified noun; thus, *muang-tak-in*, happiness-great in, happily. The suffix of the Comparative is *zák*, and that of the Superlative *ber*.

A kind of superlative is also effected by repeating the adjective; thus, *puan tha-tha*, cloth good-good, the best cloth.

Pronouns.—The following forms of the *Personal Pronouns* occur :—

ka, I, my	*i*, thou, thy	*a*, he, it
	nang-ma, thine	
	in, you	*an*, they their.

All these forms, with the exception of *nang-ma*, thine, are the short forms used as prefixes. Longer forms probably occur as in Lushēi.

Demonstrative pronouns.—*He-ti*, this, may be inferred from *he-ti-a*, here. The pronoun *chu*, that, only occurs as an emphasising addition to other words; thus, *a pa-chun*, his father.

There are no *Relative pronouns.* The root alone is used as a relative participle; thus, *ka fin-lo-lei-in*, I wise-not time-at; *a pok-a-lei-in*, he improvident-being-time-at, on account of his being improvident. It will be seen that this participle is treated as a verbal noun, preceding the qualified word without any suffix or with the addition of *a*. The word *om-na*, abode, is probably a relative participle; thus, *a om-na khua mi-in*, his abode village men with, *lit.*, he being village men with, with the men of the village in which he stayed. A relative clause may also be formed by adding a verbal noun as an adjective; thus, *i nao mi-thi*, thy brother man-dead, thy brother who was dead.

Interrogative pronouns.—The only form which occurs is *eng-á*, what? The same base *eng*, with the suffixes *lo* and *ká*, is used as an *Indefinite pronoun*; thus, *eng-lo*, some, whatever; *eng-ká*, everything.

Verbs.—The following pronominal prefixes occur :—

Ka, I; *i*, thou; *in*, you; *a*, he, it; *an*, they. The prefix *in* is also used to denote the second person singular in the respectful imperative; thus, *in bol-roh*, make me.

The base alone, without any suffix, is freely used to denote the present and past times. Thus, *ka rhiat*, I hear; *a ti*, he said. The suffixes *a* and *ka* may be added, apparently without changing the meaning; thus, *ka om-a*, I am; *a nat-ka-chu*, it is-indeed. The verb *na* or *nat*, preceded by *a*, is sometimes added to another verb in order to emphasise that the action really takes place. Thus, *ang-ve-e-in a-chhem a-nat-ka-chu*, like-both-among he-divided it-is-so, he divided indeed equally between the two; *ka thi-thel-thel a na*, I to-die-about-am it is, I am indeed about to die. Sometimes this form conveys the idea of a perfect; thus, *a dam-le-ta a na*, he became well again it is, he has become well again.

A *Present definite* is formed by adding the verb *nat*, to be, to the root; thus, *an lām-nat-ka*, they are dancing.

The suffix of the *Past tenses* is *ta* or *tāk*; thus, *ka mhu-le-ta*, I saw again; *a kal-ta*, he went; *in mhu-le-tāk a-na*, you saw again it is.

The suffix of the *Future* is *in*; thus, *ka ti-in*, I will say.

The suffix of the *Imperative* is *roh*, plural *roh-u*; thus, *lo-ngai-roh*, listen; *shen-tir-roh-u*, cause ye him to put on. *Shian* is added to *ro* in the third person; thus, *om-ro-shian*, let him remain. A suffix *i-u* apparently forms imperatives of the second and the third persons; thus, *fa-i-u*, let him eat; *om-i-u*, remain you all.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus, *bu fāk a tum-a*, food to-eat he wished. This form is, as remarked above, also used as a

relative participle. The locative postposition *a* is very commonly added to this form ; thus, *a kal-a a pa-in rāl-a a mhu-a*, his going-in his father distance-at he saw, while he was going his father saw him at a distance. This form is very commonly used as a conjunctive participle; see below. The suffix of the Infinitive of purpose is *a*, identical with the locative postposition. Thus, *ná-ti-zur a lāk-a*, harlots he getting-for, for the sake of harlots. In *riem-zong*, feasting-for, the particle *zong* seems to denote the purpose.

The suffix of the *Adverbial participle* is *in* ; thus, *bol-in in bol-roh*, calling you call call me (your servant) ; *tuan-tuan-in ka om-a*, hard-working I am.

The suffix of the *Conjunctive participle* is *a* ; thus, *a khām-a khá dang-a a pēm-pui-dai*, he gathered-having village other-to he migrated. Compare Verbal noun, above. A conjunctive participle of the future is apparently formed by adding the suffix *ur* ; thus, *ka pa kom-a ka kal-ur..... ka ti-in*, my father to I-will-go-and......I will-say. Compare the suffix *tūr* of the infinitive of purpose in Lushēi.

The *Relative participle* has been mentioned under Relative pronouns, above.

There is no *Passive voice*. Instead of 'he was seen again' we find 'I saw him again,' etc. When the subject of a transitive verb is not distinguished by the suffix of the agent, the meaning becomes passive. Thus, *bu fāk-shen-lo-va a om-a*, food eat-entirely-not it was, there was so-much food that it could not be eaten up.

Compound verbs are freely formed in order to modify the meaning. Thus, *háng-thlen*, to-come-home-arrive, to come back; *háng-chhuak*, to-come-go-out, to come out; *fāk-shen*, to-eat-finish, to eat up; *pēm-pui-dai*, to-go-help-outskirts, to bring to the outskirts of the village ; *tá-sual*, to do-evil, to commit (a sin). The prefix *ti* forms transitives ; thus, *ti-ral*, to squander. Causatives are formed by adding *tir* ; thus, *bun-tir*, to cause to put on. The verb *nuam*, to wish, forms desideratives; thus, *a lut-nuam-lo*, he to-enter-wished-not. Other words used as the last part of compound verbs are *khep*, still, yet; *le*, again ; *thel-thel*, to be about; *zet*, exceedingly, much; *zo*, all ; *zo*, to be able, etc.

The *Negative particle* is *lo* ; thus, *a mhu-lo-va*, he saw-not, he did not get.

Order of Words.—As in standard Lushēi.

It will be seen that Ngentē very closely agrees with Standard Lushēi. The interrogative pronoun *eng-á* corresponds to *eng-nge* or *eng-má* in Lushēi. The particle *ka* added to the root in Ngentē does not seem to occur in the Standard. Lushēi has *ni* for Ngentē *na*, to be. The suffix of the future is *ang* in Lushēi, and *in* in Ngentē; Lushēi has *tūr* where Ngentē has *ur*, etc. But in all essential points both agree, and the difference is much smaller than usual between dialects in connected languages.

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

LUSHĒI OR DULIEN.

NGENTĒ DIALECT.   (LUNGLEH, LUSHAI HILLS.)

(C. B. Drake-Brockman, Esq., 1901.)

Mi-rhiam   pa-khat-in   fa-pā   pa-nhit   a-nei.   Nao-pang-zâk-in   a   pa   kom-a,
Man   *one*   *sons*   *two*   *he-had.*   *Son-younger*   *his*   *father*   *to,*

'Ka   chanai   in   pe-roh-u,'   a   tih.   An   pā-in   sūm   ang-ve-ve-in
' *My*   *share*   *you*   *give,*'   *he*   *said.*   *Their*   *father*   *property*   *equal-both-among*

a-chhem   a-nat-ka-chu.   Na-ta-deo-va   a   pa   sūm   nao-pang-zâk-in   a
he-divided   *it-is-indeed.*   *Shortly-after*   *his father's*   *property*   *son-younger*   *he*

khâm-a   khâ   dang-a   a   pêm-pui-dai-a.   A   pok-a-lei-in   a   pa
collected   *village*   *another-to*   *he*   *migrated.*   *He*   *improvident-being*   *his father's*

sūm   a   ti-ral-zo-va.   A   sūm   a   rhal-zo-ve-lei-na   tām-kum   a
property   *he*   *squandered-entirely.*   *His property*   *he squandered-all-when*   *famine-year*   *it*

tlāh.   Fāk   a-hang[1]   a   mhu-lo-va.   Ren-vai   lung-zing-a-lei-in   a
occurred.   *Food*   *indeed*   *he*   *saw-not.*   *Poverty*   *heart-sad-on-account-of*   *he*

koi-a-koi-a.   A   om-na   khua   mi-in   a   tuan-tuan-in,   a   ren-vai-zet-in   a
wandered.   *His*   *abode*   *village*   *men-for*   *he*   *working-hard,*   *he*   *miserable-very*   *he*

om-a.   A   ren-vai-a-lei-in   om-na   mi-in   dai-nhai-a   vok   an
was.   *He*   *miserable-on-account-of*   *abode*   *men*   *village-outskirts-near*   *pigs*   *they*

rhung-tir-a.   A   ren-vai-a-lei-in   a   ril-tām   a   tuar-zo-lo-va,   vok
to-herd-sent.   *He*   *miserable-on-account-of*   *his*   *hunger*   *he*   *to-bear-able-not-was,*   *pigs'*

bu   fāk   a   tum-a,   mi-in   an   phal-lo.   'Ka   fin-lo-lei-in   ka   pa
food   *to-eat*   *he*   *wished,*   *villagers*   *they*   *allowed-not.*   ' *I*   *wise-not-being*   *my father's*

in-a   bu   fāk-shen-lo-va   a   om-a,   heti-a   ka   ril-tām-in   ka   om-a   ka
house-in   *food*   *to-eat-completely-not*   *there*   *was,*   *here*   *I*   *hungry*   *I*   *am*   *I*

thi-thel-thel   a   na,'   a   ti.   'Tui-chun ka   pa   kom-a ka   kal-ur,   "Pa-thian
to-die-about-am   *it is,*'   *he said.*   ' *Now*   *my*   *father*   *to*   *I*   *go-will,*   " *God's*

leh   i   mit-mhu-lai-in   mi-poih   ka   tâ-sual-a,   i   fa-pā   tlāk   ka   na-lo,
and thy   *eye-sight-before*   *evil*   *I*   *committed-have,*   *thy*   *son*   *fit*   *I*   *am-not,*

chhiah-lhâh   bol-in   in   bol-roh,"   ka   ti-in.'   Heti-ang   ti-in   a   pa   kom-a
servant   *making*   *you*   *make,*"   *I say-will.*'   *This-like*   *saying*   *his father*   *to*

a   kal-ta.   A   kal-a   a   pa-in   rāl-a   '   a   mhu-a,   a   pa   a
he went.   *He*   *going-while*   *his*   *father*   *distance-at*   *he*   *saw,*   *his father*   *he*

tlān-a   a   kai-kua   a   biang   a   phâ-sak-a.   Tin   fa-pā-in,   'Pa-thian   leh   i
ran   *he*   *embraced*   *his cheek*   *he*   *kissed.*   *Then*   *the-son,*   ' *God's*   *and thy*

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[1] *A-hang* cannot really be translated. It is equivalent to the Lushēi prefix *han.*

mit-mhu-lai-in   mi-poih   ka   tâ-sual-a,   i   fa-pā   tlăk   ka   na-lo,' a   ti-a.
eye-sight-before   evil   I   committed-have,   thy   son   fit   I   am-not,' he said.

Eng-mhan-a-poih-lo a pa-chun a chhiah-lhâ kom-a, 'Puan tha-tha shin-tir-roh-u,
Never-mind   his   father his servants   to, ' Cloth good   to-put-on-cause,

kut-te-zem bun-tir-roh-u,   phei-kok bun-tir-roh-u,   muang-tak   hlim-tak
finger-rings to-put-on-cause, shoes   to-put-on-cause, happiness-great rejoicing-great

om-ro-shian,'   a   ti-a,   'Ka fa-pā a kal-bo-va,   thi-tluk-in ka ngai,   tui-in
remain-let-him,' he   said, ' My   son   he lost-was,   dead-like   I thought,   now

ka   mhu-le-ta,   muang-tak-in   eng-kâ   fa-i-u,'   a   ti.   Muang-
I seen-again-have, happiness-great-in every-thing eat-let-him,' he said. Happiness-

tak-in   an   om-a.
great-in they remained.

    A fa-pā u-pa-ber   ram   a   riak-a.   A   thlen-zān-in   eng-lo
    His son   eldest   jungle-(in) he living-was. He arriving-night-time-at some

tum-ri leh   lām-ri   a   rhiat-a.   A. fa-pā u-pa-ber   a   hâng-thlen-in
music   and dancing he heard.   His   son   eldest   he   returning-arriving

khâ-lai-a[1] a chhiah-lhâh a ko-va, 'Eng-â in ti?   in   lām-ri leh kuang-
village-at   his   servant   he called, ' What you do? your dancing and drum-

ri   ka   rhiat,'   a   zât-a.   'I   nao   dam-tak-in a hâng-thlen-ta,
sound I   hear,'   he   asked. ' Thy younger-brother safely   he   back-came,

i   pa-in   a   riem-a   zu-a-zuk,   an   lām-nat-ka.'   A   fa
thy father he rejoicing-is drink-he-giving-is, they dancing-are.' His son

u-pa-ber   a   ning   a   zar-a,   in-a   a   lut-nuam-lo.   A   pa   a
eldest   his heart   it angry-was, house-in he enter-liked-not. His father he

hâng-chhuak-a   a   thlēm.   'Ka   pa,   lo-ngai-roh, kum-khua-in he-ti-chen-
came-out   he   persuaded. ' My father, listen,   always   this-time-

chin tuan-tuan-in ka om-a, i   thu ka   shēl-lo,   ka   rual-cham-ngai
till   working-hard I am, thy word I disobeyed-not, my   friends

riem-zong kel-te pa-khat pâh in pe-lo;   i fa-pā hâng-a   nâ-ti-zur
feasting-for kid   one   even you gave-not; thy son   came-back prostitutes

a   lāk-a   sūm-chang   a ti-rhal-zo-va,   zu-i-zuk-khep-a,'   a   ti.
he getting-for property-share he made-spent, beer-thou-to-drink-still-(gavest),' he said.

A   pā-in,   'Ka   kom-a   i   om-zing-a;   ka   eng-lo chang-chang,
His father, ' Me   with   thou remainest-always; my   whatever   property,

nang-ma hang heo-va-nā; i   nao   mi-thi a   dam-le-ta-a-na,   a
thine   indeed all-it-is; thy younger-brother man-dead he became-well-again-it-is, he

bo-va   tui-in in mhu-le-tāk-a-na, tui-chun muang-tak-in   om-i-u,'   a   ti.
lost-was now you saw-again-it-is,   now   happiness-great-in remain-you-all,' he said.

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[1] *Khâ-lai* means the open space just in front of a house, or the vacant space in a village.

BANJŌGĪ.

The Banjōgīs are a small tribe residing in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts. According to the Superintendent, the number of speakers is as follows:—

Chakma	300
Boh Mong	500
TOTAL	**800**

The first mention of the tribe is found in an article by Surgeon Macrae, dated 24th January 1799, and mentioned under Authorities below. It is there stated that they often attacked the Kukis, over whom they always prevailed, owing to the fact that they were all united under one Rajah. The Kukis had even to pay an annual tribute of salt to them.

The fullest description of this tribe is that by Captain Lewin, which has been reproduced in an abridged form, by Sir W. W. Hunter. See Authorities below. Hunter says :—

' The Banjogi and Pankho tribes claim to be of common origin, sprung from two brothers, and in language, customs, and habits they exhibit a great similarity. These tribes are not numerically strong, and numbered, in 1869, according to Captain Lewin's estimate, about seven hundred houses, or three thousand souls. According to the census of 1872, there are only 305 Banjogis and 177 Pankhos living within the Chittagong Hill Tracts. There are three villages of Pankhos and one of Banjogis on the borders of the Karnaphuli, but the majority reside in the Bohmong's country to the east of the Sangu river. Their language strongly resembles that of the Lushēis or Kukis, and from their appearance they would be supposed, Captain Lewin states, to be an off-shoot of that tribe. They, however, affirm that they are sprung from the great Shān nation of Burmah, and some of their customs differ materially from those of the Lushēis or Kukis. The great distinction between the two tribes is in the mode of wearing the hair. The Pankhos bind their hair in a knot at the back of their head, but the Banjogis tie up their hair in a knot over the forehead.

' Their account of the creation and their own origin is curious, and was told to Captain Lewin as follows :— " Formerly our ancestors came out of a cave in the earth, and we had one great chief named Tlandrok-pah. He it was who first domesticated the *gayāl* (cow) ; he was so powerful that he married God's daughter. There were great festivities at the marriage, and Tlandrok-pah made God a present of a famous gun that he had. You can still hear the gun ; the thunder is the sound of it. At the marriage our chief called all the animals to help to cut a road through the jungle to God's house, and they all gladly gave assistance to bring home the bride—all save the sloth (the *huluk* monkey is his grandson) and the earthworm ; and on this account they were cursed, and cannot look on the sun without dying. The cave whence man first came out, is in the Lushāi country, close to Vanhuilen's village, of the Burdaiya tribe ; it can be seen to this day, but no one can enter. If one listens outside, the deep notes of the gong and the sound of men's voices can still be heard. Some time after Tlandrok-pah's marriage, all the country became on fire, and God's daughter told us to come down to the sea where it is cool; that was how we first came into this country. At that time mankind and the birds and beasts all spoke one language. Then God's daughter complained to her father that her tribe were unable to kill the animals for food, as they talked and begged for life with pitiful words, making the hearts of men soft so that they could not slay them. On this, God took from the beasts and birds the power of speech, and food became plentiful among us. We eat every living thing that cannot speak. At that time also, when the great fire broke from the earth, the world became all dark, and men broke up and scattered into clans and tribes. Their languages also became different. We have two gods: Patyen—he is the greatest; it was he who made the world. He lives in the west, and takes charge of the sun at night. Our other god is named Khozing ; he is the patron of our tribe, and we are specially loved by him. The tiger is Khozing's house-dog, and he will not hurt us, because we are the children of his master."

' Although admitting the supremacy of one great god, the Pankhos and Banjogis offer no worship to him ; all their reverence and sacrificial rites are directed towards Khozing, the patron deity of their nation. In some villages are men said to be marked out as a medium of intercourse between Khozing and his children. Such

a possessed person is called *Koa-vang*. He becomes filled with, and possessed by, the divine afflatus. During these moments of inspiration he is said to possess the gift of tongues, and to be invulnerable. *Koa-vang* receives no payment or other consideration, saving the honour accruing to him by his position as interpreter of the wishes and commands of Khozing. The god Khozing is said to have a village somewhere in the hills where he lives, but no mortal can enter it.

' In former times the rite of human sacrifice was common among these tribes ; but although they still consider the practice very beneficial, and that great plenty would ensue from it, they are now prevented by fear of the Government. Their great oath is by *dāo*, spear, gun, and blood, and it is taken by the side of a river ; it is a solemn undertaking, and one only to be performed on great occasions. Should a person disregard this oath he and his family will certainly die a violent death. On ordinary occasions, such as when anything is stolen from a village, an oath is taken on the chief's spear. The spear is struck into the ground at the gate of the village, and every one who passes has to take hold of it and swear that he knows nothing of the matter in question. Whoever will not thus swear, has to account for whatever may have been stolen.

' They have no festivals in the year, save one at the sprouting of the young rice, when the supreme god Patyen, is implored to grant them a plentiful harvest. The Banjogis bury their dead ; a chief being interred in a sitting posture. In the time of one of the Rājās, Ngungjungnung, the Pankhos and Banjogis assert that they were the dominant and most numerous of all the tribes in this part of the world. They attribute the decline of their power to the dying out of the old stock of chiefs, to whom divine descent was attributed.'

The traditions of these tribes, as printed above, seem to indicate that they have immigrated into Chittagong from the Lushai Hills. The languages of the Banjōgīs and the Pankhus seem to have been almost identical at the time when Captain Lewin wrote his account. They are related to Lushēi, but still more to the language of the Lais or Baungshès, this latter name being given to the Lais by the Burmese from the way they wear their hair done up in a knot on the fronts of their heads.

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LEWIN, CAPT. T. H.,—*The Hill Tracts of Chittagong and the Dwellers therein ; with Comparative Vocabularies of the Hill Dialects.* Calcutta, 1869. Note on the Bunjogees and Pankhos, on pp. 95 and ff. Vocabularies, Bunjogi, Pankho, etc., on pp. 147 and ff.

HUNTER, W. W.,—*A Statistical Account of Bengal.* Vol. vi, London, 1876. Note on the Banjogi and Pankho Tribes on pp. 57 and ff.

A translation of the Parable of the Prodigal Son and a list of standard words of phrases have been received from Chittagong. Both are very corrupt. In the list of words I have corrected evident blunders so far as I could. The forms given by Captain Lewin have been added within parentheses. The specimen has been printed as I have got it. I have subjoined, in italics, a corrected text. This latter is given with the utmost reserve. The interlinear translation which was originally subjoined to the text was so faulty that I have been obliged to prepare a new one. The remarks on Banjōgī grammar given below are based on the corrected text. There remain some passages which I have not been able to analyse, and in such cases the old translation has been printed. All this must be borne in mind in using the grammatical sketch.

Pronunciation.—The list of words generally writes *u* before *n* where the specimen and cognate languages have *a ;* thus, *kun* or *kan*, we ; *nung* or *nang*, thou. Lewin writes *nung-ma*, but *nangmatā*. Both spellings represent the sound of *u* in English 'but'. I have written *a* throughout. There is also some uncertainty about the pronunciation of other vowels. Thus we find the same words written *leh, lah,* and *la ; pēk* and *pa ; āi* and *ā ; jōi* and *zei ; tōnā* and *tūana ; kō-chon, kō-chuyān,* and *ka-choan ; nāk-shwey* and *nakse*, etc.

The final consonant is often dropped ; *e.g.,* the *k* in *pēk*, to give. This is a well-known fact also in other languages of the group. *J* and *z* occur in the same words ; thus, *joi*

ʋ

and *zei*, what? The pronunciation is probably *z* in both cases. *Sh, ch* and *s* seem to be interchangeable; thus, *shi* and *si*, to be; *chin-ā* and *shin-ā*, from. *Ki* once occurs instead of *khi*, that, etc.

Articles.—There are no articles. The numeral *pa-khat*, one, is used as an *indefinite* article, and demonstrative pronouns or relative clauses supply the place of a *definite* article. Thus, *ma-nu pa-khat*, a man; *hi in-ā*, this house-in, in the house; *vōk-āi-mi āi-chā-la*, pigs-by-eaten-being food-by, by the food which the pigs ate.

Nouns.—Nouns denoting relationship or parts of the body are usually preceded by the prefix *kā* in the list of words. This *kā* is, however, probably the possessive pronoun of the first person, Banjōgīs being, like most other connected tribes, incapable of conceiving the idea of such words without reference to some person. See Introduction, pp. 15 and ff.

Gender is only apparent in the case of animate beings. It may be distinguished by using different words; thus, *pā*, father; *nū*, mother: *mi-nūng*, man; *nū-nā*, woman. The common suffixes are, in the case of human beings, *pā*, male; and *nū*, female. In the case of animals they are *chāl*, male, *nū* and *nū-nā*, female. Thus, *fā-pā*, son; *fā-nū*, daughter: *rang*, or *rang-chāl*, horse; *rang nū-nā*, mare: *kēl chāl*, a he goat; *kēl ā-nū*, a she goat. The suffix *pā* seems also to be used to denote male animals; thus, *kēl-pā-tē*, goat-male-young, a kid.

Number.—The number of a noun is not denoted when it appears from the context. The plural may be marked by adding some word meaning 'many,' such as *tām* and *ngāi*. Both may be combined; thus, *kā pā tām ngāi*, fathers. *Ngāi* may apparently be added to the verb; thus, *ān-ni-khi ān ā-lōm-ngāi*, they they made-merry. It seems to mean 'many,' 'very.'

Case.—The *Nominative* and the *Accusative* do not take any suffix. The suffix *ni* denoting the agent, is usually added to the subject of a transitive verb; thus, *nā-pā-ni a sim-thuth*, thy father he feast-gives. The list of words translates *mī sā pa-khat-ni*, from a good man, instead of 'by a good man.' The *Genitive* is expressed by putting the governed before the governing noun; thus, *kā pā bū-lō-mi-tōn-ā*, my father's servants to. In the *Vocative*, *mō* may be prefixed to the noun, as is also the case in Lai. Thus, *mō pā*, O father. Other relations are expressed by means of postpositions, such as: *ā*, in, to; *chin-ā*, from, to; *dūng*, behind; *hen*, with, to; *hi*, among, with; *in*, with, in, through; *lag-ā*, with, to; *lān-ā*, before; *la*, with, by means of; *nūā*, behind; *sūng-ā*, into; *tāng-ā*, under; *tēā*, in; *til-ā*, to; *tlūn-ā*, on; *tok-in*, from; *tōn-ā*, before, to; *vāng-ā*, for the sake of, etc.

Adjectives.—Adjectives generally follow, but occasionally precede, the noun they qualify. Postpositions and suffixes are added to the adjective, and not to the qualified noun, if the adjective follows. Thus, *mi sā-tāk chin-ā*, from a good man; *lām lā-tā*, way far; *mi-dāng pa-khat khua*, other one village, another village. *Tāk* in *sā-tāk* and *tā* in *lā-tā*, is an adverb meaning 'very.' *Ā-sā-lo-mi nūnā*, a bad woman, is a relative phrase; see relative pronouns, below.

The suffix of *comparison* seems to be *ngāk-in*, and *dau*, corresponding to Lai *dēyu* and Lushēi *deo*, is added to the adjective. Thus, *ā-ni ngāk-in hi hi sang-dau*, him than this taller. *Ngāk-in* corresponds to Lai *nāk-in*. The list of words also denotes the

comparative and the superlative by adding *ngāi*, very ; thus, *ā-sā-ngāi*, better, and best. Another suffix of the superlative seems to be *khūn* ; thus, *ā-shyān-khūn*, highest.

Numerals.—The numerals are given in the list of words. *Pa* in *pa-khat*, one, etc., is probably a generic prefix. When the vowel of the following syllable is *i*, *pi* may be substituted for *pa* ; thus, *pi-li*, but in Captain Lewin's list *pa-li*, four. The numerals *pa-rā*, ten, and *kūl*, twenty, are identical with the forms in Lai, while *tsom*, ten, and *tsom-ni*, twenty, in Captain Lewin's list, correspond to the forms used in Lushēi and connected languages. Numerals usually follow, but occasionally precede, the noun they qualify.

Pronouns.—The following are the *Personal pronouns* :—
Singular,—

kēi-mā, kēi, I.	*nang-mā, nang*, thou.	*ā-mā, ā-ni, an*, he.
kēi-ma, kā, my.	*nang-mā, nang, nā*, thy.	*ā-ni, ā*, his.
kēi-mā-tā, mine.	*nang-i, nang-mā-ta*, thine.	

Plural,—

kan-mā, kan-ni, kan, we, *nan-ma, nang-ni, nan*, you, *an-ni*, they. our. your.

These forms have been collected from the following sources. Captain Lewin gives the forms *kēi-mā-tā*, mine, and *nang-mā-tā*, thine. The rest are found in the specimen and in the list of words. In this latter source the personal pronouns are given twice, in Nos. 14-31, and in Nos. 156-161. The forms *nang-i*, thine; *kan-ni*, we; *nan-ni*, you; and *an-ni*, they, are the same as in Lai. Demonstrative pronouns may be added to the personal ones, in order to emphasise ; thus, *kēi-chū*, I ; *ā-mā-khi*, he, etc. Demonstrative pronouns are also often used as personal pronouns of the third person. The short forms *kā, kan ; nā, nan ; ā, an*, are probably all possessive pronouns, and are also used as pronominal prefixes with verbs. See below. The usual suffixes and postpositions may be added to the personal pronouns; thus, *nāng-mā-ni pōi nā-pēk*, thou a-feast gavest; *nang-mā-la*, with thee, etc.

The following *Demonstrative pronouns* occur :—*hi* or *hi—hi*, this ; *khi* or *khi—khi*, that ; *chu* or *chu—chu*, that. The personal pronoun of the third person may also be used as a demonstrative pronoun. Thus, *hi rang*, this horse ; *hi fā hi*, this son ; *khi ting tāng-ā*, that tree under, etc.

There are no *Relative pronouns*. They are expressed in the same way as in Lai by means of relative participles, formed by adding a suffix *mi* ; thus, *vōk-āi-mi āi-cha-la*, pigs-by-eaten food-with, with the food which the pigs ate ; *kā-chōan-mi ā-sā-lō*, me-by-done evil, what I have done is bad, I have sinned ; *kēi kā-tōng-ding-mi*, that which I shall get. It will be seen that such relative participles may be used as substantives. The suffix *mi* is probably the demonstrative pronoun *mi*, that, which occurs in several cognate languages. It is perhaps identical with *mi*, man, which we find in *bu-lō-mi*, servant. Relative clauses may also be formed by using the noun of agency or the root as a verbal noun; thus, *nā-fā chu ā-thil ā-ral-khat-tū*, thy son his property wasted-who; *ā-hōng law-ā*, his-coming-time-at, at the time when he came. Compare Relative participles, below.

The following *Interrogative pronouns* occur :—*āo-sā, ā-sā*, or *ā-tsā*, who? *āo, zei* or *zei-men*, what? *zei-tomē* or *zē-rūn-tla*, why? *zē-zā-sā*, how many? *zē-zān-sā*, how far?

Thus, *ā-fā-tsā*, whose-son? *ā-shin-sā*, whom from? *zei-men nan-tī*, what (do) yo
do? etc.

The following *Indefinite pronouns* occur :—*āng-khōm*, anyone; *zei-khōm*, anything.

Verbs.—Verbs are conjugated in person and number by means of pronominal
prefixes. These are :—*kā*, I; *kan*, we: *nā*, thou; *nan*, you: *ā*, he, she, it; *an*, they.
The list of words gives some other forms; thus, *nē*, thou; *o*, he; but the above set seems
to be the regular one. The prefixes are occasionally dropped, but I have been unable to
see any rule for their use.

The root alone, without any suffix, is freely used to denote present and past tenses.
Thus, *zei-men nan ti*, what do you do? *ā-mā-ni ā-sim*, he said; *khi ting tāng-ā rang-kēng
tlŭn-ā ā-tāo*, that tree under horse-back on he-is-sitting; *tū-tsŭn lām lā-tā kā-toi*, to-day
way far I have walked. By inserting *tū-ā*, now, and *tūan-ā*, formerly, before the verb,
a present definite and an imperfect is effected. Thus, *kēi-mā-ni tū-ā kā-vŭak*, I am
beating; *kēi-mā-ni tūan-ā kā-vŭak*, I was beating.

The suffix of the *Past tenses* is *ro*; thus, *kēi-mā kā-kal-ro*, I went. The prefix *kā*
seems to denote the past in *kā-sim*, he said; *kā-thai*, he heard. In *kēi chū-tini si*, I was,
chū-tini seems to mean 'then.' *Ā-kal-vin*, he went, is probably a compound verb; com-
pare Lai *vŭng*, to set out, to start. Thus, *ā-kal-vin*, he set out to go.

The suffix of the *Future* is *lai*, as in Lai. Thus, *kēi-mā kā si-lai*, I shall be; *kā kal-
lai*, I will go; *kan ai-lai*, we will eat, let us eat. This form is also used in the specimen
in the sentence *ā-pō-khop-lai*, he would fill his stomach. The intended meaning seems
to be 'he was about filling his stomach.' The future is used to denote what possibly
takes place in *kēi ā shi-lai*, probably for *kēi kā shi-lai*, I may be, that is to say : it may be
that I am. Compare Compound verbs, below. The form ending in *lai* is also translated
as an infinitive and as a past participle in the list; thus, *kā vŭak-lai*, to beat; *ā-vŭak-si-lai*,
having beaten. *Kā kal-lai*, I go, shows that the suffix *lai* is also used to denote the
present tense. Compare the corresponding suffix *lai* in Aimol, Chiru, etc. *Kā-vŭak-lai*
thus means ' my-beating-is,' and *ā-vŭak-si-lai*, his-beating-will-be, it will be the case that
he has struck.

The *Imperative mood* may be expressed by using the root alone; thus, *hōng-pu*,
bring; *vŭa*, strike; *hōng-kā-pa*, give me. The suffixes *o* or *u*, and *ro*, and the prefix *va*, are
also used to form imperatives. Thus, *ai-tar-o*, cause him to wear; *ruk-u*, put on; *hōng-
kā-mang-ro*, make me; *hōng-ro*, come; *va-pē*, give; *va-lā*, take; *va-kal*, go. Instead of
ro we sometimes find *ra*, *i.e.*, probably *rá*; thus, *va-ra*, beat.

The root alone, without any suffix, is also used as an *Infinitive* or *Verbal noun*; thus
ā hōng-law-ā, his-coming-time-at, at the time when he came; *ā-tlŭng-lān-ā*, his-coming-
before, before he arrived. In one place this form seems to be used as an infinitive of pur-
pose; thus, *kā-koi-pā hen kan-pān*, my friends with our feasting for, in order that I
might feast with my friends. *Pān* perhaps contains a suffix corresponding to Lushēi *ang*.
The usual suffix of the infinitive of purpose is, however, *ding*. Thus, *ā-ding um-lō*, to eat
there was not; *pēk-ding*, giving for, to spare; *nā fā si-ding kā-dō-lō*, thy son to-be
I-worthy-not-am. It will be seen that this infinitive has also the force of a verbal noun.
Still more this is the case in *kāi kā-tōng-ding-mi*, mihi recipiendum quod, my share;
nang-mā tin-din, thy share.

Participles.—The suffix *in* seems to form *Adverbial* participles; thus, *dam-in*, safe-

being, alive. The list of words gives *ā-vŭak-zia*, beating, and *kal-ro*, gone. *Relative* participles are formed by adding *mi*. See Relative pronouns, above. The verb *um*, to be, is written *umi* in this form; thus, *mi-dāng-tōn ā umi*, the-other-to being what, what the other had. Compare also Infinitive, above. *Conjunctive participles* are formed by adding the suffixes *ā*, *leh* or *la*, and *nā*. Thus, *kā kal-ā*, I going, I will go and; *ā-ni then-run-la in sung-ā lu-du-lō*, he getting angry house into enter-would-not; *ā kō-la ā dăi*, he calling he asked; *ā-ni ā-thōk-leh ā-pā tān-ā ā-kalvin*, he he arising his father to he went; *mī-dāng tōn-ā umi ā-ni pi-ni-khi ka-pēk-nā, tan-ā-tlai lān-ā ā-nak-se-mi ā-kal-vin*, the other to being he two given-having, days-short after the-younger went, when the other one had given all what he had to the two, the younger one went.

A *Noun of agency* is formed by adding the suffix *tu*; thus, *kēl-bul-tu*, a shep-herd; *ral-khat-tu*, a waster.

Passive voice.—There is only one instance in the specimen: *khi-khi ā-tlawu-leh kan-tōng-nōl*, he having been lost was found again by us. The form does not differ from the active, but the subject is not distinguished by the suffix of the agent. The list of words gives the following forms: *an hanga vŭak*, I am struck; *en kā vŭak-ro*, I was struck; *vŭak kā dan-lai*, I shall be struck. The last form seems to mean 'I shall get strokes.'

Compound verbs are freely used. The prefix *hōng* denotes motion towards the speaker; *na*, motion from the speaker. Thus, *hōng-pu*, bring here; *na-fōn* (Lai *in-fŭn*), to go and join. *Causatives* are formed by adding *tar* or *ter* (Lai *thar*); thus, *ai-tar* (Lai *oi-thar*), to cause to wear; *kal-ter*, to cause to go, to send. The verb *du*, to wish, is added to form *Desideratives*; thus, *in sung-ā lu-du-lō*, he did not wish to enter into the house. The suffix *kho* (Lai *ko*) denotes ability; thus, *kēi-mā-ni kā vŭak-kho-lai*, I can beat, I may beat. *Nōl* means 'again'; thus, *kan-tōng-nōl*, he was found again. *Zek* means 'much'; thus, *kan ā-lom zek-lai*, we will feast much, etc.

The *Negative particle* is *lō*; thus, *ā-du-lō*, he does not wish; *ā-shi-lō*, it is not, no.

Adjectives may be used as verbs; thus, *ā-sā-lō*, it is bad. Verbs seem also to be formed from other words by adding *th*, as in Lai. Thus, *rā-lathpin*, being far, from *lā*, far; *sim-thuth*, to feast, compare Lai *saum thŭk*, a feast.

The usual **Order of words** seems to be subject, direct object, indirect object, verb. There are, however, many instances of a different order. But so long as we have not got a trustworthy text it would be unsafe to go into details.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

BANJŌGĪ.

(CHITTAGONG HILL TRACTS.)

Manu pakhat lagā fā pini um. Fā pini lagā ā-naksemi kāpā kāsim,
Manu pa-khat lag-ā fā-pā pi-ni um. Fā pi-ni lag-ā ā-nak-se-mi ā-pā kā-sim,
Man one with sons two were. Sons two of young-the his-father-(to) said.

' Mopā, kāi kātong dingme hong kāpa.' Mīdangtonā umi āni pinekhi
' *Mō-pā, kēi kā-tōng-ding-mi hōng-kā-pa.' Mī-dāng-tōn-ā um-mi ā-ni pi-ni-khi*
' O-father, I I-receive-shall-what here-me-give.' The-other-to being he two-them

kapēknā, tanatlailānāh ānaksemi ātāngleh afornolla midāng pakhat
ka-pēk-nā, tan-ā-tlai-lān-ā ā-nak-se-mi ā-tāng-leh ā-fōr-nōl-la mī-dāng pa-khat
given-having, time-short-after young-the all he-gathering-again other one

khoah akalvin. Khina akala tāmdau hao. Āhao khupla āneh ānuāh
khua ā-kal-vin. Khin-ā ā-kal-ā tām-dau ā-hao. Ā-hao-khup-la ā-ni ā-nūā
village he-went. There he-going much-very he-wasted. He-wasted-all-when that after

ani rāmā āpāmla ading umlo. Ānitonā joykum um-lo. Khi khoa
ā-ni rām-ā ā-pām-la ā-ding um-lō. Ā-ni-tōn ā zei-khōm um-lō. Khi khua
that country-in famine-being eating-for was-not. Him-to anything was-not. That village-of

mihen ānafon. Chumi nungchu vok nākā faisānā āncālter. Chumi nungchu
mi-hen ā-na-ṭon. Chu-mi-nung-chu vōk nāk-ā faisān-ā an-kal-ter. Chu-mi-nung-chu
man-with he-joined. That-man-that pigs to-tend fields-to he-sent. That-man-that

vokāimi āichala apokhoplai. Āngkhomni ading palo. Khikhi āmātilāh
vōk-āi-mi āi-chā-la ā-pō-khop-lai. Āng-khōm-ni ā-ding pa-lō. Khi-khi ā-mā-til-ā
pigs-eaten food-with he-belly-fill-would. Anyone eat-to gave-not. He himself-to

āsin, ' Kāpā bulomitona sāng atampe um, pekding, kāichu kābu chāmin
ā-sim, ' Kā-pā bu-lo-mi-tōn-ā sāng ā-tam-pi-um, pēk-ding, kēi-chu kā-bu-chām-in
he-said, ' My father's servants-to bread much-is, give-to, I hunger-with

kathelai. Kapatona kāichu kakallai, kāpātona kasimlai, ' Mopā,
kā-thi-lai. Kā-pā-tōn-ā kēi-chu kā-kal-lai, kā-pā-tōn-ā kā-sim-lai, ' Mō-pā
I-to-die-am-about. My-father-to I I-go-will my-father-to I-say-will, ' O-father,

kochonmi asalo khujinne adulō, nangmātona nāng fā siding kadolou,
kā-chōn-mi ā-sā-lo Khū-zin-ni ā-du-lō, nang-mā-tōn-ā nang fā si-ding kā-dō-lō,
me-by-done evil-is, God he-likes-not, thee-to thy son be-to I-worthy-not-am,

kaichu buloa hongkhāmangro.'' ' Ani athokleh apā tona ākalvin.
kēi-chu bu-lo-ā hōng-kā-mang-rō.'' ' Ā-ni ā-thok-leh ā-pā tōn-ā ā-kal-vin.
me servants-among me-make.'' ' He he-arising his-father to he-went.

Atlūnglanah ralathpin āfā āpāni āmu. Amukan āpāni adathnol,
Ā-tlūng-lān-ā rā-lath-pin ā-fā ā-pā-ni ā-mū. Ā-mū-kang ā-pā-ni ā-dath-nōl,
He-came-before far-very-being his-son his-father-by he-saw. His-seeing-after his-father he-pardoned,

aniki āteklah, afani loāng gna aiboth, anikhi ānānim. Āfāni
ā-ni-khi ā-tek-la, ā-fā-ni loang-ā ā-iboth, ā-ni-khi ā-nā-nim. Ā-fā-ni
he he-running, his-son-by shoulder-on he-prostrated-himself, him he-kissed. His-son

ápàsim, 'Pā kachoānme āsālo, khujinme adulo, nangna tona
ā-pā ā-sim, 'Pā kā-chōān-mi ā-sā-lō, Khŭ-zin-ni ā-du-lō, nang-nā-tōn-ā
his-father-to he-said, 'Father me-by-done evil-is, God he-likes-not, thee-to

kaichu nafa siding kadolou.' Afani bulola asim, 'Nāngni nanpoān
kēi-chu nā-fā si-ding kā-dō-lō.' Ā-pā-ni bu-lo-la ā-sim, 'Nang-ni nan-poān
I thy-son be-to I-worthy-not-am.' His-father servants-to he-said, 'You your-cloth

āsāmi hongpu, amakhi aitaro, akudong pijung ruku, akeah fāikok
ā-sā-mi hōng-pu, ā-mā-khi ai-tar-ŏ, ā-ku-dong-ā pi-zung ruk-ū, ā-ke-ā fāi-kok
good-what briug, him to-wear-cause, his-hand-finger-on ring put, his-feet-on shoes

ruku, kālu, kaimā kanai lai kānālom jeklāi, hiroangah, kapa atheleh
ruk-u, kal-u, kan-mā kan-āi-lai, kan-ā-lōm-zek-lai, hi-ro-āng-ā, kā-fā ā-thi-leh
put, come, we we-eat-will we-feast-much-will, this-reason-for, my-son he-died-having

anungnol, atlawuleh kantong nol.' Aniki ān-lomgnai.
ā-nung-nōl, ā-tlau-leh kan-tōng-nōl.' An-ni-khi an-lōm-ngāi.
he-revived-again, he-lost-being by-us-found-again-is.' They they-merry-made.

Tuwā afā opami faisan ah um. Āmāki in kaāngāh ahōnglawa lām
Tŭ-ā ā-fā ŭ-pā-mi faisān-ā um. Ā-mā-khi in ka-āng-ā ā-hōng-law-a lăm
Then son elder-the fields-in was. He house near his-coming-time-at dance

ādāng tomhow kathai. Āmāni majur pakhat akolah ādāi, 'Joimen nanti?'
ā-dāng tōm-hau ka-thāi. Ā-mā-ni ma-zur pa-khat ā-ko-la ā-dai, 'Zei-men nan-ti?'
and music he-heard. He servant one he-calling he-asked, 'What you-do.?'

Majurni khikhi asim, 'Nā nāopa atlūng, nāpāni asim thuth, hiro āngāh
Ma-zur-ni khi-khi ā-sim, 'Nā nāo-pā ā-tlūng, nā-pā-ni ā-sim-thuth, hi-ro-āng-ā
Servant that he-said, 'Thy younger-brother he-came, thy-father he-feast-makes, this-reason-for,

āmāki damin atlumla.' Ani thinrunla in sungna ludulo. Apa
ā-mā-khi dam-in ā-tlūng-la.' Ā-ni thin-run-la in sung-ā lu-du-lō. Ā-pā
he safe he-came-back.' He angry-getting house into to-enter-wished-not. His-father

lagna suah la alem. Amani āpāchu asim, 'Kaichu kombloujān narayan
lang-ā suah-la ā-lem. Ā-mā-ni ā-pā-chu ā-sim, 'Kēi-chu kōm-blō-zān nā-rayan
out coming he-entreated. He his-father-(to) he-said, 'I years-many thy-work

kochuyān, kaichu nang thu kaal loh, chuvāngāh kakoi pahen kānpān
kā-chŭān, kēi-chu nang-thu kā-al-lō, chu-vāng-ā kā-koi-pā-hen kan-pān
I-did, I thy-word I-disobeyed-not, yet my-friends-with our-feasting-for

kelpateh khom nang akaplo, nafachu alonu tona munkhat ten athil
kēl-pā-tē khōm nang a-kā-pa-lō, na-fā-chu ā-lo-nū tōn-ā mun-khat-in ā-thil
kid even thou me-gavest-not, thy-son-that harlots with together his-property

aralkhattu ama vāngā nangmani poi napek.' Āpāni āfā asin,
ā-ral-khat-tu ā-mā vāng-ā nang-mā-ni poi nā-pēk.' Ā-pā-ni ā-fā ā-sim,
he-spent-entirely-who him for thou feast thou-givest.' His-father his-son-(to) he-said,

'Nāng mala mun khatin kan-um. Kaima tona jajong umi ektin nangma
'Nang-mā-la mun-khat-in kan-um. Kēi-mā tōn-ā za-zōng um-mi ektin nang-mā
'Thee-with together we-are. Me to whatever being all thy

tindin, nāng kānmāhi kānpānlai konarem jeklai churoāngyāh nānā opā
tin-din, nang kan-mā-hi kan-pān-lai kan-ā-rem-zek-lai chu-rō-āng-ā nā-nāo-pā
property, thou us-with we-feast-will we-merry-make-much-will that-reason-for thy-younger-brother

athi lāh anung nol, khikhi atlawulēh kantongnol.'
ā-thi-la ā-nung-nōl, khi-khi ā-tlau-leh kan-tōng-nōl.'
he-died-having he-revived-again, he he-lost-being by-us-found-again-is.'

PĀNKHŪ.

Pānkhū is spoken in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts. The following are the numbers of speakers :—

Chakma	. . . .	200
Boh Mong	. . . .	300
	TOTAL .	500

Further particulars and a list of authorities will be found under Banjōgī.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from Chittagong. They are full of mistakes, and I have not been able to correct them satisfactorily. In the list of words I have added the corresponding forms from Captain Lewin's list, within parentheses. The interlinear translation has been added by me, and is, in a few places, very uncertain. The notes on Pānkhū grammar given below are founded on the forms occurring in the specimen and in the list of words. They are given with the utmost reserve.

Pronunciation.—The spelling, both in the specimen and in the list of words, is so inconsistent that it is impossible to make any definite statement with regard to the pronunciation. *Ā*, for instance, seems to be interchangeable with *e, i, o,* and *u* ; thus, *kā* and *ke,* my ; *nā, ne,* and *ni,* thy ; *ā-mā* and *o-mā,* he that ; *chām* and *tsūm,* hair ; *ā* and *un,* in, etc. *Ei* is interchangeable with *ē* ; thus, *ngei* and *ngē,* many ; *e* with *i* ; thus *en-jā-en* and *in-jā-in,* many, all ; *chhia-lo* and *shea-lo,* servant ; *ū* and *ūa* with *ō* ; *thū* and *en-tō,* to sit ; *rūat* and *rōt,* to consider, etc. It is clear that such inconsistencies can only be due to want of precision in the perception of the sounds. The same remark holds good with regard to the occasional writing of euphonic letters ; thus of *w* in *ā-nāo-w-in,* besides *ā-nāo-in,* his son ; and of *y* in *sheyalo,* besides *shea-lo,* servant. Concurrent vowels are occasionally contracted, thus *ā-pān* and *ā-pā-in,* his father, etc.

The same inconsistency prevails with regard to consonants. Thus *ch, chh, ts, sh,* and *s,* are all interchangeable. We find for instance *chūng* and *chhūng,* in ; *chhūm, tsūm,* and *sūm,* property ; *chhia-lo* and *shea-lo,* servant ; *ār-chi* and *ār-si,* star ; *chūa-pūi* and *sūa-pūi,* brother, etc. *Chh* is probably only another way of writing *s,* and this sound or *sh* is probably the sound intended. *Ch* and *ph* are interchanged in *char-nū* and *phar-nū,* sister. *J* is probably pronounced *z,* and sometimes *z* is also written. Thus, *jel* and *zel,* to strike. The pronunciation of *tl* cannot be ascertained. It is occasionally interchanged with *kl* and *lh* ; thus, *tlang* and *klēng,* to come ; *lhūng,* to arrive. In Southern Chin according to Mr. Houghton, *kl* regularly corresponds to *tl* in Lushēi, and the occurrence of both in Pānkhū may be due to the double influence of the two former languages. The sound *tl* is also interchangeable with *kl* in Lai.

The writing of aspirated letters is also very inconsistent. The prefix *pa* in the first numerals is generally written *pha* ; thus *pha-kāt,* one. In the same way we find the male suffix *pā* written *phā* in *nāo-phā,* younger brother ; but *ū-pā,* elder brother. The sound is probably the same as that of the English *p.* In other words *ph* seems to be written for *f* ; thus, *phar-nū,* sister. In the same way *k* is interchanged with *kh* ; *t* with *th* ; *n* with *nh* ; *l* with *lh.* Thus, *pha-ni-kā* and *pha-ni-kha,* two ; *en-to* and *thū,* to sit ; *nhi* and *ni,* two ; *ān-lāh* and *in-lhā,* far, etc.

Concurrent consonants may be assimilated ; thus, *khāk-ka* for *khāt-kā*, one.

K is silent in *pē-ro*, give ; but *ā-pēk*, he gave ; *kal-rok* or *kal-ro*, go, etc.

Consonants are sometimes doubled between vowels ; thus, *kappā* or *kā-pā*, my father ; *kānnūng*, back, *i.e.*, *kā-nūng*, my back ; *innā*, in the house, etc. The *d* in *an-d-riem*, he was friendly, seems to be euphonic.

Articles.—The numeral *khāt-kā*, one, is used as an indefinite article. Definiteness is marked by using demonstrative pronouns or relative clauses. Thus, *mi-riem khāk-kā*, man one, a man ; *o-mā inn-ā*, that house in, in the house ; *ā-kal-nā rūm*, he gone-having hill, the hill into which he had gone. In the list of words the suffix *kā* in *khāt-kā* is once used alone as an indefinite article ; thus *pā kā*, a father.

Nouns.—*Gender* seems only to be apparent in the case of animate beings. It is sometimes distinguished by using different words. Thus, *pā*, father ; *nū*, mother : *mi-riem*, man ; *nū-nā*, woman. The list of words gives *phāppā*, man ; *phā-nū*, woman. *Pā* is the common male suffix, and *nū* the corresponding female one. Thus *mi-pā*, man and probably *mi-nū*, woman ; *ūi pā*, dog ; *ūi nū*, bitch. Another set of suffixes is *chāl*, male, and (*ā-*)*pūi*, female. Thus, *cho-pē chāl*, bull ; *cho-pē ā-pūi*, cow : *sā-ki chāl*, a male deer ; *sā-ki pūi*, a female deer. Also *tlang* occurs as a male, and *nū-nāo* as a female suffix ; thus, *ūi tlang ngei-po*, dogs ; *cho-pē nū-nāo*, a cow. It is also possible to add the noun the gender of which is indicated as an adjective to some word meaning 'male' or 'female being.' Thus, *mi-pā nāo*, man child, son ; *nū-nā nāo*, woman child, daughter ; *nū-nāo khāk-kā sā-kor*, female-being one cow, a cow.

Number is only indicated when it does not appear from the context. Several words, all apparently meaning 'many', 'much', 'all' etc., are added in order to denote the plural. The following occur : *e, jā, jong, kup, ngei*, and *po*. *E* only occurs in *vok-e*, the pigs, and is perhaps no plural suffix. *Jā* or *zā* means 'all' in Lushēi, Lai, and other languages. As a plural suffix it may be used alone, or together with other suffixes, *e.g.*, *ngei*. It generally occurs in the form *en-jā-en* (compare Lushēi *ā-zā-in*, all), or as *jā-kā*. *Jong* correspond to Lushēi *zong-zong*, all, Lai *zong*, anything. *Ngei* occurs as a plural suffix in Kōm, Hallām, Banjōgī, etc., and means 'many', 'very'. Compare No. 122 in the list of words. In Pānkhū it is often combined with *po* or *pā*, which corresponds to Siyin *po*, all. I cannot analyse the remaining plural suffix *kup*, which is used alone or together with *ngei*. The following instances will illustrate the use of these suffixes, *an pā-jā lākān*, from fathers, *lit.*, their father-all from ; *nū-nāo jā-khā* (*i.e.*, *jā-kā*) *lākā*, daughter all from, from daughters ; *kel jā-en*, goats ; *ā-chā mi en-jā-en*, good man all, good men ; *mi-pha nū in-jā-en*, of daughters, *lit.*, human-beings female all ; *nū-nāo an in-jā-en*, daughters, lit. daughter they all ; *ā-chā mi ngei en-jā kūng-un*, good man very all to, to good men ; *ā-chā mi ngei jong lākān*, good man many all from, from good men ; *cho-pē nū-nāo kup*, goats ; *nū-nāo ngei kūng-un*, to daughters ; *ā sheya-lo ngē*, his servants ; *an pā ngē tū kup-in*, of fathers, *lit.* perhaps their father many (of) word many-in ; *ā-chā mi ngei po*, good men, etc.

Case.—The *Nominative* and the *Accusative* do not take any suffix. The suffix *in*, denoting the agent, is generally added to the subject of a transitive verb. The *i* in *in* is occasionally dropped after a preceding vowel. Thus, *mi-riem khāk-kā-n nao-pā ni-kā ā-nāi*, man one-by sons two he-got. The suffix *in* is however often omitted, especially in the list of words. The *Genitive* is denoted by putting the governed before the governing

x

noun ; thus, *kā-pā sūa-pūi nāo*, my father's brother's son, the son of my uncle. The list of words seems to contain a genitive suffix *tū* ; thus, *nū-nāo khāk-kā tū*, of a daughter. In the specimen *tū* occurs in the sense of 'word', 'command', and *nū-nāo khāk-kā tū* probably means 'the word of a daughter'. *Pā kā nāo tū*, of a father, perhaps means 'a father's son's word'. It is not probable that *tū* is a real suffix of the genitive and it does not occur as such in any sentence. In *kā-pā-chū shea-lo kāmā-bul-ta*, my father's hired servants, the governed word has been repeated before the governing one by means of the pronoun *chū*. Other relations are denoted by means of postpositions such as *ā*, in, to ; *chūng-a*, in ; *chūng-mi*, from ; *hin*, from ; *in*, in, among, with ; *kūng-ā*, to ; *kūng-hin*, from ; *kūng-un*, to ; *lāk-ā(n)*, from ; *māk-ti-ē*, before ; *nin*, with ; *nung-ka-ti-ē*, behind ; *thoy-ā*, under ; *tung-ā*, to ; *un*, in, on. The *i* in *vān-i kā tūng-lo*, heaven-to I sinned, seems to be a postposition, and perhaps corresponds to Lai *hi*, against.

Adjectives.—Adjectives usually follow, but occasionally also precede, the noun they qualify. In the former case postpositions and suffixes are added to the adjective and not to the qualified noun. Thus, *rūm dāng-ā*, country other to ; *ā-chā mi en-jā-en*, good men.

The suffix of comparison is *nāk-ān* or *nāk-ā chūn* ; thus, *ā-chūa-pūi-pā ā-char-nū nāk-ān an-chāng*, his brother his sister than tall, his brother is taller than his sister ; *o-mā* (i.e., *ā-mā*) *nāk-ān ā-chā*, that than good, better. The superlative is formed in the same way, but *nal* is added to the adjective. Thus, *mā nāk-ā chūn an-chāng nal*, best.

Numerals.—The numerals are given in the list of words. The prefix *pa* (written *pha*) is a generic particle. It is not used when the numeral refers to money ; thus, *tānkā ni nūng-un ā-dā-li*, rupees two and a half. In speaking of human beings its use seems to be optional ; thus, *nū-nāo khāk-kā*, a daughter ; *nū-nāo pa-ni-kā*, two daughters, and so the list always gives *khāk-kā*, one, but *pa-ni-kā*, two. The suffix *kā* is probably the same as in *jā-kā*, many, all. Compare the suffix *kā* after the numerals in Hallām, etc. The numerals generally follow, but occasionally also precede, the noun they qualify.

Pronouns.—The following are the *Personal pronouns* :—
Singular,—

kei-mā, kei, I.	*nang-ma, nang,* thou.	*ā-mā, ā-ni, an, ni-ha,* he.
kei, kā, my.	*nā, ni, ne,* thy.	*ā-ni, ā,* his.
kei-mā-tā, mine.	*nang-mā-(ā-)tā,* thine.	*ni-tā,* his.

Plural,—

kei-ni, we.	*nang-ni,* you.	*an-ni,* they.
kei-mā-ni, our.	*nang-ni,* your.	*an-ni, an,* their.

To these must be added the forms *kan*, our, and *nin*, your, which occur among the pronominal prefixes ; see Verbs, below. The forms *kei-mā-tā*, mine, *nang-mā-tā*, thine, and *ni-tā*, his, are taken from Captain Lewin's list, where we also find *kei-mā*, we, and *nang-mā*, you. The list of words further has *kei-mā*, mine ; *nang-ni-tē*, thine ; and *anni hoa*, his. *Ho* is apparently a demonstrative pronoun ; thus, *ā-ni nāo ho*, his son that, *ā-ni ho thin thoy-ā ān-thā-rāo*, he that tree under sitting-is. The ordinary case suffixes may be added to the personal pronouns. Thus, *nang tū*, of thee (compare *nā tū*, thy word, in the specimen) ; *kan in-jā-in*, we ; *an jah* (that is *jā*) *hon*, they. 'Of me' is given as *kei tlong chū* ; compare Kōm *ka-tōng*, of me.

Demonstrative pronouns.—*Hi*, this; *mi hi*, this, he; *nē*, this; *ho*, that; *khā*, that; *mā*, *mā-hā*, that; *chū*, that. The pronoun *chū* is added to other words in order to emphasise; thus, *kei-chū*, I; *nang-ni-chū*, you; *kā pā chū*, my father; *ā-tsūm chū*, his property.

Relative pronouns.—Their place is supplied by the use of relative participles and the noun of agency. Thus, *ā kal-nā rūm*, he going country, the country into which he went; *nā nāo chū-ho rūm dāng-ā ā-kal-mi*, thy brother that country another-to went-who; *nā nāo sūm mā-vai-tū*, thy son fortune wasted-who.

Interrogative pronouns.—*Ā-tū*, who? *mi-hi i*, this what? *i-ta*, what? *kā-jā-kā*, how much? *ko-jā-kā-en*, how many? *ko-ten-kā*, how far? *e-rang-ā*, why? The interrogative particle *mēn* may be added. Thus, *tū kūng mēn mē* (i.e., *nē*) *chēng*, whom from did you buy it? *e-mēn an ti*, what are they doing? Compare *i-ta nin ti*, what do you do? *Mēn* and *mān* are apparently also used in the sense of 'even'; thus *kēl-tē mēn*, a kid even; *nang kūng khā-mān*, thee to that even, and also towards thee.

Indefinite pronouns.—The only instance seems to be *e-ma na tū kā-a(l)-lo*, any thy word I disobeyed not. *E-mā* is perhaps for *e-man*; compare Lai *zē-man-lo*, nothing.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur:—*kā* or *ke*, I; *kan*, we: *nā*, thou; *nin*, you: *ā*, he; *an*, they. These prefixes are often dropped, but this fact may be due to inadvertence. The list of words abounds in blunders. Thus, *kā* and *ā* are occasionally used as plural prefixes. In the second person the imperative is given instead of all other forms, and before the imperative the prefixes are regularly dropped. In No. 240 the prefix of the second person singular is given as *mē*, probably a miswriting for *nē*, etc.

The root alone is freely used to denote present and past tenses. Thus, *kei-mā kā chāng*, I am; *ā pēk*, he gave; *kā kal*, I have gone; *kei-mā(n) kā jel*, I had struck.

The suffix of the *Present definite* is given as *roa* or *rāo*, compare Lai *leo*. Thus, *kei-mā(n) kā jel-roa*, I am striking; *an-thā-rāo*, he is sitting. The corresponding *Imperfect* seems to be formed with the suffix *en*; thus, *kei-mā(n) kā jel-en*, I was beating. This form is probably also a present definite, compare the corresponding suffix *ēn* in Rāngkhōl. Another suffix of the imperfect is perhaps *ti*; thus, *mi riem-ti*, *ēi-ti*, *bar-ti*, the men feasted, ate, feeded. Compare Participles below.

The suffixes of the *Past tenses* are *tā* and *roa*; thus, *kā chūan-tā*, I did; *ā ti-tā*, he said; *kei-chū kā kal-roa*, I went. The form in *roa* seems to be identical with the form for the present definite mentioned above.

The suffix of the *Future* is *ti* and the pronominal prefixes are inserted between the root and the suffix. Thus, *kei-mā chāng-kā-ti*, I shall be, *lit.* I 'be' I say; *zel-kā-ti*, I shall strike; *kal-kā-ti*, I will go. Compare the future in Hallām and other Old Kuki dialects. Another future suffix seems to be *āt*; thus, *kā-ti-āt*, I shall die, I am dying; *kei-mā ā-jel-āt*, me he strike will, I shall be struck.

Imperative.—According to the list of words the root alone, without any suffix, may be used as an imperative; thus, *kal*, go; *chāng*, be. The usual suffixes are *rō* or *rá* and *rang*; thus, *pē-rō*, give; *tleng-rang*, bring. The form ending in *rang* seems to be connected with the future suffix *rāng* in Rāngkhol, Hallām, etc. The suffix of the negative imperative is *māk-ro*; thus, *nāo-w-in rūat-māk-ro*, sons-among don't consider, *lit.* perhaps,

cease to consider me among your sons. Compare the Old Kuki negative *māk*, and Introduction, p. 19.

The root alone is also used as an *Infinitive* or *Verbal noun*; thus, *nāo-w-in rūat māk-ro*, sons among to consider cease; *ā-nāo-klēng chūng-ā*, his brother's arriving at. The suffix of the *Infinitive of purpose* seems to be *ding*; thus, *ēi-ding ā-nāi-lo*, eating for he got not, he got nothing to eat. This form is also used as a verbal noun. Other infinitive suffixes occur in the list of words; thus, *chāng-chē-la*, to be; *jel-tā*, to strike. The former of these two is perhaps a conjunctive participle. The infinitive ending in *tā* perhaps occurs in *khā-ti-tā hong-tlūng-tā ā-tsā-lom-ē*, therefore to make merry is good. Every word in this sentence is, however, uncertain.

Participles.—The list of words gives *jel-ro*, striking, and *chāng-ti*, being. Both these forms seem to belong to the present definite or imperfect. See above. The mere root may be considered as a *Relative participle* in clauses such as *ēi-ding ā-nāi-lo-hūn-in*, to-eat he not-having time at, when he had nothing to eat. Compare Verbal noun above. The most usual suffix of this participle is *nā*; thus, *ā kal-nā rūm-chū*, he going country that, that country into which he went. As in Banjōgī, a suffix *mi* seems also to be used to form relative participles; thus, *kā nāo ān-tlao-mi kā-tong*, my son who was lost has been found. *Conjunctive participles* seem to be formed by means of the suffixes *ā, ēn*, and *lā*. Thus, *kāl-ro-ā*, having gone; *chāng-en-ā*, having been; *ā jūar-pi-ēn*, he wasted-all-having; *jel-chea-in-lā poa-rang*, well-struck-having bind him.

A *Noun of agency* is formed by adding the suffix *tū*; thus, *lā-lo-tū*, a cultivator; *kēl-kāl-tū*, a goat tender, a shepherd; *mā-vāi-tū*, one who wastes.

There is no *Passive voice*. 'I am struck' must be translated 'he struck me.' Thus, *kei-mā ā-jel*, I am struck; *ton ā jel*, then he struck, I was struck; *kei-mā ā jel-āt*, I shall be struck; *kā tong*, I found him, he has been found again.

Compound verbs are formed by means of prefixes and by adding other words in order to modify the meaning. The prefix *hong* denotes motion towards the speaker; thus, *hong-choy-rang*, here-bring. *Ni* seems to denote direction from the speaker; thus, *ni-rot*, to consider, in *nao-in ni-rot māk-ro*, son as to consider cease, do not consider me as your son. Instead of *ni-rot* we find *rūat* (compare Lushēi *ruat*) in the corresponding passage, and *ni* is perhaps the pronominal prefix of the second person singular. The prefix *mā* seems to have a transitive force; thus, *mā-tim*, to kiss; *mā-riem*, to give a feast (compare *mi riem-ti*, they feasting). *Van* in *van-tlang-hong-rang*, come let us be merry, is perhaps connected with the emphasising prefix *vūn* in Lai. *Causatives* are formed by adding *pūi*, probably identical with Lushēi *pui*, to help, to assist; thus *ā kal-pūi*, he brought; *zū nā in-pūi*, beer thou causest to be drunk. Other words added in order to form compounds are *pi*, all; *zo*, all; *zāi*, to finish. In the list of words we find *kei chāng cheng kā-ti*, I may be, and *kei khām jel kā or*, I may strike. I cannot analyse these forms. In *ā-thi-mo ā-dom-mo*, he was dead and is alive, the two *mo* are perhaps a kind of correlatives.

The *Negative particle* is *lo*; thus *ā-nāi-lo*, he had not. A negative prefix *m* seems to occur in *mhi mhi*, no, *i.e.*, *m'hi*, it is not.

The regular **Order of words** seems to be subject, direct object, indirect object, verb. There is, however, no consistency, and I have been unable to trace any rules.

[No. 14.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

PĀNKHŪ.

(CHITTAGONG HILL TRACTS.)

Mi-rryēm   khâk-kān   nāo   pha-ni-kā   ā-nāi.   Ā-nāo-w-in,   'Kei
Man   one   sons   two   he-had.   The-younjer (-said),   'My

chān-āi-mi   pē-râ.'   Ā-chān-āi   ā-pān   ā-pēk.   Ā-chān-āi   tsūm
share-what-is   give.'   His-share   his-father   he-gave.   His-share   property

ā-kal-pūi   rūm-dāng-ā.   Ā-tsūm-chū   ā-jūar-pi-ēn   chāk-ding
he-brought   hill-other-to.   His-property-that   he-spent-all-having   eat-to

ā-nāi-lo.   Ā-kal-nā   rūm-chū   tlūm   chāk-ding   ā-nāi-lo.   Ēi-ding   ā-nāi-
he-had-not.   He-gone   hill-that   in (?)   eat-to   he-had-not.   Eat-to   he-had-

lo-hūn-in   an   lāl   kūng-ā   mū-jū   chāk-ding   hâl.   Vok-e   kāl-ding
not time-at   he   chief   to   wages (?)   eat-to   went.   Pigs   tend-to

ā-pēk.   Vok-e   kāl-mūn-nā   phā-vāi   mān   ā-tong-lo.   Ā-ngai-to-ā-tā,   'Kā-pā-chū
he-gave.   Pigs   tend-getting   husks   even   he-got-not.   He-considered,   'My-father's

shea-lo   kāmā-bul-ta   amo-kam-chū   an-ēi-zo-zāi-lo,   kei-chū   mi-hin   chāk-
hired   labourers   (?)   they-eat-all-finish-not,   I   here   hunger-

chām-in   kā-ti-āt.   Kā-pā   kūng-ā   kal-kā-ti,   "Pā,   vān-i
with   I-die-shall.   My-father   to   go-I-will,   "Father, heaven-against

kā-tūng-lo,"   ti-kā-ti,   "nāo-win   rūat   māk-ro,   ne-chhia-lo-in   om-kā-ti." '
I-sinned,"   say-I-will,   "son-as   to-consider   cease,   thy-servant-as   be-I-will." '

Ā-pā   kūng   an-kal-roā.   Ā-pā-in   rāl-kātin   ā-mū,   'Kā-nāo   ā-tlang,'
His-father   to   he-went.   His-father   distance-at   he-saw,   'My-son   he-comes,

ā-ti-tā,   an-driem   ā-ring-un   ā-pom   ā-mā-tim.   'Pā,   vān-i
he-said,   he-glad-was   his-neck-on   he-fell   he-kissed.   'Father,   heaven-against

kā-tūng-lo,   nang   kūng   khā-mān   vān-i   kā-tūng-lo,   nāo-in   ni-rot   māk-ro.'
I-sinned,   thee   before   also   heaven-against   I-sinned,   son-as   to-consider   cease.'

Ā-pān   ā-sheya-lo-ngē,   'Pūan   tsā   tlēng-rang,   ā-ting-ā   pē-rang,'   ā-ti-tā.
His-father   his-servants,   'cloth   good   bring   him-to   give,'   he-said.

Pē-kok   an-pē,   kūt-bik   ā-tlēng-pek   ā-bik.   'Van-tlang-hong-rang,'   ā-ti,
Shoes   he-gave, hand-ring   he-brought-gave   he-put-on.   'Come-let-us-be-merry,'   he-said,

'Kā-nāo   an-tlāo-mi,   kā-tong.'   Mi   riem-ti   ēi-ti   bar-ti.
'My-son   he-lost-who,   I-found.'   Men feasting eating feeding (were).

Ā-nāo   klēng-chūng-ā   ā-ū   lo-shiā   kal.   Ā-hong-
His-younger-son   coming-in   his-elder-son   fields-in   went.   He-home-

hlūng-tā,   khoāng   nin   dār   mrit   ā-thai-tā.   'E-men   an-ti ?'   ā-ti-tā.
came,   drum   and   gong   sound   he-heard.   'What   they-do ?'   he-said.

Shea-lo khăk-kā ā-kāo, 'I-ta nin-ti?' 'Nā-nāo-phā ā-tlang,
Servant *one* *he-called,* '*What* *you-do?*' '*Thy-younger-brother* *he came,*

nā-pā-in ā-tlūng ā-mā-riem-tā, zŭ an-in. Dum-kān ā-
thy-father *he-happy-became* *he-gave-feast,* *beer* *they-drink.* *Safe* *he-*

tleng.' Ā-ū-pā chū ā-ning-anjhēr. Ā-pān, 'E-rang-ā
came.' *His-elder-son* *that* *he-got-angry.* *His-father,* '*Why*

ā-ni-anjhēr?' ā-ti-tā, in-chūng-mi ā-chŭak. Ā-ū-pān, ''len-kā nang
he-angry?' *he-said,* *house-from* *he-came-out.* *The-elder,* '*Long-time* *thy*

chūan kā-chūan-tā, e-mā nā-tū kā-a(l)-lo, vēi-kē-mān kēl-tē
work *I-did,* *any* *thy-word* *I-disobeyed-not,* *time-any* *kid*

mēn, "Ne-chhien ne-rūal nin sā-rang" ni-ti-lo. Nā-nāo
even, "*Thy-friends* *thy-companions* *with* *eat,*" *thou-saidst-not.* *Thy-younger-son*

sūm mā-vāi-tū hong-tlāng-tā, zū nā-in-pūi.' 'Kā-nāo
property *wasted-who* *home-came,* *beer* *thou-to-drink-causest.'* '*My-son*

nang-chū kom-khoa-in nā-om kā-kūng-ā. Nā-nāo-chū ho rūm-
thou *always* *thou-art* *me-with.* *Thy-younger-brother-that* *that* *hill-*

dāng-ā ā-kal-mi ā-thi-mo ā-dom-mo. Khā-ti-tā hong-tlūng-tā,
other-to *he-went-who* *he-died* *he-alive is.* *Therefore* *here-merry-to-be*

ā-tsā-lom-ē. In-chhūng chhūm chū nang-mā-ātā.'
it-good-happy-is. *House-in* *property* *that* *thine.'*

STANDARD WORDS AND SENTENCES IN THE LANGUAGES

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushēi (Dulien).
1. One	Pŏ-kat	Ma-kat	Pa-khat
2. Two	Pŏ-nĭ, pŏ-nhit	Ma-nhi	Pa-nhih
3. Three	Pŏ-thūm	Ma-tŏn	Pa-thum
4. Four	Pŏ-lĭ	Ma-li	Pa-lĭ
5. Five	Pŏ-nga	Ma-ngā	Pa-ngā
6. Six	Pŏ-rūk	Ma-rūk	Pa-ruk
7. Seven	Pŏ-sē-rĭ	Ma-seri	Pa-sarih
8. Eight	Pŏ-rye<u>th</u>	Ma-rit	Pa-riat
9. Nine	Pŏ-kwa	Ma-ko	Pa-kuā
10. Ten	Pŏ-ra	Ma-rā	Shom
11. Twenty	Pŏ-kūl	Ma-kul	Shom-nhih
12. Fifty	Sâm-nga	Sâm ngā	Shom-ngā
13. Hundred	Za-kat, chuē-kat, *or* shwē-kat	Ya kat	Zā
14. I	Kē-ma	Ke-mā	Kei-mā, kā
15. Of me	Kē-ma, kā, *or* kᵃ	......	*Ditto*
16. Mine	Kē-ma-sa, *or* kē-ma-ĭ	......	Kei-mā-tā, kā-tā
17. We	Kan-nĭ	Ke-mā lai	Kei-mā-nĭ, kan
18. Of us	Kan-nĭ	......	*Ditto*
19. Our	Kan-nĭ	......	Kei-mā-nĭ, kan
20. Thou	Nang-ma	Nang-mā	Nang-mā, i
21. Of thee	Nang-ma, *or* na	......	*Ditto*
22. Thine	Nang-ma-sa, *or* nang-ma-ĭ	......	Nang-mā-tā, i-tā
23. You	Nan-nĭ	Nang-mā	Nang-mā-nĭ, in
24. Of you	Nan-nĭ	......	*Ditto*

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
Pa-khat	Pha-kāt (*or* kat-kā)	1. One.
Pi-ni (*or* pa-nhi)	Pha-nhi (*or* pa-nhī)	2. Two.
Pa-tum	Pha-tūm (*or* tūm-kāt)	3. Three.
Pi-li (*or* pa-li)	Pha-li (*or* un-lī)	4. Four.
Pa-ngā	Ra-ngā	5. Five.
Pa-rŭk	Rŭk	6. Six.
Pa-sā-ri	Sā-ri (*or* sarrĭk)	7. Seven.
Pa-reyet (*or* pa-rĭek)	Riet (*or* riek)	8. Eight.
Pa-koa	Kūwa (*or* kwa)	9. Nine.
Pa-rā (*or* tsom)	Tsom	10. Ten.
Kŭl (*or* tsom-ni)	Tsom-nhī	11. Twenty.
Tsom-ngā	Tsom-ngā	12. Fifty.
Zā	Zāh (*or* ra-jā)	13. Hundred.
Kei-mā	Kei-mā	14. I.
Kei-mā	Kei tlong chū	15. Of me.
Kei-mā (*or* kei-mā-tā)	Kei-mā (*or* kei-mā-tā)	16. Mine.
Kan-mā	Kei-ni chū	17. We.
Kan-mā	Kei tū chū	18. Of us.
Kan-mā	Kei-mā-ni	19. Our.
Nang-mā	Nang (*or* nang-mā)	20. Thou.
Nangi	Nang tū	21. Of thee.
Nangi (*or* nang-mā-tā)	Nang ni tē (*or* nang-mā-tā)	22. Thine.
Nan-ma	Nang-ni chū	23. You.
Nang-ni-chu	Nang-ni ngēi tū	24. Of you.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushēi (Dulien).
25. Your . . .	Nan-nī	......	Nang-mă-ni-tă . .
26. He . . .	Amma	Ammă	Ā-mă, ā . . .
27. Of him . . .	Amma, an, *or* a . .	......	*Ditto* . . .
28. His . .	Amma-sa, *or* amma-ī .	......	Ā-mă-tă .
29. They . .	Annī	Ammă lai . . .	An-mă-ni, an .
30. Of them . .	Annī	......	*Ditto* . . .
31. Their . .	Annī	......	An-mă-ni-tă . .
32. Hand . .	Kūt	......	Kut . . . .
33. Foot . .	Kĕ	A (*sic*) . . .	Kephah . . .
34. Nose . .	Nar	A-nga . . .	Nhăr . . .
35. Eye . .	Myit	Myit . . .	Mit . . .
36. Mouth . .	Kă . . .	Kă. . . .	Kă . . . .
37. Tooth . .	Ha	Hă . . .	Hă . . .
38. Ear . .	Nă	Nhă . . .	Beng . . .
39. Hair . . .	Sūm	Sūm . . .	Sham . . .
40. Head . .	Lū . . .	Lū . . .	Lŭ . . .
41. Tongue . .	Lĕ	Laik . . .	Lei . . .
42. Belly . .	Pâ	Pâ . . .	Pum . . .
43. Back . .	Kĕng . . .	......	Nhung-zăng . .
44. Iron . .	Tirh . . .	Tīr . . .	Thīr . . .
45. Gold . .	Shwī . . .	Shwi . . .	Rangkăchak .
46. Silver . .	Ngūn . . .	Pâ . . .	Tangkă . .
47. Father . .	A-pa . . .	A-pă . . .	Pă . . .
48. Mother . .	A-nŭ . . .	Kᵃ-nŭ . . .	Nŭ . . .
49. Brother . .	A ta (ū, *elder brother ;* nao, *younger brother*).	Kᵃ-ū (*elder*) . .	Ū, nao . . .
50. Sister . .	A farr . . .	A-farr . . .	Farnŭ . . .

Banjŏgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
……	Nang-ni chū . . .	25. Your.
Ā-mā	Ni ha (or am-ma) . .	26. He.
Ā-ni thū (lit. his word) .	Ānni ngāi tū	27. Of him.
Hi hi (?) . . .	Ānni hoa (or ni-ta) .	28. His.
Khi ki (?) . . .	Ānjah hon . . .	29. They.
Hi-hi mo (?) . . .	Ānjah tū in . . .	30. Of them.
Hi hi mo (?) . . .	Ānni hon . . .	31. Their.
Kā-bān (or kūt) . .	Kūt (or kūt-par) . .	32. Hand.
Kā-kŏ	Phei (or poi-phak) . .	33. Foot.
Kā-nār	Nār	34. Nose.
Kŏ-mit	Mit	35. Eye.
Kā-kā (or ma-kar) . .	Mel (or makar) . .	36. Mouth.
Kā-hā	Hā	37. Tooth.
Kā-na-ko (or na) .	Nā	38. Ear.
Kā-tsām . . .	Chām (or tsūm) . .	39. Hair.
Lū	Lū	40. Head.
Lŏi	Lei	41. Tongue.
Po	Dil	42. Belly.
Kŏin	Kā-nūng . . .	43. Back.
Thīr	Thīr	44. Iron.
Ngūn	Ngūn	45. Gold.
Tān-kā	Tānkā	46. Silver.
Ā-pā	Pā	47. Father.
Kā-nū	Nū	48. Mother.
Kā-nā (? Nāo-pā, *younger brother*; ū-pā, *elder brother, in the specimen*).	Chūppūi . . .	49. Brother.
Kā-tsar-nū . . .	Phar-nū . . .	50. Sister.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushei (Dulien).
51. Man	Mĭ pa	Mi	Mĭ-pā
52. Woman	Mĭ nū	Sᵃ-nū	Mhei-chhia
53. Wife	Nū pĭ	Nᵃ-pi	Nū-pui
54. Child	Fa	Huk-tĕ	Nao-pang
55. Son	Fa pa	A-pwa	Fā-pā
56. Daughter	Fa nū	Fu-nū	Fā-nū
57. Slave	Shāḷ	Sūl	Boi
58. Cultivator	Lo-klo-thū	Lai-tōm	Lō-shiam-tū
59. Shepherd	......	......	Beram-veng-tū[1]
60. God	Kŏ-zĭn	K'yaing	Pā-thian[2]
61. Devil	......	T'seik	Huai[2]
62. Sun	Nĭ	Ni	Nĭ
63. Moon	Kla pa	Tha-pā	Thlā
64. Star	Ar-fĭ	A-fĭ	Arshī
65. Fire	Mĕ	A-nhaung	Mei
66. Water	Thĭ	Ti	Tui
67. House	Inn	Inn	In
68. Horse	Rang	Rang	Sākor
69. Cow	Zâ-pĭ	Lâ	Sebâng
70. Dog	Ūĭ-sŏ	Oui	Ui
71. Cat	Sĭ-zâ	Miauk	Zâte
72. Cock	Ar-lhi	Arr-lhi-pa	Ar-pā
73. Duck	Som-pĕ	......	Varak
74. Ass	La	......	Sā-bengtung
75. Camel	......	......	Sā-nghâng-sei[3]
76. Bird	A vār	Pᵃ-wa	Sā-vā
77. Go	Kallo	Kᵃ-shĕ	Kal

[1] There are no indigenous sheep in the Lushai Hills. *Beram* is a corruption from Bengali ; *veng-tū*, a watcher.
[2] Pā-thian is generally considered to be the creator and general manager of the universe, but the Lushēis believe in many spirits, *khuā-vang*, who have control in minor matters such as sickness, the fruitfulness of the soil, etc. *Huai* are evil spirits. There are *Rām-huai*, jungle devils ; *Tui-huai*, water devils, etc. They have no idea of a single devil.
[3] There are no camels in Lushai land. *Sā*, animal, *nghâng*, neck, *sei*, long.

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
Mi-nūng	Phăppă (*or* mi-rhiem)	51. Man.
Kă-phă-nū	Phă-nū	52. Woman.
Kă-nū-pi	Kă-nū-pūi	53. Wife.
Patsă (*probably borrowed*)	Năo	54. Child.
Kă-fă-pă	Mi-pă năo	55. Son.
Kă-fă-nū	Nŭ-nă năo	56. Daughter.
Toh-oh	In-ăm	57. Slave.
Paisenanon (?)	Lă-lo-tu	58. Cultivator.
Kĕl-bul-tŭ	Kel-kăl-tu	59. Shepherd.
Pozing (*probably* Kozing)	Ko-zin	60. God.
Kătairoh	Chom	61. Devil.
Nī	Nī	62. Sun.
Tlă-pă	Lăh (*or* tlă)	63. Moon.
Ar-fĭ	Ār-chi (*or* ar-sĭ)	64. Star.
Mai	Mĕi (*or* măi)	65. Fire.
Ti (*or* tūi)	Tūi	66. Water.
In	In	67. House.
Rang	Să-kor	68. Horse.
Sopē	Chă-pē	69. Cow.
Ūi	Ūi	70. Dog.
Chiza (*or* lă-chi)	Zo-tē (*or* lă-chĭ)	71. Cat.
Arkong	Ār-kong	72. Cock.
Vărăk	Vărăk	73. Duck.
Rang	......	74. Ass.
......	......	75. Camel.
Vă	Vă (*or* sa-va)	76. Bird.
Kal	Kal(-rŏk)	77. Go.

	English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushëi (Dulien).
78.	Eat	Ē	......	Ei
79.	Sit	Thū ko	Kᵃ-tu	Thū
80.	Come	Hūn thwa	Lai-wa	Lŏ-kal
81.	Beat	Vĕḷ-lo	Kᵃ-vel	Vua, vĕl
82.	Stand	Dĭr-ko	Kᵃ-to	Ding
83.	Die	Thĭ-lo	Ka-si	Thĭ
84.	Give	Vŭn-pē	......	Pĕ
85.	Run	Klĭk-lo	Kᵃ-fun	Tlān
86.	Up	Chŏ	......	Chung-lam, or chhou
87.	Near	Nai	A-ngai	Kiang
88.	Down	Klang-lē-yā	......	Chhuk, or thlang-lam
89.	Far	A-lhāt	A-lhat	Lhā
90.	Before	Mhai-lē	Kᵃ-mhai	Mhā
91.	Behind	Nhū-lē-yā	Kᵃ-nhu	Nhung
92.	Who	A-ho	......	Tu-nge
93.	What	Zē-da	......	E-nge
94.	Why	Zē-za-da	......	E-nga-tan-nge
95.	And	Lē	......	Leh
96.	But	Chūn mâ	......	Nĭ-mah-shẹ-lā
97.	If	A-chūn	......	Chuan
98.	Yes	A-shĭ	......	Ā-nĭ, or â
99.	No	A-shĭ-lo	......	Nĭ-lo
100.	Alas	......	......	......
101.	A father	Pa pŏ-kat	......	Pā pa-khat
102.	Of a father	Pa pŏ-kat	......	Ditto
103.	To a father	Pa pŏ-kat hē	......	Pā pa-khat nhenā
104.	From a father	Pa pŏ-kat-in	......	Pā pa-khat nhenā-tā.

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
Ai	Chā-rō(k)	78. Eat.
Tou	Thū-râ (or en-tō-rōk)	79. Sit.
Hong-ro	Hong-râ (or hōn-rōk)	80. Come.
Va-râ (or vok-ro)	Zel-râ	81. Beat.
Dir	Ding-râ	82. Stand.
Thi-râ	Thi-râ	83. Die.
Pē	Pē-râ (or pē-rōk)	84. Give.
Tek-râ (or tek-chem-rok)	Klān-râ (or pū-rōk)	85. Run.
Ashung	Chung-lām-ā	86. Up.
Ā-nāi	Ānnāi	87. Near.
Ā-niem	Ānnāi-ā	88. Down.
Ā-lā	Ān-lah (or in-lhā)	89. Far.
Tūana	Māk-ti kāng-ā	90. Before.
Nūa	Nūng-ti kāng-ā	91. Behind.
Āosa (or O-lha-si)	Ā-tu (or tū-tō-ā)	92. Who.
Zei	Mi-hi-i	93. What.
Jei-tomē (or zē-rūn-tla)	I-rang-ā	94. Why.
Alāichērāh (or adang)	Mūnūng hin (or adang)	95. And.
Chūvānā	Nābaikā	96. But.
Chū-chūn	I-lo	97. If.
Ā-shi (or â)	Â	98. Yes.
Ā-shi-lo	Mhi mhi (or ā-chan-lō)	99. No.
Ū	Ū	100. Alas.
Kā-pā pa-khat	Pā kā	101. A father.
Pa khat pā	Pā kā nāo tū (?)	102. Of a father.
Pa-khat pā	An pā kūng-ā	103. To a father.
Kā-pā pa-khat chinā	Anni pā kūng-hin	104. From a father.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushēi (Dulien).
105. Two fathers	Pa pŏ-nī	... ...	Pă pa-nhih
106. Fathers	Pa rwēḷ	......	Pă-tē
107. Of fathers	Pa-rwēḷ	......	Ditto
108. To fathers	Pa rwēḷ hē	......	Pă-tē nhenā
109. From fathers	Pa rwēḷ-in	......	Pă-tē nhenā-tā
110. A daughter	Fa-nū pŏ-kat	... ...	Fă-nū pa-khat
111. Of a daughter	Fa-nū pŏ-kat	......	Ditto
112. To a daughter	Fa-nū pŏ-kat hē	... ...	Fă-nū pa-khat nhenā
113. From a daughter	Fa-nū pŏ-kat-in	......	Fă-nū pa-khat nhenā-tā
114. Two daughters	Fa-nū pŏ-nī	......	Fă-nū pa-nhih
115. Daughters	Fa-nū rwēḷ	......	Fă-nū-tē
116. Of daughters	Fa-nū rwēḷ	......	Ditto
117. To daughters	Fa-nū rwēḷ hē	......	Fă-nū-tē nhenā
118. From daughters	Fa-nū rwēḷ-in	......	Fă-nū-tē nhenā-tā
119. A good man	Mī pa ta	......	Mī ṭhă pa-khat
120. Of a good man	Mī pa ta	......	Ditto
121. To a good man	Mī pa ta hē	......	Mī ṭhă pa-khat nhenā
122. From a good man	Mī pa ta-in	......	Mī ṭhă pa-khat nhenā-tā
123. Two good men	Mī pa ta pŏ-nī	......	Mī ṭhă pa-nhih
124. Good men	Mī pa ta rwēḷ	......	Mī ṭhă tē
125. Of good men	Mī pa ta rwēḷ	......	Ditto
126. To good men	Mī pa ta rwēl hē	... ...	Mī ṭhă tē nhenā
127. From good men	Mī pa ta rwēl in	......	Mī ṭhă tē nhenā-tā
128. A good woman	Mī-nū ta	Sᵃ-nu hi a-ta-ko	Mheichhe' ṭhă pa-khat
129. A bad boy	Pa thē a-ta-lo	Mi shē (a bad man)	Nao-pang ṭhă-lo pa-khat
130. Good women	Mī nū ta rwēḷ	......	Mheichhe' ṭhă tē

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
Kā-pā pi-ni . . .	Pā pha-ni-kā . .	105. Two fathers.
Kā-pā tăm ngāi . .	An pā-ngē-pâ-in .	106. Fathers.
Kā-pā tăm ngāi .	An pā-ngē tū kup in .	107. Of fathers.
Kā-pā tăm ngāi .	An pā-ngē-po kūng-un .	108. To fathers.
Kā-pā ănem ngāi . .	An pā jā lākān .	109. From fathers.
Fā-nū pa-khat . .	Nū-nāo khāk-kā .	110. A daughter.
Fā-nū pa-khat . .	Nū-nāo khāk-kā tū .	111. Of a daughter.
Fā-nū pa-khat chinā .	Nū-nāo khāk-kā kūng-un .	112. To a daughter.
Fā-nū pa-khat chinā .	Nū-nāo-in . .	113. From a daughter.
Fā-nū pi-ni . .	Nū-nāo pha-ni-kā .	114. Two daughters.
Fā-nū tăm ngāi .	Nū-nāo an in-jā-en .	115. Daughters.
Fā-nū tăm ngāi an-ni-cho .	Mi-pha nū in-jā-en .	116. Of daughters.
Fā-nū tăm ngāi chinā .	Nū-nāo ngei kūng-un .	117. To daughters.
Fā-nū tăm ngāi chinā .	Nū-nāo jā-khā lākā .	118. From daughters.
Mi sā-tăk . .	Khāk-kā mi chā .	119. A good man.
Mi sā-tăk . .	Khāk-kā mi chā tū .	120. Of a good man.
Mi sā-tăk chinā .	Khāk-kā mi chā kūng-un	121. To a good man.
Mi sā pa-khat ni .	Mi chā-ngei khāk-kā kūng-un.	122. From a good man.
Mi sā pi-ni . .	Ā-chā mi pha-ni-kha .	123. Two good men.
Mi sā tăm . .	Ā-chā mi en-jā-en .	124. Good men.
Mi sā ā-tăm-mi chinā .	Ā-chā mi ngei po tū-in .	125. Of good men.
Ditto .	Ā-chā mi ngei en-jā kūng-un.	126. To good men.
Ditto .	Ā-chā mi ngei jong lākān .	127. From good men.
Nū-nā pa-khat ā-sā .	Khāk-kā nū ā-chā .	128. A good woman.
Nāk-shwey ā-sā-lo pa-khat .	Khāk-kā chū ā-chā-kheo-lo	129. A bad boy.
Nū-nā ā-sā . .	......	130. Good women.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushěi (Dulien).
131. A bad girl	Nŭ thē a-ta-lo	......	Mheichhe' nao-pang thā-lo pa-khat.
132. Good	A-ta	A-ta-ko	Ṭhā
133. Better	A-ta dĕyū	A-ta-ōn	Ṭhā zâk
134. Best	A-ta-byĭk	A-ta-byik	Ṭhā ber
135. High	A-shan	A-sang	Shāng
136. Higher	A-shan dĕyū	......	Shāng tak
137. Highest	A-shan-byĭk	......	Shāng ēm ēm
138. A horse	Rang thūm	......	Sā-kor pa-khat
139. A mare	Rang pĭ	......	Sā-kor-nū pa-khat
140. Horses	Rang thūm rwĕḷ	......	Sā-kor-tē
141. Mares	Rang pĭ rwĕḷ	......	Sā-kor-nū-tē
142. A bull	Zâ thūm	Thā-tōm	Se-bâng-pā pa-khat
143. A cow	Zâ pĭ	Lâ	Se-bâng-nū pa-khat
144. Bulls	Zâ thūm rwĕḷ	......	Se-bâng-pā-tē
145. Cows	Zâ pĭ rwĕḷ	......	Se-bâng-nū-tē
146. A dog	Ūĭ-sŏ thūm	......	Ui pa-khat
147. A bitch	Ūĭ-sŏ pĭ	......	Ui-nū pa-khat
148. Dogs	Ūĭ-sŏ thūm rwĕḷ	......	Ui-tē
149. Bitches	Ūĭ-sŏ pĭ rwĕḷ	......	Ui-nū-tē
150. A he-goat	Mē-hē thūm	......	Kel-pā pa-khat
151. A female goat	Mē-hē pĭ	......	Kel-nū pa-khat
152. Goats	Mē-hē rwĕḷ	......	Kel-tē
153. A male deer	Sūk-kĭ sal	......	Sā-zuk-pā pa-khat
154. A female deer	Sūk-kĭ pĭ	......	Sā-zuk-nū pa-khat
155. Deer	Sūk-kĭ rwĕḷ	......	Sā-zuk
156. I am	Kē-ma kᵃ-shĭ	......	Kei-mā ka-nĭ
157. Thou art	Nang-ma nᵃ-shĭ	......	Nang-mā i-nĭ

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
Ā-să-lo-mi nŭ-nă	Nŭ-năo ă-chă-lŏ	131. A bad girl.
Ā-să	Ā-chă	132. Good.
Ā-să ngăi	Ā-mă năkăn ā-chă	133. Better.
Ā-să ngăi	Mă năkă chŭn āchă-nal	134. Best.
Ā-shyăn	Anchăng	135. High.
Ā-shyăn ngăi	Mă năka chŭn anchăng	136. Higher.
Ā-shyăn khŭn	Mă năka chŭn anchăng-nal	137. Highest.
Rang pa-khat	Să-kor khăk-kă	138. A horse.
Rang nŭ-nă pa-khat	Nŭnăo khăk-kă să-kor	139. A mare.
Rang ă-tăm ngăi	Să-kor en-jă-en	140. Horses.
Rang nŭ-nă ă-tăm ngăi	Nŭ-năo să-kor en-jă-en	141. Mares.
So-pē chăl pa-khat	Cho-pē chăl	142. A bull.
So-pē nŭ-nă pa-khat	Cho-pē ă-pŭi	143. A cow.
So-pē chăl tăm	En-ja-in ă-chăl	144. Bulls.
So-pē nŭ-nă tăm	Cho-pē nŭ-năo kup	145. Cows.
Ūi pa-khat	Ūi pă khăk-kă	146. A dog.
Ūi nŭ-nă pa-khat	Ūi nŭ khăk-kă	147. A bitch.
Ūi tăm ngăi	Ūi tlang ngei po	148. Dogs.
Ūi nŭ-nă tăm ngăi	Ūi nŭ ngei po	149. Bitches.
Kēl chăl pa-khat	Kel chăl	150. A he-goat.
Kēl nŭ-nă pa-khat	Kel nŭ	151. A female goat.
Kēl tăm	Kel jă-en	152. Goats.
Sikki chăl pa-khat	Să-ki chăl	153. A male deer.
Sikki nŭ-nă pa-khat	Să-ki pŭi	154. A female deer.
Sikki tăm	Să-ki ngei po	155. Deer.
Kei-mă [kă-shī]	Kei-mă kă chăng	156. I am.
Nang [nă-shi]	Nang chăng-ro	157. Thou art.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushei (Dulien).
158. He is . . .	Amma a-shī . . .	......	Ā-mā a-nī . . .
159. We are . . .	Kan-nī kan-shī . .	......	Kei-mā-nī kan-nī .
160. You are . .	Nan-nī nan-shī . .	......	Nang-mā-nī in-nī .
161. They are . .	An-nī an-shī . . .	......	An-mā-nī an-nī .
162. I was . .	Kᵃ-ūm-sang . . .	......	Ka-nī . . .
163. Thou wast . .	Nᵃ-ūm-sang . . .	......	I-nī . . .
164. He was . .	A-ūm-sang . . .	......	A-nī . . .
165. We were . .	Kan-ūm-sang . .	......	Kan-nī . . .
166. You were . .	Nan-ūm-sang . .	......	In-nī . . .
167. They were .	An-ūm-sang . .	......	An-nī . . .
168. Be . . .	Shī-ko-shē . .	......	Om, or nī¹ . .
169. To be . .	Shī	......	Om, nī . .
170. Being . .	Shī-ling-mang . .	......	Om-in . .
171. Having been .	Shī-nāk . . .	......	Nī-tā, om-ā . .
172. I may be . .	Kᵃ-shī-dik . .	......	Ka-om-thei-e, ka-nī-thei-e .
173. I shall be .	Kᵃ-shī-lai . .	......	Ka-om-ang-e, ka-nī-ang-e .
174. I should be .	......	......	Ka-om-thei-e, ka-nī-thei-e .
175. Beat . .	Vēḷ-lo . . .	......	Vua, vēl . .
176. To beat . .	Vēḷ . . .	......	Vēl-tūr . .
177. Beating .	Vēḷ-ling-mang . .	......	Vēl-mēk . .
178. Having beaten .	Vēḷ-nāk . . .	......	Vēl-tā, vēl-ā .
179. I beat . .	Kᵃ-vēḷ (or kē-ma-nē kᵃ-vēḷ)	......	Ka-vēl . .
180. Thou beatest .	Nᵃ-vēḷ . . .	......	I-vēl . .
181. He beats .	A-vēḷ . . .	......	A-vēl . .
182. We beat .	Kan-vēḷ . .	......	Kan-vēl . .
183. You beat .	Nan-vēḷ . .	......	In-vēl . .
184. They beat .	An-vēḷ . . .	......	An-vēl . .

¹ *Om* is 'to exist,' thus, *khū-tā sā-kor a-om*, down there the horse he is ; but *khū khū sā-kor a-nī*, that thing a horse it is.

Banjōgī (Chittagong Hill Tracts).	Pāukhū (Chittagong Hill Tracts).	English.
Anni [ă-ni ă-shi]	Mi-hi chāng	158. He is.
Kan-ni [kan shi]	Kei-mă kă chāng	159. We are.
Nang-ni [nan shi]	Nang chāng-ro	160. You are.
Anni mroi [?]	Ān-ni ā chāng	161. They are.
Kei chū-tini si	Kei-mă kă om	162. I was.
Nang chū-tini si	......	163. Thou wast.
Anni chū-tini si	Ānni ă om	164. He was.
Kan-ni chū-tini si	Kan in-jă-in kan om	165. We were.
Nan-ni chū-tini si	......	166. You were.
An-ni chū-tini si	Ān-ni kan (*i.e.*, an) om	167. They were.
Ā-shi-lai	Chāng	168. Be.
Ā-shi-lai	Chāng chĕ la	169. To be.
Chū-tini-si	Chāng ti	170. Being.
Ā-shi-lai	Chāng-en-ā	171. Having been.
Kei ā-shi-lai	Kei chāng-cheng kă-ti	172. I may be.
Kei-mă kă si-lai	Kei-mă chāng kă-ti	173. I shall be.
......	Kei-mă chāng kă-ti	174. I should be.
Vūa	Jel-ro	175. Beat.
Kă vūak-lai	Jel-tă	176. To beat.
Ā-vūak zia	Jel-ro	177. Beating.
Ā-vūak si-lai	Jel-tū (*Noun of agency*)	178. Having beaten.
Kei-mă-ni kă-vūak	Kei-mă ke-jel	179. I beat.
Nang an (*i.e.* nă) vūak	Nang-mă jel-rō (*lit.* beat)	180. Thou beatest.
An-ni a-vūak	Ā-măn ā jel	181. He beats.
Kan-mă-ni kan-vūak	Kei-mă kă jel	182. We beat.
Nan-mă an (*i.e.* nan) vūak	Nang-mă jel-ro (*lit.* beat)	183. You beat.
An-ni an-vūak	Ān-nin ā jel	184. They beat.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushēi (Dulien).
185. I beat (*Past Tense*)	Kᵃ-vēḷ-sang	......	Ka-vēl
186. Thou beatest (*Past Tense*).	Nᵃ-vēḷ-sang	......	I-vēl
187. He beat (*Past Tense*) .	A-vēḷ-sang	......	A-vēl
188. We beat (*Past Tense*).	Kan-vēḷ-sang	......	Kan-vēl
189. You beat (*Past Tense*)	Nan-vēḷ-sang	......	In-vēl
190. They beat (*Past Tense*)	An-vēḷ-sang	......	An-vēl
191. I am beating .	Kᵃ-vēḷ-leo	......	Ka-vēl-mēk
192. I was beating .	Kᵃ-vēḷ-leo-ē	......	Ka-vēl-tā
193. I had beaten .	Kᵃ-vēḷ-dī-ai	......	Ka-vēl-tā
194. I may beat .	Kᵃ-vēḷ-dik	......	Ka-vēl-thei-e
195. I shall beat .	Kᵃ-vēḷ-lai	......	Ka-vēl-ang
196. Thou wilt beat .	Nᵃ-vēḷ-lai	......	I-vēl-ang
197. He will beat .	A-vēḷ-lai	Ammā wa-shē-tsa (*he will come*).	A-vēl-ang
198. We shall beat .	Kan-vēḷ-lai	......	Kan-vēl-ang
199. You will beat .	Nan-vēḷ-lai	......	In-vēl-ang
200. They will beat .	An-vēḷ-lai	... ..	An-vēl-ang
201. I should beat .	... ...	......	Ka-vēl-tūr
202. I am beaten .	Amma-nē a-kᵃ-vēl	......	Vel ka-nī
203. I was beaten .	Amma-nē a-kᵃ-vēḷ-sang	......	Vel ka-nī-tā
204. I shall be beaten .	Amma-nē a-kᵃ-vēḷ-lai	......	Vel ka-nī-thei-ang
205. I go .	Kᵃ-kal	......	Ka-kal
206. Thou goest .	Ṅᵃ-kal	......	I-kal
207. He goes .	A-kal	......	A-kal
208. We go .	Kan-kal	......	Kan-kal-mēk (*in the act of going*).
209. You go .	Nan-kal	......	In-kal-mēk
210. They go .	An-kal	......	An-kal-mēk

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
......	......	185. I beat (*Past Tense*).
......	......	186. Thou beatest (*Past Tense*).
......	......	187. He beat (*Past Tense*).
......	......	188. We beat (*Past Tense*).
......	......	189. You beat (*Past Tense*).
......	......	190. They beat (*Past Tense*).
Kei-mā-ni tūā kā-vūak	Kei-mā kā jel roa	191. I am beating.
Kei-mā-ni tūana kā-vūak	Kei-mā kā jel en	192. I was beating.
Kei-mā-ni kā-vūak roh	Kei-mā ā (*i.e.*, kā) jel	193. I had beaten.
Kei-mā-ni kā-vūak-kho-lai	Kei khām jel kā.or (*sic.*)	194. I may beat.
Kei-mā-ni kā-vūak-lai	Zel-kā-ti	195. I shall beat.
......	......	196. Thou wilt beat.
......	......	197. He will beat.
......	......	198. We shall beat.
......	......	199. You will beat.
......	......	200. They will beat.
Kei-ma-ni kā-vūak-lai	Zel-kā-ti	201. I should beat.
An hanga vūak	Kei-mā ā jel	202. I am beaten.
En (*i.e.* an ?) kā-vūak-roh	Ton ā jel	203. I was beaten.
Vūak kā dan-lai	Kei-mā ā jel-āt	204. I shall be beaten.
Kā kal-lai	Kal ka-ti	205. I go.
Nang-mā kal	Nang kal-rō	206. Thou goest.
Anni ā-kal	Ānni-chū kal	207. He goes.
......	......	208. We go.
......	......	209. You go.
......	......	210. They go.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushēi (Dulien).
211. I went	Kᵃ-kal-sang	......	Ka-kal-tâ
212. Thou wentest	Nᵃ-kal-sang	......	I-kal-tâ
213. He went	A-kal-sang	......	A-kal-tâ
214. We went	Kan-kal-sang	......	Kan-kal
215. You went	Nan-kal-sang	......	In-kal
216. They went	An-kal-sang	......	An-kal
217. Go	Kal-lo	Shē	Kal-roh
218. Going	Kal-ling-mang	......	Kal-mēk
219. Gone	Kal-nāk	......	Kal-tā
220. What is your name ?	Nᵃ-min ho da shī ?	Nang-mā min ho-ta shē ?	Tu-nge i mhing ?
221. How old is this horse ?	......	Hi myin hi a-kom yē-yauk-kai tsā ?	Hē sā-kor hi hi kum eng-zat nge ?
222. How far is it from here to Kashmir ?	Mahin Kashmir zē shan da a lhāt ?	(Kashmir) yai san sa lhat ?	Hē-tā tang-in Kashmir eng-chenā lhā nge ?
223. How many sons are there in your father's house ?	......	......	I pā in-ā fā-pā eng-zat nge om ?
224. I have walked a long way to-day.	......	......	Voinā lhā tak-ā ka-kal (or kaleng).
225. The son of my uncle is married to his sister.	......	... ...	Ka-pā fā-pā-in a-far-nŭ nupui-ā a-nei.
226. In the house is the saddle of the white horse.	......	... ...	In chhung-ā sā-kor var thuam a-om.
227. Put the saddle upon his back.	......	......	Sā-kor thuam a-nhung-ā dah-roh.
228. I have beaten his son with many stripes.	.....	... ...	Ā-mā fā-pā tiang-in voi tam-tak ka-vua.
229. He is grazing cattle on the top of the hill.	......	......	Tlāng chhip-ā ā-mā-in ran châ a-ei-tīr.
230. He is sitting on a horse under that tree.	......	......	Thing nhuai a sā-kor chung-ā a-ṭhū.
231. His brother is taller than his sister.	......	......	A-far-nŭ ai-in a-ŭ-nao a-shāng-zăk.
232. The price of that is two rupees and a half.	... ...	......	A-man cheng nhih leh duli a-nī.

Banjōgī (Chittagong Hill Tracts).	Pānkhū (Chittagong Hill Tracts).	English.
Kei-mā kā-kal-ro . .	Kei-chū kā kal roa . .	211. I went.
Nang na-kal-ro . .	Kei chū kā (i.e. nang-chū nā) kal roa.	212. Thou wentest.
Anni ā-kal-ro . .	Ānni-chū kal . . .	213. He went.
......	......	214. We went.
......	......	215. You went.
......	......	216. They went.
Ā-kal . . .	Kalro	217. Go.
Kā kal-ā . . .	......	218. Going.
Kal-ro . . .	Kal-roa . . .	219. Gone.
Nang min āo ? . .	Na rmin ā-tū ? .	220. What is your name ?
Hi rang kūm zē-zā-sā-ti ? .	Nē sā-kor kūm kā-jā-ka ? .	221. How old is this horse ?
Hi-tok-in Kashmir kār zē-zān-sā-ti ?	O-mā thak-hin Kashmir ko-ten-kā ?	222. How far is it from here to Kashmir ?
Nang in-ā nā-pā fā zē-zā-sā um ?	Ni-pā inn-ā mi-pā nāo ko-jā-kā-en om ?	223. How many sons are there in your father's house ?
Tū-tsūn lām lā-tā kā-toi .	Vei-ni hin sē yēl ka kal.	224. I have walked a long way to-day.
Kā-pū fā-nū kassit (?) .	Kā-pā sūa-pūi nāo-in ā-char-nū ā-nci.	225. The son of my uncle is married to his sister.
Hi in-ā rang ā-nāo zing-pūan to-fa o-um.	O-mā inn-ā sā-kor chung chuana ā om.	226. In the house is the saddle of the white horse.
Āo hi-hi ki-ken tlūna vāshya.	Ā-nūng-ā sā-būng chuon-ro.	227. Put the saddle upon his back.
Kei-mā-ni hi fā-hi kā-vūak-chiam.	Anni nao ho kā jel . .	228. I have beaten his son with many stripes.
Hi hi kunvūlmi ā-zāo rol pē.	Ho rūm noyā rumbā kālā ā kāl.	229. He is grazing cattle on the top of the hill.
Khi tin tāngā rang kēng tlūna ā-tāo.	Ānni ho thin thoyā ān-thā-rāo.	230. He is sitting on a horse under that tree.
Anni ngākin hi hi sang dau	Ā-chūa-pūi-pā ā-char-nū nākan au-chāng.	231. His brother is taller than his sister.
Hi mān hi tāngā ni lēh āshyao.	O-mā mān tānkā ni nungun ādāli.	232. The price of that is two rupees and a half.

English.	Lai (Haka).	Shonshe of Gangaw (F. H. Eliott).	Lushēi (Dulien).
233. My father lives in that small house.	......	......	Ka-pā in te-tak chhung-ā a-om.
234. Give this rupee to him	......	......	Ā-mā nhen-ā hē tangka hi pē-roh.
235. Take those rupees from him.	......	......	Ā-mā nhenā-tā tangka tē pē-lā-roh.
236. Beat him well and bind him with ropes.	......	......	Ā-mā ṭhā-takin vĕl-lā rhui-in phuar-roh.
237. Draw water from the well.	......	......	Tui-khuah-ā-tā tui chci-roh.
238. Walk before me	......	......	Ka-mbā-ā kal-roh
239. Whose boy comes behind you ?	......	......	Tū nao-pang nge i-nhung-ā kal ?
240. From whom did you buy that ?	......	......	Khoiā-tā i-lei-nge ?
241. From a shopkeeper of the village.	......	......	Khuā-ā dârkai nhenā-tā

Banjŏgī (Chittagong Hill Tracts).	Pānkhŭ (Chittagong Hill Tracts).	English.
Kā-pā khi in tē-ā ā-ŭm.	Kā-pā in tē-ā om . .	233. My father lives in that small house.
Hi tāngā hi khi va-pē .	O-mā tānkā ānni ho pa-ngei kā-ti.	234. Give this rupee to him.
Hi tāngā hi khi chinnā va-lā.	O-mā tānkā hong-choy-rang	235. Take those rupees from him.
Hi hi vñak rĕai-in phñar .	Jel-chea-in-lā poa-rang .	236. Beat him well and bind him with ropes.
Ti hi khŭr-in nŭk . .	Tūi lāk-ā tūi hong-thān-ro .	237. Draw water from the well.
Kei-mā va-kal . . .	Kei-mā māk-ti-ē kal-ro .	238. Walk before me.
Nā dŭng lĕi-mi ā-fā-tsā ? .	Ne nŭngka-ti-ē ā-tŭ nao hong-kal ?	239. Whose boy comes behind you ?
Hi hi ā-shin-sā nĕ-sak ? .	Mā-hā tŭ kŭng-mĕn mĕ (i.e. nĕ) chĕng ?	240. From whom did you buy that ?
Hi kŭa chen chinā kā-sak .	O-ho-mā kŭa dokāndār kŭngā kā-ten.	241. From a shopkeeper of the village.

OLD-KUKI SUB-GROUP.

The Old-Kuki sub-group comprises several dialects which are so closely connected that they cannot have had a long independent development of their own. They are as follows :—

Rāngkhol, spoken by	.	.	7,820
Bētē,	„	„	630
Hallām,	„	„	26,848
Langrong,	„	„	6,266 (?)
Aimol,	„	„	750 (?)
Chiru,	„	„	750 (?)
Kolrēn,	„	„	750 (?)
Kōm,	„	„	750 (?)
Châ,	„	„	(?)
Mhăr,	„	„	2,000
		TOTAL, at least	46,564

To these must probably be added the remnants of the Chote, Muntuk, and Karum tribes in the Manipur State, and three dialects in Manipur which have been largely influenced by Meithei. These latter dialects are :—

Pūrūm, spoken by	.	.	750 (?)
Anāl,	„	„	750 (?)
Hirōi-Lamgāng, spoken by	.	.	750 (?)
		TOTAL	2,250

The grand total would then be at least 48,814.

Anāl and Hirōi-Lamgāng are most influenced by Meithei, and will probably soon be superseded by that language. These two dialects and Kōm in some points agree with the Nāgā languages.

Châ is, as yet, almost unknown. It seems, however, to agree so closely with the other dialects of the group that it must be classed with them.

The Old Kuki tribes seem to have been settled in Lushai land about a century ago. They were driven out by the Thādos, and the Mhăr tribe was probably left behind. This dialect has come under the influence of Lushēi, and is a link between that language and Old-Kuki. The whole sub-group is very closely related to the Central Chin languages.

RĀNGKHŌL.

The Rāngkhōls or Rengkhāls are now found in Hill Tippera and North Cachar. The following figures have been returned :—

		Number of speakers.
Hill Tippera	.	4,500
North Cachar	.	2,400
	TOTAL	6,900

To this total must probably be added 920 individuals in the Khasi and Jaintia Hills. They were returned as speaking Kuki.

Mr. C. A. Soppitt makes the following statement with regard to their earlier history :—

'About the middle of the sixteenth century, as near as can be ascertained, the Rangkhols (Kukis) inhabited the country now occupied by the Lushais, bordering Cachar, and their neighbours were the Bētēs (Kukis), with whom they were on friendly terms and whose language and their own was practically the same. In other words, the Bētēs were a co-tribe, though not one and the same. The present Jansens (Kukis) lived in the hills immediately at the back of the Rangkhols, and commenced to oppress them, by degrees succeeding in driving them nearer and nearer the plains, and then ultimately out of the country across Cachar into the North Cachar Hills and Manipur, a small body taking refuge in Tipperah territory. Scarcely had the Rangkhols been driven out, when the Bētēs found themselves in much the same position as regards the oppression exercised by the Jansens, and following in the footsteps of their friends (the Rangkhols), crossed into Cachar. We thus find the Rangkhols and their co-tribe, the Bētēs, driven out of Lushāi-land (now so-called), not by the people called Lushais, though they may or may not have indirectly aided the exodus, but by the Jansens (Kukis). The first settlers in the North Cachar Hills, then under the Kachari 'Raj', paid tribute regularly to the Rāja at Maibong; but they do not appear to have been otherwise interfered with by the Kacharis, with whom they lived on the best of terms.'

The immigration of the Rāngkhōls into Cachar took place somewhere between 1810 and 1820 and seems to have been indirectly due to the forward movement of the Lushēis under Lāllūlā, which began about 1810.

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SOPPITT, C. A.—*A short Account of the Kuki-Lushai Tribes on the North-East Frontier (Districts Cachar, Sylhet, Nága Hills, etc., and the North Cachar Hills), with an Outline Grammar of the Rangkhol-Lushai Language and A Comparison of Lushai with other Dialects.* Shillong, 1887.

DAVIS, A. W.,—*Gazetteer of the North Lushai Hills. Compiled under the Orders of the Chief Commissioner of Assam.* Shillong, 1894. Short note on the Rāngkhōls on pp. 3 and f.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from North Cachar. The spelling in both is very inconsistent. I have printed the parable exactly as I have received it, but I have subjoined, in italics, a text, corrected so far as is possible, to agree with Mr. Soppitt's grammar. In the list of words I have corrected the spelling, so far as I could, and in several places have added the corresponding forms and words from Mr. Soppitt's book. The notes on Rāngkhōl grammar which follow are based on Mr. Soppitt's account and on the specimens.

Pronunciation.—Several points regarding the pronunciation must remain uncertain. The short *a* is pronounced like the *a* in 'company.' The sound *ü* (as in German 'Mühe') is said to occur, but to be very rare. Mr. Soppitt often writes an *h* before or after a long vowel; thus, *hōm*, to be (but *ōmāk*, *i.e.*, *ōm-māk*, no); *mōh*, the interrogative particle, etc. He does not say anything about the pronunciation of this *h*, and, in accordance with the practice in nearly connected dialects, such as Hallām and Langrong, I have not adopted it. The vowels *i* and *e* seem to be interchangeable in some places. Thus we find the prefix *in* consistently written *en* by Mr. Soppitt. The sound is perhaps an open *i*. Thus, *in-kāt*, Soppitt *en-kāt*, one. Sometimes a final *ī* is nasalised; thus, *nō-nī* or *nō-ning*, not. The termination *ing* often corresponds to *in* in connected languages; thus, *ā-reng-ing*, Hallām *ā-rēng-in*, all, etc. Mr. Soppitt remarks that the letter *g* in his book sometimes denotes the deep guttural *k*. He perhaps

wrote *q*, but *g* has been everywhere printed. It is therefore impossible to tell in which words the deep guttural *k* occurs. A soft consonant in many cases corresponds to a *tenuis* in connected languages of the group. Thus, *gē-mā*, Hallām *kei-mā*, I; *gēl*, Hallām *kēl*, goat; *bāsāl*, Hallām *pā-sal*, male; *jū*, Hallām *chu*, a demonstrative particle; *hong-jci*, Hallām *hony-choi*, bring, etc. The soft consonant often represents a more ancient stage of phonetical development. Rāngkhōl in this respect agrees with the languages of the Nāgā and Bodo Groups. Hard and soft consonants, however, sometimes interchange in the same word. Thus, *gē* and *kē*, foot; *goi* and *koi*, call; *gūt* and *kūt*, hand. The real sound of such consonants is, therefore, probably, something between hard and soft. They are hard *lenes*.

Sh and *s* are sometimes interchangeable. Thus, *sā*, good, *shā-māk*, bad. Consonants are occasionally silent; thus, *pēk* and *pē*, give, etc.

Articles.—There are no articles. The numeral *kāt*, one, may be used as an *indefinite* article, while *definiteness* is expressed by means of demonstrative pronouns and relative clauses.

Nouns.—Nouns denoting relationship, and parts of the body are apparently always preceded by pronominal prefixes. Thus, *ga-ū-pā*, elder brother; *lit.*, my elder brother; *ā-pīng*, belly, *lit.*, his belly. *Ga-pā* is said to mean 'a father,' but it is still uncertain whether this use of *ga* and *ka* is correct, and I have not found any instance of it in the sentences given by Mr. Soppitt. Such forms occur several times in the texts.

Gender.—Gender is only distinguished in the case of animate beings. In the case of human beings different words may be used. Thus, *mī-rim*, man; *nū-reng*, woman: *bā-sāl*, male; *nū-pāng*, female: *rū-tār-tē*, boy; *dau-mā-tē*, girl. The common suffixes used to distinguish the gender are *pā* and *bā-sāl*, male; *nū* and *nū-p ing*, female. Thus, *vār-pā*, an old man; *vār-nū*, an old woman: *nai-bā-sāl*, son; *nai nū-pāng*, daughter. In the case of animals the corresponding suffixes are *ā-jāl*, male, and *ā-nū-pāng*, female. Thus, *sē-rhāt ā-jāl*, bull; *sē-rhāt ā-nū-pāng*, cow. In the list of words they are given as *jāl* and *nū*; thus, *gēl-jāl*, a he goat; *gēl-nū*, a she goat.

Number.—There are two numbers, the singular and the plural. No suffix is used when the number appears from the context. When it is necessary to distinguish the plural, the suffix *hai* is added. Thus, *mī-rim-hai*, men. In *mal-ha-le*, friends with, *ha*, instead of *hai*, is probably only a blunder. *Mal* seems to correspond to Hallām *kā-māl*, friend. In the corrected text I have therefore written *mal-hai-lē*. *Hai* seems also to be a demonstrative pronoun or the suffix of a noun of agency. Thus, *in-shin-hai ā-tī-tā*, the servant he said; *gālīm-hai er-mīng ī-mō*, the 'galim's' name what? The suffix *hai* is sometimes added to the verb; thus, *tū-tē ā-ōm-mā-hai*, anybody they are not. Compare also *ā-mā kū-hai*, his village-of (they are), *i.e.* (they belong to) his village; *mī-rim ā-hōng-hai*, the men they-came-they, the men that came.

Case.—Mr. Soppitt enumerates eight cases, nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative, but his own instances show that Rāngkhōl does not, in this respect, differ from other connected languages. The base alone, without any suffix, is used as a *Nominative*, an *Accusative*, and a *Vocative*. This form is apparently also used when the noun is the subject of a transitive verb; thus, *mī-rim-hai būhōm ā-tā*, the-men the-paddy they-have-cut. This is also often the case in other Tibeto-Burman languages when the acting subject is known as such from the context;

e.g., in Tibetan, both in modern talk and in the classical literature. There are a few traces of the common suffix *īn,* or *ing* (see above), used to denote the subject of a transitive verb. Thus, *ā-nai-ing vai mān-rāng,* his sons alone get-will (will get) ; *mī-dāng-īn ā-mū,* the other-men they-saw ; *mī-rim en-kāt-īn en-kāt ā-tāt-tā,* the men one one they-killed, the men killed each other. The *Dative* is denoted by means of postpositions such as *kā* and *ā.* Thus, *ā-mā-kā sī-lai pē-rō,* him-to gun gives ; *gē ā-mā-hai-ā shūm ā-pē-tā,* I them-to money gave. In *ā-mā-kat tī-rung,* him-to I say will, *kat* is perhaps only a mistake for *kā.* An *Ablative* is formed by adding the postpositions *ā-tā* or *tāk;* thus, *ga-pā-tāk,* my father from ; *mē-ā-tā tīng tā-rō,* fire from wood take. The list of standard words has a suffix *jūng-a* or *jūng,* and adds the former in the singular after *tāk,* the latter in the plural before *tāk.* Thus, *ga-pā-tāk jūng-a,* from a father ; *ga-pā-jung-tak,* from fathers. The two instances just given show the great inconsistency in the spelling of the list. The suffix *jūng-ā* is certainly identical with *chūng-ā,* in, on, from, in other languages such as Lushēi, Hallām, etc. The *Genitive* is denoted by putting the governed before the governing noun ; thus, *ga-pā-tēr bā-sāl,* my uncle's son. The governed noun may be repeated by means of a possessive pronoun ; thus, *mī-rim ā lū,* the man his head. Mr. Soppitt mentions a genitive suffix *nī,* the list of words *nī* and *mō.* No instances are given of the use of either by Mr. Soppitt. The list of words gives *kuo-mō bēpāri,* a shop-keeper of the village. The suffix *nī* may be meant in the words *gē-mā ā-pa-īn īn-shīn-hai,* my father's-of servants, if I am right in correcting to *gē-mā ā-pā-nī.* If that be so then the suffix *nī* is probably the verb substantive, and is used as a relative participle ; thus, 'my father's-being servants.' The suffix of the *Locative* is *ā;* thus, *rām-ā,* country-in ; *īn-ā,* house-in. Other relations are indicated by means of postpositions, such as *ā-nai,* near ; *ā-ni-ā,* on account of ; *en-nūng,* behind ; *jān-pui,* together with ; *lē,* with ; *mā-tōn-ā,* before ; *shūng-ā,* into ; *tēn* or *tīng,* in, etc. A postposition *gūng* or *gang* occurs in two places, *gā-pā-gūng,* his father to ; *an-jūn-gang,* harlots with. It is probably identical with *kūng* which is found in one instance in Mr. Soppitt's grammar ; thus, *ā-mā tū-kūng-mō bū-fai ā-mān-tā,* he whom-from rice he bought ? Compare *māi-kūng-ā,* before, in Kolrēn and similar forms in Aimol, Anāl, Chiru, Kōm, etc.

Adjectives.—The adjectives follow the noun they qualify, and suffixes are added to them, and not to the qualified nouns. The adjectives, however, precede the noun when special stress is laid on them ; thus, *ānā-lē ā-sā pā-tin ā-tō shā-māk pā-tīn ā-tō-mō,* sickness-being, good gods they-worship, (or) bad gods they-worship ?

The suffix of the *Comparative* is *ōl,* and of the *Superlative tāk;* thus, *ā-mā-hai īn shō-hai īn ā-līn-ōl,* this house that house (than) greater ; *ū-līn-tāk,* the eldest brother. The suffixes *ōl* and *tāk* can be optionally omitted ; thus, *ā-mā ā-ū-pā ā-mā gā-ū-nū ā-līn ā ōm,* his brother his sister (than) tall he is ; *pūl ā-reng-ing ā-shā,* cloth all (than) good.

Numerals.—The numerals are given in the list of words. Mr. Soppitt gives *en* as the prefix of the first numerals instead of *in* in the list. It is probably a generic prefix. But no rule is given for its use, and we find for instance *mī-rim kāt* and *mī-rim en-kāt,* both meaning a man. The prefix *dār* is used when the numerals refer to money, *dōng* when they refer to houses. Thus, *dār shōm-tūm lē ringā,* thirty-five rupees ; *dōng shōm mī-lī,* forty houses. The numerals follow the noun they qualify.

Pronouns.—The following are the *Personal pronouns :—*

Singular.	Plural.
gē-mā, gē, ga, I, my.	*gē-mā-hai, gē-hai, gē-nī-hai, gē-nī,*
gē-nī, mine.	we, our.
nang, nang-mā, thou.	*gē-mā-hai-nī,* ours.
nang, nang-mā, nē, nī, thy.	*nang-mā-hai, nang-nī,* you, your.
nang-mā, thine.	*nang-nī, nang-mā-hai-nī,* your, yours.
ā-mā, mī, he, she, it.	*ā-mā-hai, mī-hai,* they.
ā-mā, ā, his, her, its.	*ā-mā-hai, mī-hai,* their.
ā-mā-nī, his, hers, its.	*ā-mā-hai-nī,* theirs.

The above list is a combination of the forms given by Mr. Soppitt and of those given in the list of words. The former authority states that the plural suffix *hai* is rarely used in the first and second persons plural. He also considers *mā* in *gē-mā*, etc., as a genitive suffix. The use of the suffix *nī* in the genitive has already been referred to. Mr. Soppitt gives *gē-mā* for 'mine' and 'ours' and *nang-mā* for 'thine' and 'yours.' The ordinary suffixes may be added. Thus, *ā-mā ā-gē*, he his foot. Note *gē-mā ā-nai*, my daughter, not *gē-mā gē-nai*. The *ā* has here become a real suffix of the genitive. Compare Pronominal prefixes to verbs, below, and Introduction, p. 17.

The *Reflexive pronoun* is perhaps *en;* thus, *jōng*, word; *en-jōng*, dispute.

The *Demonstrative pronouns* are *ā-mā-hi*, this; *ā-mā*, that; *shō-hai*, that; *kū-hai*, that; *ā-mā-hai-hi*, these; *kū-hai-kū*, those. The pronoun *jū*, also written *jō*, seems only to be used as an intensifying participle. Thus, *ā-tūn-jō*, now, Hallām *ā-tun-chu*.

There is no *Relative pronoun.* Participles and interrogative pronouns are used instead. Thus, *ā-rōt-pū-hai ā-hōng-tā*, the-runners-away they-have-come; *mī-rim ā-hōng-hai fē-nōg-tā*, men they-came-they returned, the men who came returned; *gē-mā nē-nūn ī-jā-mā ā-mā-ka-ka nāng-mā nē-nūn*, my property how-much? that thy property, all that is mine is thine.

Interrogative pronouns.—*Tū-mō*, who? *ī-mō*, what? *ī-jā-mō* and *ī-dōr-mō*, how many? *ī-tō-mō*, what is the matter? Thus, *tū-mō sē-rhāt* or *tū-sē-rhāt-mō*, whose cow? *ī-mō shīl*, what *mithan?*

Indefinite pronouns.—*Tū-tē*, anyone; *ī-tē*, anything, any; *ī-dōr*, so many, etc.

Verbs.—Verbs may be conjugated in person and number by means of pronominal prefixes. I have come across the following :—

gē and *ga*, I ; *gēn, gin, gan,* and *gē*, we: *nī* and *nē*, thou; *nin* and *nē*, you: *ā*, he, she, it; *ā* or *an*, they. There is, as will be seen, some irregularity in the spelling, and the singular forms are also used in the plural. The prefixes are apparently very often dropped, and *ā* may be substituted for all of them. Thus, *nang ā-nī-tin gē-mā jān-pui ā-ōm-tā*, thou always me with wast. This fact corresponds to the use of *ā* in forming possessive pronouns. The pronominal prefixes can themselves be considered as possessive pronouns added to the word which has the function of the verb.

The root alone without any suffix is freely used to denote present and past times; thus, *gē fē*, I go; *ā-mā-hai ā-tī*, they said; *gē jem*, I am, or was, beating.

A *Present definite* and an *Imperfect* seem also to be formed by adding *ēn* or *lē;* thus, *mī-rim-hai kū-ā ā ōm-ēn*, men village-in they are living; *sā-jūk-hai ram-ā ā ōm-lē*, deer jungle-in they are-living.

The suffix of the *Past tenses* is *tă*; thus, *ă tăt-tă*, he killed. *Tǐnă*, formerly, may be added before the verb; thus, *tǐnă ă tǐ-tă*, formerly he died, he had died. Compare compound verbs.

The suffix of the *Future* is *răng*, probably identical with the infinitive suffix. The pronominal prefixes seem to be regularly dropped before the future. Thus, *fĕ-răng tǐ-răng*, I will go and say. This tense is commonly used in order to denote the purpose; thus, *gĕl-tĕ en-kăt nǐ pĕ-măk măl-hai-lĕ fă-răng*, kid one thou gavest-not friends-with (that I) might-eat. Compare Infinitive, below.

The suffix of the *Imperative* is *rō*, plural *rōi*; thus, *pĕ-rō*, give; *ōm-rō-i*, be you. The plural form is very seldom used. *Rō* often occurs in connection with another suffix *shĕ*; thus, *mǐ-dăng ă-tō-rō-shĕ*, let others do it; *năng ǐ-tǐg-mō mǐ-rim-hai pĕ-rō-shĕ*, thou when men give-wilt? When will you give the men? This form seems to correspond to the Lushĕi imperative of the third person (thus, *ni-rō-sĕ*, let him, or them, be), but is also used to form a future, as above, and, most commonly, as an infinitive of purpose; thus, *ă-mă să-jŭk jōng-rō-shĕ ă fĕ*, he deer to-seek he goes. In the negative imperative *nō* is prefixed to *rō*; thus, *ōm-nō-rō*, be not.

The suffix of the *Infinitive* is *răng*; thus, *fă-răng lĕ-răng ă-să-răng*, to-eat to-drink good-will-be; *ă-mă-hai fĕ-răng ă-nǐ*, they to-go it-is, they should go; *lăm-răng en-rǐt-tă*, dancing he heard. As mentioned above, this form is identical with the future; thus, *năg-tŭk gĕ-jăn-pui hōng-rō, să-jŭk kăp-răng*, to-morrow me-with come, deer to shoot, or, we will shoot deer. I have not found any instance of the root alone used as a verbal noun, but there is no reason to doubt that it may be used in that way. It is the base of most participles and compound verbs.

Participles.—The suffixes *ă* and *ĕn-tĕ* (or *ĕn-jŭ*) are both used to form *Conjunctive participles*. Thus, *ă kăp-ă mǐ-rim ă-tăt-tă*, he firing the man he killed; *ă-rōt-ă ă-in-kŭ*, he-running he embraced; *nang ă-fĕ-ĕn-tĕ shŭm măn-răng*, you going money get-will. The participle ending in *ĕn-tĕ* is commonly used as a subjunctive mood. The suffix *lĕ* forms *Adverbial participles*; thus, *ă-nă-lĕ shă-măk pă-tǐn ă-tō*, ill-being, evil god they worship, when they are ill they worship evil spirits. A *Noun of agency* is formed by adding the suffix *pŭ*; thus, *ă-ōm-răng-pŭ*, the man who will be. *Pă* may be substituted for *pŭ*, without changing the sense.

The *Passive voice* may be expressed by prefixing the participle ending in *ĕn-tĕ* or *ĕn-jŭ* to the verb *ni*, to be; thus, *ă-gōi-ĕn-jŭ ă-ni*, I am called, *lit.* 'he-calling it-is.' This form seems, however, to be very rare, and the passive voice is commonly not distinguishable in form from the active, but can only be recognised from the context. Thus, *măn-nōk-tă* he is found again. Forms such as *gĕ-jĕm-făk*, I am beaten, in the list of words literally mean 'I-beating-eat.'

Compound verbs.—Several *prefixes* are used in forming compound verbs. *Hōng* denotes motion towards the speaker; thus, *hōng-koi*, to call; *hōng-joi*, to bring. *Ir* or *er* makes the verb causative; thus, *mu*, see; *er-mŭ*, show; *er-bŭn*, to cause to put on, etc. Causatives are also formed by adding the verb *pĕk*, to give; thus, *en*, to see; *en-pĕ-rō*, show. A potential is formed by adding the verb *tĕ*, to be able, or allowed to; thus, *nang kăm tō-tĕ-tă*, you work do-could. The verb *joi*, to complete, finish, is very commonly added to other verbs and forms a kind of past tenses. Thus, *ă-mă shŭm ă-reng-ing ă-pai-joi-tă*, he money all he-to-squander-finished, he had wasted all his money; *gĕ ă-ōm-joi-răng*, I shall have been, etc. Other words added in order to form compound verbs are, *băk*, much, very; *kǐ*, back; *nō* or *nōk*, back, again; *răt*, quickly; *văki*, exactly, etc.

The *Negative particles* are *māk*, *māüng*, *loi*, and *nō-ni*. Thus, *pē-māk*, gave not ; *shīn-māüng*, did not ; *shā-loi*, good-not, evil ; *tī-tē-nō-ni*, call-can-not. In the present tense, and after the suffix *tā* in the past tenses, *nōni*, is the regular negative ; in the future, *māk* or *ni-māk* ; in the past tense formed without a suffix, *māk* ; in the imperative, *nō* ; and in the past tense of the compounds formed by adding *jōi*, *māüng* is said to be the correct form. Another negative particle *būi* seems to occur in words such as *ā-būi-tē*, without ; *dīr-būi*, naked, etc. Compare Thādo *pōi*.

The *Interrogative particle* is *mō*. Its position seems to be somewhat free. Thus, *nang kō-tīng-mō nī-fē*, you where you-go ? *ā-mā-hai kō-tīng ā-ōm-mō*, they where they-are ? That is to say, the interrogative particle may be added to the verb, or to an interrogative pronoun.

Adjectives are freely used as verbs. In the present tense the suffix *tā* is added. Thus, *ā sā-tā*, it good is ; *gē-tī-dōr-tā*, I dead-like-am ; *ā-sā-rāng*, it good be will.

Order of words.—The usual order of words is subject, object, verb.

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

RĀNGKHŌL.

(DISTRICT, NORTH CACHAR.)

Mi-riim *Mi-rim* Man — **in-kat-lē** *en-kāt-lē* one-to — **bashal** *nai-bā-sāl* sons — **in-ni** *en-nī* two — **a** *ā* they — **omta.** *ōm-tā.* were.

atita, *ā-tī-tā,* he-said, — **'Lukhana** *'Lāgānā* 'Afterwards — **nang-mā** *nang-mā* thou — **nēnūn** *nē-nūn* property-of — **ājimrip** *ā-jim-rip* half

āshārung.' *ā-sā-rāng.'* it-good-be-will.' — **Āmā-ankan** *Ā-mā-āng-kān* Accordingly — **ajimrep** *ā-jim-rip* the-half — **āpēkta.** *ā-pēk-tā.* he-gave.

ājintā *ā-jin-tāk* younger — **nē-nūn** *nē-nūn* property — **arenging** *ā-rēng-in* all — **āphūngtā** *ā-fūng-tā* he-gathered

Shōshana *Shō-shōn-ā* There — **āphē shāmahk,** *ā-fē-shā-māk,* he-went-badly, — **apēna** *(?)* living — **āmā** *ā-mā* his — **nēnūn** *nē-nūn* property

Ā-ma shūm *Ā-mā shūm* His property — **arenging** *ā-rēng-in* all — **apaijoita,** *ā-pai-jōi-tā,* he-to-waste-completed, — **kāpūr** *kō-pūr* famine — **shāmāk** *shā-māk* bad — **ātakta.** *ā-tāk-tā.* it-became.

ājoitōr-jāmtār *ā-jōi-tō-jām-tā* he-excessively-hungry-was — **anita.** *ā-nī-tā.* it-was. — **Āmātēn ankān** *Ā-mā-(ting)-āng-kān* That-reason-for

aphēta *ā-fē-tā* he-went — **jon-shīnhai** *jōng-shin-hai* servants' — **ta** *tō* work — **intār.** *en-tō.* did. — **Vōk** *Vōk* Pigs — **ārūngha** to-feed — **āpēkta.** *ā-pēk-tā.* he-sent.

shābai *(shā-vai)* husks — **phurrung** *fā-rāng* to-eat — **ānūāng,** *(ā-nūm),* he-wished, — **phurung** *fā-rāng* to-eat — **nērung** *nē-rang* to-swallow

Āmātēn *Ā-mā-(ting)* Then — **ājēntē** *ā-jin-tē* a-little — **āfing-ūltā.** *ā-fing-ōl-tā.* he-wise-more-became. — **Ātita,** *Ā-tī-tā,* He-said, — **'Gēma** *'Gē-mā* 'My

nērung *nē-rāng* to-swallow — **āttām** *ā-tām* much — **āom;** *ā-ōm;* there-is; — **gē** *gē* I — **phinjang** *ping-jām* hungry

phērung *fē-rāng* go-will — **āmākat** *ā-mā-kā* him-to — **tirung,** *ti-rāng,* say-will, — **"Gāpā,** *"Ga-pā,* "My-father,

nūngma *nang-mā* thee-of — **shaloi** *shā-loi* evil — **gētōrta;** *gē-tō-tā;* I-did; — **attūn** *ā-tūn* now — **gēmajū** *gē-mā-jū* me

Nai-te *Nai-tē* Son — **ājīnta** *ā-jin-tāk* smaller — **gāpagūng** *ā-pā-gūng* his-father-to

nīpērung, *nī-pē-rāng,* thou-give-wilt, — **ātūn** *ā-tun* now — **nēpero,** *nē-pē-rō,* give,

Lukhana *Lāgānā* Afterwards — **mīshār** *mī-sā* day — **ājīn** *ā-jīn* few — **naitē** *nai-tē* son

ākmūn country — **alhār** *ā-lhā* distant — **āphēta.** *ā-fē-tā.* he-went.

āpūmpuing *ā-pūm-pūin* totally — **apai joitā.** *ā-pai-jōi-tā.* he-to-waste-finished.

Āmātēnta *Āmā-(tīng-tā)* Thereupon

āmā *ā-mā* that — **rāmā** *rām-ā* country-in — **miriim** *mī-rim* man — **kātlē** *kāt-lē* one-with

Hiangdhōr *Hi-āng-dōr* This-like — **āpeng jang** *ā-ping-jām* hungry

nērung *nē-rang* to-swallow — **tūtē** *tū-tē* any-one — **pēmak.** *pē-māk.* gave-not.

āpa-in *ā-pā-ni* father's — **inshinhai** *in-shin-hai* servants — **phurrung** *fā-rāng* to-eat

gētēdōrta. *gē-ti-dōr-tā.* I-dying-condition-in-am. — **Gāpālē** *Ga-pā-lē* My-father-to

Pāthiin *Pā-tīn* God-of — **shaloi** *shā-loi* evil — **gētōrta,** *gē-tō-tā,* I-did,

naipangdhōr *nai-pāng-dōr* son-like — **titenōrni."'** *tī-tē-nō-ni."'* call-can-not."'

Amā	**ādamlēt**	**āpā**	**aphēta.**	**Alhār**	**āom,**	**attūnjō**	**āpā**
Ā-mā	*ā-dām-lē*	*ā-pā-ā*	*ā-fē-tā.*	*Ā-lhā*	*ā-ōm,*	*ā-tūn-jū*	*ā-pā*
He	arose-at-once	his-father-to	he-went.	Far	he-is,	now-even	his-father

āmūtā	**ārōta**	**āinkū.**	**Naipang**	**āmā**	**ātīta,**	**'Gāpā,**	**Pāthiin**	**shaloi**
ā-mū-tā	*ā-rōt-ā*	*ā-en(-kū).*	*Nai-pāng*	*ā-mā-ā*	*ā-tī-tā,*	*'Ga-pā,*	*Pā-tīn*	*shā-loi*
he-saw,	he-running	he-embraced.	Son	him-to	he-said,	'My-father,	God-of	evil

gētōrta	**nungmā**	**shaloi**	**gētōrta.**	**Āttūn**	**nung**	**gēmājū**	**naipangdhor**
gē-tō-tā	*nang-mā*	*shā-loi*	*gētō-tā.*	*Ā-tūn*	*nang*	*gē-mā-jū*	*nai-pāng-dōr*
I-did	thee-of	evil	I-did.	Now	thou	me	son-like

titēmuk.'	**Āpa**	**inshinhaijū**	**āgoita,**	**'Pūl**	**ārenging**	**āshār**	**hongjoirŏ**
tī-tē-māk.'	*Ā-pā*	*īn-shīn-hai-jū*	*ā-goi-tā,*	*'Pūn*	*ā-rēng-in*	*ā-shā*	*hōng-joi-rō*
call-can-not.'	His-father	servants	he-called,	'Cloth	all-(than)	good	bring

āmālē	**dēr-gairō,**	**āmā**	**gūtha**	**gūtshābi**	**būnrō**	**āmā**	**āgē**	**jūtā**
ā-mā-lē	*(?)*	*ā-mā*	*gūt-ā*	*gūt-sābi*	*būn-rō*	*ā-mā*	*ā-kē*	*jūtā*
him-on	put,	his	hand-on	rings	put	his	feet	shoes

irbūnrō,	**shērhatlē**	**āmār**	**hongjoiro**	**tatrō,**	**gēmāhai**	**phurung**	**nerung**	**kūshī**
er-būn-rō,	*shērhāt-tē*	*āmēlāsā*	*hōng-joi-rō*	*tāt-rō,*	*gē-mā-hai*	*fā-rāng*	*nē-rāng*	*kushī*
cause-to-wear,	calf	fat	bring	kill,	we	eat-will	feast-will	happy

attām	**ōmrung.**	**Gēmā**	**bāshal**	**ātita,**	**āttūn**	**ārhing-nō ;**	**ārmāngtā,**
ā-tām	*ōm-rāng.*	*Gē-mā*	*nai-bāsāl*	*ā-tī-tā,*	*ā-tūn*	*ā-rhing-nōg ;*	*ā-māng-tā,*
very	be-will.	My	son	he-died,	now	he-revived-again ;	he-lost-was,

āttūn	**gēmunoktā.'**	**Āmātēn atān**	**infārung**	**ājoitā.**
ā-tūn	*gē-mān-nōg-tā.'*	*Ā-mā-tīng-ā-tā*	*en-fā-rāng*	*ā-jōi-tā.*
now	I-found-again.'	Thereafter	together-feast-to	they-prepared.

Āmā	**ūliinpā**	**loi**	**āomtā.**	**Īn**	**ānai**	**āhōngta,**
Ā-mā	*ū-līn-pā*	*lōi-ā*	*ā-ōm-tā.*	*Īn*	*ā-nai*	*ā-hōng-tā,*
His	elder-son	field-in	he-was.	House	near	he-came,

kōngshŭnkrung	**lāmrung**	**inriikta.**	**Inshinhai**
(?)	*lām-rāng*	*en-rīt-tā.*	*Īn-shīn-hai*
drum-beating	dancing	heard.	Servants-of

inkāt	**āhongkoi.**	**Āmājū**	**inshinhai**	**ātita,**	**'Nīshungpa**
en-kāt	*ā-hōng-gōi.*	*Ā-mā-jū*	*īn-shīn-hai*	*ā-tī-tā,*	*'Nī-shŭm-pā*
one	he-called.	Him-to	servant	he-said,	'Thy-younger-brother

ārhing	**āhōngkīta,**	**nēpa**	**shērhāttē**	**āmār**	**hongjoita**
ā-rhing	*ā-hōng-(kīr)-tā,*	*nē-pā*	*shērhāt-tē*	*āmēlāsā*	*hōng-jōi-tā*
alive	he-came-back,	thy-father	calf	fat	brought

ātātta.'	**Ārkalta**	**inshŭngha**	**āphēmuk.**	**Āmāten**
ā-tāt-tā.'	*Ā-hāl-tā*	*īn-shŭng-ā*	*ā-fē-māk.*	*Ā-mā-(tīng)*
he-killed.'	He-angry-became	house-inside	he-went-not.	Therefore

apa	**pengteng**	**āphē**	**ātita.**	**Āmājū**	**āmā**	**itinoi,**
ā-pā	*(?)*	*ā-fē*	*a-tī-tā.*	*Ā-mā-jū*	*ā-mā*	*ā-tī-nōg,*
his-father	outside	he-went	he-spoke.	Him-to	he	he-said-back,

'Gēpā,	**nangmā**	**jānpui**	**gūm**	**shŏrt**	**shinjōngmai**	**gēti,**
'Gē-pā,	*nang-mā*	*jān-pui*	*kūm*	*shŏt*	*shīn-jōng-mai (?)*	*gē-tī,*
'My-father,	thee	with	years	many	service	I-did,

hālŏi — angha — shinmaŏng; *shĭn-mäŭng;* — gēllē *gēl-tē* — inkat *en-kāt* — nipēmuk, *nē-pē-măk,*
transgression — any — committed-not; — kid — one — thou-gavest-not

malhale *mal-hai-lē* — pharung *fä-räng* — lērung. *lē-räng.* — Atūn *Ā-tūn* — naipungtē *nai-pāng-tē* — āhŏngtā, *ä-hŏng-tā,*
friends-with — eat-to — drink-to. — Now — son-younger — he-came,

tiinā *tīnā* — nungmā *nang-mä* — nēnun *nē-nūn* — ārenjeng *ā-rēng-ā* — allakhta, *ā-lāk-tā,* — anjūn (?) — gang *kŭng*
formerly — thy — property — all — he-took, — harlots — with

āhekta, (?), — nung *nang* — shērhăttē *shērhāt-tē* — āmār *āmēlāsā* — nitāttā.' *nĭ-tāt-tā.'* — Apā *Ā-pā*
he-consumed, — thou — calf — fat — thou-killedst.' — His-father

ātīta, *ā-tĭ-tā,* — 'Bāshal, *'Bā-sāl,* — nung *nang* — anitin *ā-nĭtin* — gēmā *gē-mā* — janpui *jān-pui* — aŏmtā, *ā-ŏm-tā,* — gēmā *gē-mā* — nēnūn *nē-nūn*
he-said, — 'Son, — thou — always — me — with — wast, — my — property

ijāmo *ĭ-jā-mō* — āmākaka *ā-mā (-?)* — nungma *nang-mā* — nēnūn. *nē-nūn.* — Kūshī *Kushī* — ōmrung *ōm-räng* — phurung *fä-räng*
whatever — that — thy — property. — Happy — be-to — eat-to

lērung *lē-räng* — āsshārung, *ā-sä-räng,* — tiina *tīn-ā* — nēshumpa *nē-shŭm-pā* — ātīta, *ā-tĭ-tā,* — attūn *ā-tŭn*
drink-to — it-good-be-will, — formerly — thy-younger-brother — he-died, — now

āphēnŏkta; *ä-fē-nŏg-tā;* — tiina *tīn-ā* — ārmangta, *ā-māng-tā,* — attūn *ā-tŭn* — munnŏkta.' *măn-nŏg-tā.'*
he-went-back; — formerly — he-lost-was, — now — found-again-was.'

BĒTĒ.

The Bētē tribe.is closely connected with Rāngkhōl, and on being, together with this latter tribe, driven out of the Lushai Hills by the Thādos, it also emigrated into North Cachar. Their number in this district is estimated at 630. There are also a few speakers in the Cachar Plains. Short vocabularies have been published by Messrs. Stewart and Soppitt. The Bētē dialect is so closely related to Rāngkhōl and the connected languages that there is probably little reason to regret that it has been impossible to procure any specimens.

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DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. R. Stewart's Old Kuki, *i.e.,* Bētē, vocabulary on pp. 75 and f.

SOPPITT, C. A.,—*A short Account of the Kuki-Lushai Tribes on the North-East Frontier (Districts Cachar, Sylhet, Nága Hills, etc., and the North Cachar Hills), with an Outline Grammar of the Rangkhol Lushai Language and A Comparison of Lushai with other Dialects.* Shillong, 1877. Bētē vocabulary on pp. 79 and ff.

A few remarks on Bētē grammar will show the close connection of this dialect with Rāngkhōl, Hallām, Langrong, etc. There are not sufficient materials for giving a full sketch of the dialect.

The *Personal pronouns* form their plural by adding the suffix *ni;* thus, *kei-mā-ni,* we; *nang-mā-ni,* you. Mr. Soppitt has the form *ā-mā-hai,* they, with the same suffix as is usual in Rāngkhōl.

Verbs are conjugated in person by means of the pronominal prefixes *kā,* I; *nā,* thou; *ā,* he. The suffix of the *past* tenses is *tā* or *tāk,* and that of the future *rāng.* Thus, *kei kā fē,* I go; *ā-hōng-tā,* he came; *kei fē-rāng,* I shall go. Mr. Stewart gives *kei fēnke,* I shall go, as an instance of the future.

The suffix of the *Imperative* is *ro,* and that of the negative imperative *no-ro;* thus, *hōng-jōï-ro,* bring; *fē-no-ro,* do not go. The first of two connected imperatives may be replaced by a participle ending in *in-lā,* thus, *choin-lā fē-ro,* carrying go, take away.

The *Negative particles* are *māk* and *noni;* thus, *kei kā-fē-tā-māk,* I I-went-not; *kei kā-fē-no-ning,* I will not go.

The vocabulary agrees with the other old Kuki languages.

HALLĀM.

Hallām is spoken in Hill Tipperah and Sylhet. In Sylhet 1,600 individuals were returned as speaking Kuki. A few words which have been translated in different parts of the district seem to show that three dialects, Thādo, Hallām, and Langrong, have been brought together under this denomination. We may, therefore, provisionally put down 533 as belonging to Hallām. To these must be added about 8,000 individuals who were returned as speaking Tipurā. Most of these latter are immigrants from Hill Tipperah and speak Hallām. Their language is mixed up with Aryan words to a greater extent than is the case with the Hallām of Hill Tipperah. We thus arrive at the following total for Hallām :—

Hill Tipperah	18,000
Sylhet	8,533
TOTAL	26,533

I am indebted to Mr. A. Porteous, I.C.S., Deputy Commissioner of Sylhet, for two specimens and a list of standard words and phrases in this language. They have been prepared by Babu Padmanāth Bhaṭṭāchāryya with the aid of an educated Hallām. A translation of the Parable of the Prodigal Son and a list of words and phrases in Hallām have also been received from Hill Tipperah. The two versions of the parable differ in so many points that I have thought it best to print both. The specimen received from Hill Tipperah is, however, carelessly done, and must, accordingly, be used with caution. The list of standard words and phrases printed on pp. 292 and ff. is that received from Sylhet. Where the Hill Tipperah list differs, and where the Sylhet list is wanting, the words of the former are given within parentheses.

The name Hallām may be connected with Mr. Damant's Khelma, which tribe he says lives in North Cachar. The short vocabulary which he publishes agrees with Hallām. The same is the case with the vocabulary of Sakājaib or Shekasip which Mr. Soppitt has published. Sakājaib has been returned as the language of 315 individuals in North Cachar. By adding these 315 speakers of Sakājaib to the estimates given above we arrive at a total of 26,848 for Hallām.

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>
> HUNTER, W. W.,—*Statistical Account of Bengal.* Vol. vi, London, 1876. Short note on the Hallam tribe on pp. 488 and f.
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> SOPPITT, C. A.,—*A short Account of the Kuki-Lushai Tribes on the North-East Frontier (Districts Cachar, Sylhet, Nāga Hills, etc., and the North Cachar Hills) with An Outline Grammar of the Rangkhol-Lushai Language and A Comparison of Lushai with other Dialects.* Shillong, 1887. Account of old Kuki tribes on p. 3; Vocabulary and Sentences, Sakājaib, etc., on pp. 79 and ff.

As far as can be seen from the scanty materials at my disposal, Khelma and Sakājaib are identical with Hallām. According to Mr. Soppitt the Sakājaibs are an off-shoot of the Rāngkhōls, and their languages differ very little. In the few instances

of difference which he gives, Sakājaib, as far as we can ascertain, agrees with Hallām. And still closer is the correspondence with the few words given by Damant. The word for 'earth' is a good example. This word is, according to Mr. Soppitt, *ernēnglē* in Rāngkhōl, *ra-nēng* in Bētē, and *phīl* in Sakājaib. *Phil* is also given by Damant, and this word for earth occurs in the third specimen in the form *pil*. It is, of course, impossible to come to any certain conclusions from materials so insufficient as those at my disposal, but it seems, at least, very probable that Khelma and Sakājaib are nothing else but Hallām.

I am not aware of any other authority dealing with the dialect, and the following sketch of Hallām grammar is based on the specimens given below.

Pronunciation.—There is some inconsistency in the writing of several sounds. Thus, the suffix of the Imperative is, in all specimens, written both *rā* and *ro*. Often the Hill Tipperah specimen has *á*, where the Sylhet specimen has *o*; thus, *kám* and *kom*, to; *ám* and *om*, to be, and so forth. Instead of *o* we sometimes find *oi* or *cy* in the Sylhet specimens. And in one case the same word is written in all three ways; thus, *thá*, *tho*, and *thoi*, to arise. The sound which is thus written is probably the sound of *a* in the English word 'all'. The word *thāi*, to be able, to be allowed, is also written *thēi*; the verb *sēi*, to go, occurs in the forms *sēi*, *sē*, *sai*. The sound is perhaps that in the English word 'day'. *Ū* and *i* are interchanged in *māūng* or *māing*, not. The sound which is meant is probably *ü*. Sometimes we find two vowels contracted into one; thus, *pān* for *pā-in*. The form *seng* in *seng-kā-tī*, I will go, as against *seyeng-kā-tī*, must perhaps be accounted for in the same manner. The *y* in *seyeng* is probably euphonic as is certainly the *w* in *bondo-w-ā*, in the fields. The Sylhet specimens generally use *y* as the last component of diphthongs; thus, *nāy*, son. The Hill Tipperah specimen writes *ēi*, the Sylhet texts *ei*, etc. Some consonants seem to be silent or very faintly sounded. Thus, the Imperatives of *sāk*, to eat; *nēk*, to eat; *pēk*, to give; *lāk*, to take, are written *sā-ro*; *nē-ro*; *pē-ro*; *lā-ro*. The imperative of *hong*, to come, is *hong-ro*; and *hō-ro*. On the other hand, an initial consonant is sometimes doubled after a vocalic prefix; thus, *āppā-rāng*, or *ā-pā-rāng*, his father to; *āssā*, or *ā-sā*, good, and so forth. The consonant *j* occurs in several words, but seems sometimes to be interchangeable with *z*, and even with *ch*. The suffix of past tenses is thus written *jēi*, *zei*, and *chei*. A *ṭ* occurs in a few words, especially in the specimen from Hill Tipperah. Thus, *jāṭ* to wish. This word is also written *jāt* in the same specimen, and the Sylhet texts always have *jot*. The *ṭ* is, therefore, perhaps a quasi-learned writing for *t*.

Articles.—There are no articles. The numeral *khāt*, one, is used as an *indefinite* article, while definiteness may be expressed by demonstrative pronouns and relative clauses. Thus, *kēl ā-chal khāt*, a he goat; *hi-mā sāphal*, this saddle; *ā háng-tik-in*, he came-time-at, at the time when he came; *reng nāy hā*, king's son the.

Nouns.—*Gender* is only distinguished in the case of animate beings. In the case of human beings different words may be used for the two genders. Thus, *pā*, father; *nū*, mother: *pā-rul*, brother; *sār-nū*, sister: *rū-tār*, husband; *dong-mā*, wife: *pā-sāl*, man; *nū-pāng*, woman. But generally gender is distinguished by means of suffixes. The male suffixes which occur are *pā* and *pā-sāl*, the female ones are *nū* and *nū-pāng*. Thus, *nāi*, younger brother or sister; *nāi-pā*, brother; *nāi-nū*, sister:

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nāi-pā-sāl, boy, son; *nāi-nū-pāng,* girl, daughter. When no ambiguity arises, the gender is not indicated. Thus, *nāi* or *nāi-pāng,* child or son. In the case of animals the suffixes are *ā-chal,* male, and *ā-nū-pāng,* female. The Hill Tipperah list has *pūi* instead of *ā-nū-pāng* as a female suffix. Thus, *sā-kor ā-chal,* a horse; *sā-kor ā-nū-pāng* (or *pūi*), a mare.

Number.—There are two numbers, the singular and the plural. The suffix *ngāi* or *ngāi-hā* is used when it is necessary to mark the plural. Thus, *pā-ngāi,* or *pā-ngāi-hā,* fathers. In the Hill Tipperah specimen we twice find the form *ē-ngāi;* thus, *sūak-kār-ē-ngāi,* servants. In *āmā sūak-ā-ngāi kám-ā,* his servants to, the plural suffix is apparently added to the suffix *ā.* In *kā-pā-ngāi in-ā ī-tūk-má chākar,* my father's house-in how-many servants, the plural suffix is added to the genitive instead of the governing noun. In *tū-tē-in ā-mā-rāng-hā pē-māk-ngāi,* anyone him-to gave-not, the plural suffix is added to the verb, instead of the subject. In a similar way we find *hā-pen-ā-māk-ngāi,* more-not-they, no persons else. In *hi-mā-ngā-hi,* all these things, *ngā* is substituted for *ngāi,* and the suffix is written *nagāi* in *kā-māl-nagāi-bilā,* my-friends with.

Case.—The *Nominative* does not take any suffix. Thus, *nā rā-ming ī-má ?* thy name what ? The suffix *in* denoting the agent may be added to the subject of a transitive verb. Thus, *pā-sāl khāt-in nāy in-ni-kā ā nei,* man one sons two he had. But *in* is often omitted; thus, *reng sā-nū ā-mā-hā ā dán,* the king's daughter him she kept. And in the Hill Tipperah list we even find this suffix added to the subject of an intransitive verb; thus, *kei-nin kan kāl,* we go. This is, however, certainly a blunder. The *Accusative* is usually formed without any suffix. But sometimes the postposition *rāng* is added. Thus, *ā-mā-rāng-hā bondo-ā ā tīr,* him fields-to he sent. The suffix *le* is used in forming a kind of *Instrumental.* Thus, *sa-vay-le von in-bit-rāng,* to fill his stomach with husks; *tui-le,* with water; *rui-le* with ropes. The *Dative* is formed in the same way as the accusative. The suffix of the *Ablative* is *tātā;* thus, *pā in-khāt tātā,* from a father. The *Genitive* may be expressed by putting the stem, without any suffix, before the governing noun. Thus, *nāi chāng,* the son's word; *sākor ngoi sā-phal,* horse white-of saddle. But the governed noun may also be repeated by means of a pronominal prefix. Thus, *koṭoāl ā nāy,* the Kotwal his son. Compare Pronouns, below. This form of the genitive may also be used before postpositions. Thus, *kumārī ā-kom,* the princess her-to. The suffixes of the *Locative* are *ā* and *in;* thus, *in-ā,* in the house; *tik-in,* at the time. The suffix *in* also denotes the agent. See above. Other relations are expressed by means of postpositions. Such are: *bilā,* with; *ding-in,* for — sake; *i-sunin,* against; *kál-ā* and *kaum-ā,* near; *kám* or *kom,* to; *leï-le,* with; *mā-ton-ā,* before; *neng-ā,* to; *nūk-ā,* behind, after; *rāng-in,* for — sake; *rōal-in,* together with; *roy-hā,* among; *tēā,* in, etc.

Adjectives.—Adjectives are placed after the noun they qualify, and suffixes and postpositions are usually added to them, and not to the qualified noun. Thus, *pā-sāl khāt āssā-kom,* man one good-to. The particle of *Comparison* is *nēk-in* or *nēk-ā,* placed after the compared word. The adjective remains in the positive. Thus, *ā-mā nēk-in āssā,* that than good; *ān-reng-in nēk-ā ān-sang,* all than high; *ān-reng-in nēk-ā āssā rā-vá,* all than good cloth, the best cloth. The last instance seems to show that the qualified noun follows the adjective when definiteness should be expressed. The corresponding passage in the Hill Tipperah specimen runs *in-rāng mi nēk-in ā-sā pūan,* quickly all than

good cloth. *Mi* is doubtful, and we ought perhaps to correct to *ăn-reng-in* instead of *in-rāng-mi*. The superlative may also be expressed by adding *uol* or *tăk* to the positive. Thus, *āssā uol*, best; *ā-năy ā-chin-tăk*, his son the youngest.

Numerals.—The numerals are given in the list of words. The suffix *kā* may be added, apparently without altering the meaning. Thus, *in-khāt* and *in-khāt-kā*, one. In a similar way we also find *pā in-khāt-ā*, a father, etc. The prefix *in* may be dropped; thus, *khāt*, one. It is probably a generic prefix; but I am not able to state any rule for its use. The place of the numerals is usually after, but occasionally also before, the noun they qualify.

Pronouns.—The following are the *personal pronouns* :—

Singular.	Plural.
kei-mā, kei, I.	*kei-mā-ni, kei-ni,* we.
kei-mā, kā, my.	*kān,* our.
kei-mā-tā, kā-tā, mine.	*kei-ni kān-tā,* ours.
nang-mā, nang, thou.	*nang-mā-ni, nang-ni-ngāi,* you.
nang-mā, nā, thy.	*nān,* your.
nang-mā-tā, nā-tā, thine.	*nang-mā-ni-tā, nang-ni-tā, nān-tā,* yours.
ā-mā, ā-ni, ān, he, she, it.	*ān-mā-ni, ān-ni-ngāi,* they.
ā-mā, ā-ni, ān, ā, his, her, its.	*ān,* their.
ā-mā, ā-tā, ā-ni-tā, ā-tā, his, hers, its.	*ān-mā-ni-tā, ān-ni-ngāi-ān-tā, ān-tā,* theirs.

The short forms *kā, kān; nā, nān; ā, ān,* are also used as pronominal prefixes with verbs; see below. They are in general use as possessive pronouns before nouns, and before postpositions. They may be preceded by the fuller forms; thus, *kei-mā kā,* my, lit., I my; *nang nā,* thy, etc. Compare Genitive, above. The ordinary case suffixes and postpositions may be added to the pronouns. Often also the demonstrative pronouns *hā* and *hi* are added to other pronouns, apparently without much altering the meaning. Thus, *kei-mā-hā* and *kei-mā-hi,* I. The demonstrative pronoun *mā,* that, which is the last component in pronouns such as *kei-mā,* I, is also used alone as a personal pronoun in the same meaning as *ā-mā,* he. The personal pronoun of the third person, on the other hand, is also used as a demonstrative pronoun.

The following *Demonstrative pronouns* occur :—*hā, hi, hi-mā, mā-hi,* this; *mā-hā, sa-mā, sā—sā,* that; *hi-mā-ngā-hi,* these. *Mā-kā-hi* is translated 'this all.' The *kā* is possibly the same *kā* which may be added to numerals. See above. *Hā,* this, is occasionally written *khā,* after *k;* thus, *tik-khān,* time-this-at.

There is no *Relative pronoun.* Demonstrative pronouns, participles, and interrogative pronouns are used to express relativity. Thus, *nā nāi mā-hi nū-pāng-uirē-ē-ngāi rōal-in nang-mā nēinūn-kā sāk-jai-tā ā háng-tik-in mā-tik-khān,* thy son this harlots with thy property ate-up he coming-time-at that-time-at; *vák sāk-nā sāvāi,* pigs eaten husks, the husks which the pigs ate; *i-tūk-má nei-nūn ā keng hā-tūk-hā nā nei-pēk-rāng,* how-much goods it encloses? so-much you give will, etc.

The following *Interrogative pronouns* occur :—*tū* or *tū-má,* who? *ī-má,* what? *i-tūk-má,* how much, how many? *hā-ong-má* or *ī-rāng-má,* why? Thus, *tū-nāi má,* whose son? *tū kom-ātā má,* whom from? *nang-in ī-má tháng-in,* you what do-will?

The numeral *in-khāt*, one, used as an *Indefinite pronoun*, means a 'certain' and *khāt-lo*, any-one. Other indefinite pronouns are formed from the same stems as the interrogative pronouns, by substituting *tē* for the interrogative particle *má*. Thus, *tū-tē* or *tū-tē-khám*, anyone; *ī-tē*, anything. As indefinite pronouns we may also note *ā-reng-in*, all; *jā-kā* and *jesā*, whatever. Besides *ā-reng-in* we also find *ān-reng-in* in *ān-reng-in nēk-ā āssā*, all than good. The two forms are perhaps distinguished as in Lushēi, where *ā-zā-in*, all, is the neuter form, while *an-zā-in* is used of human beings.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are as follows:—*kā*, I, *kān*, we; *nā*, thou, *nān*, you; *ā*, he, she, it, *ān*, they. The personal pronouns in the fuller form may precede; thus, *kei-mā kā om*, or *kā om*, I am. Compare the use of the same prefixes as possessive pronouns, above. The pronominal prefixes are sometimes dropped, thus often in the imperative mood, but also where there seems to be no reason for omitting them. The prefix *ā* is sometimes used in the same way as in Rāngkhōl; thus, *nang-in ā-thá*, thou didst. Regarding the position of these prefixes in the future tense, see below. In a few places they have a slightly different form. Thus, in the translation of the Parable received from Sylhet we find *khei el-maing*, I transgressed not. Note the aspirated form *khei*. In the plural an *ā* is sometimes added to the prefixes; thus, *kei-ni kān-ā ni*, we were. The Hill Tipperah list also records the prefixes *kāin, nāin,* and *ān-in* in the plural; thus, *ān-mā-ni ān-in sē-tā*, they went. The interrogative pronoun *ī-tūk-má*, how many, seems to be combined with the singular prefix. Thus, *ī-tūk-má nāi ā om;* how many sons are there? But *kā pā-ngāi in-ā ī-tūk-má chākar sāk-nei-nūn ān mān*, my father's house-in how-many servants food they get? In this case the plural seem to be due to the use of the plural suffix *ngāi*.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *kei kā om*, I am; *ā tī*, he said; *kei kā jem*, I have, or had, beaten. In one place *hā*, this, is added; thus, *ā-sē-hā*, he went.

A *Present Definite* and *Imperfect* seems to be formed by prefixing *lā* and suffixing *bāng*; thus, *kei kā lā-jem-bāng*, I am, or was, beating. Another form, with a suffix *en* seems to occur in *ānā chong-en*, there were talking.

The suffix of *Past tenses* is *tā*. Thus, *ā pā kám ā tī-tā*, his father to he said. The most common way to form the past tenses, however, is to add the word *jēi*, also written *zei, chei,* and *jē*. Thus, *kei kā sē-jēi*, I went. This *jēi* is identical with the verb *jai*, Rāngkhōl *jōi*, to finish, which is used in a similar way. In the Hill Tipperah list we find a past tense formed by adding the suffix *rāng*; thus, *kei-mān kā jem-rāng*, I struck. But this is probably a mistake, *rāng* being one of the suffixes used in forming the future. See below.

The usual suffix of the *Future* is *tī*. The pronominal prefixes are inserted between the root and the suffix. This form is therefore a compound verb, the last part perhaps being the verb *tī*, to say. Thus, *in-thai-kā-tī*, arise I will; *reye-pāk-ā-tī*, know-all-he-will. The principal verb often takes the termination *n* or *ng*; thus, *ting-kā-tī*, say-I-will; *se-yen-kā-tī*, I will go. We may compare the Khongzāi imperative in *in*, and the infinitive of purpose which that language forms by combining the imperative with the participle of *ti*, to say; thus, *wōk na-ching-in ka-ti-lē*, pigs tend, having said, in order to tend pigs. The first part of this periphrastic future is therefore probably an imperative or a verbal noun. Other suffixes used in forming the future are *ding* and *rāng*, both

also employed as postpositions with the meaning 'to, for the sake of.' Thus, *kei-nin kān jem-ding*, we shall strike; *nā nei-pēk-rāng*, thou wilt give. The last form seems to be used as a mild form of the imperative. Compare also infinitive, below. In *nang-in ī-mā thāngin*, thou what do-wilt? the future *thāng-in* seems to be formed with the suffix *in*. The corresponding form in the first person is *thāng-kā-tī*, I shall do.

The suffix of the *Imperative* is *ro* or *rá*, plural *roi*. In the specimen received from Hill Tipperah *rá* is also used in the plural. Thus, *pē-rá*, give; *en-roi*, see you. In the first person plural the suffix *rei* seems to be used; thus *thá-sē-rei*, arise go let us. The *ei* in *rei* seems to mean 'together, mutually.' Thus, *ei-chong*, conversation (*chong*, reply); *bu-ei-nek-ei-sāk-ā in-nūi-in-dāi-ei-ti-ui*, food-together-eating-together-eating glad-merry-together-let-us-be. This last form, ending in *ei-ti-ui*, seems to be another way of expressing the imperative of the first person plural, apparently derived from the future. Compare the periphrastic future.

The suffixes of the *Infinitive* are *nā* and *rāng*. Both may be combined; thus, *nā-rāng*. The suffix *nā* seems to form the true infinitive or verbal noun; thus, *sāk-nā*, to eat, food. The suffix *rāng*, or *rāng-in* is probably the suffix of the infinitive of purpose; thus, *ā-mā-rāng-in bū-nēk-rāng mi phun-koi ā thá*, therefore food-eating·for men invitation he made. The pronominal prefixes may be added before this infinitive; thus, *kei kā jem-rāng-in ā om*, I my beating-for it is, I should beat. This combination of the infinitive in *rāng* with the verb *om*, to be, or similar verbs, seems to be frequent. Thus, *kei nā-nāy nā nei-tī-rāng bisār hāpen ni-māing*, me your son you calling-for fit more is-not; *kā ván ān-chām-in ā-thī-rāng ā-ni-jē*, my stomach hunger-in dying-for it-has-become, it is certain that I shall die from hunger. In this manner it is also possible to account for the words *jesa ā-thá-rāng nā-ni-tī*, whatever doing-for you-to-be-say, whatever you say is to be done. The root alone, without any suffix, may also be used as a verbal noun. Thus, *in-nui-in-dāy*, to be merry.

Participles.—The root tenses, where no suffix is added, and the verbal noun may be considered as adverbial or relative participles when they qualify a following noun. Thus, *ā hāng-tik-in*, he coming-time-at. Another *Adverbial participle* is formed by adding the suffix *in*, probably identical with the locative suffix. Thus, *sāk-in*, eating. *Conjunctive participles* are formed by adding the suffixes *lā, ā,* and *le*. There are only two instances of a participle ending in *lā*, and both are connected with an imperative. In the first, where the imperative is of the second person singular, an *i* is inserted before *lā*; in the second instance the imperative is in the second person plural, and *ung* is inserted. *I* and *ung* are probably pronominal infixes denoting the person which the participle applies to. Thus, *sēm-i-lā nā-pē-rá*, dividing give; *ra-vá hong-choy-lilip-ung-lā hang-mān-sil-roi*, cloth here-bringing-immediately-you put-on-let. The suffix *ā* is probably identical with the locative suffix. It may be added to all tenses. Thus, *lāk-vēi-ā ā ám-ā*, far-away he being; *ā thī-jēi-ā ā dām-jēi*, he died-having he alive came; *kei-hi in-thoi-kā-tī-ā kā-pā kom seyeng-kā-tī*, I arise-will-and my father to go-I-will. The suffix *le*, perhaps identical with the postposition *le*, with, is used in a similar way. Thus, *nang nā thī-le kei seyeng-kā-tī*, you you dying I go-I-will; *pil kāng vor-kā-tī-le*, earthen clods throw-I-will-and.

There is no *Passive voice*. 'I am beaten' is expressed by 'he beats me'; thus, *kei ān ā jem*, me he he beats; *kei na-jem-ā-tī*, me beat he will; *ān māng-jēi-ā ā mū-jēi*, he lost-being he was-found-again.

Compound verbs are formed by means of prefixes and by adding other words to modify the meaning. Several prefixes are in use. *Háng* or *hong* denotes motion towards the speaker. As a verb *hong* or *háng* means to come. Thus, *hong-choy*, to bring here. The prefix *kā* seems to have an inchoative sense; thus, *kā-riet*, he began to bear. Probably also *kā-rāi-āsān* (they) began to make merry. The prefix *lā* is used in the present definite; see above. It also occurs in *lā-siē-tyā-rō*, keep (me), and seems to convey the sense of continuity. The prefix *mān* (meaning 'to get') is used to form causatives, thus, *riet*, to hear, *mān-riet*, to inform; *choy*, to take, *mān-choy*, to give. *Vā* seems to denote motion towards; thus, *ā vā-kol-ā*, he went and embraced; *ā vā-ti*, he went and said.

The verbs *pēk* to give and *pui*, probably corresponding to Lushēi *pui* to help, to assist, are added to a verb in order to form a kind of causatives. Thus, *nei*, to have; *neī-pēk*, to give; *ān riet-pui*, he revealed himself, from *riet*, hear, know. Desideratives may be formed by adding *jāṭ* or *jot*, wish; thus, *lūt-jāṭ-māk*, to enter wished not. The verb *thēi* means 'to be able,' 'to be allowed.' Thus, *kei kā om-thēi*, I may be. Sometimes it is difficult to see the special meaning conveyed by the compound. Thus, *kāl*, to go; *choy*, to take, to bring; *kāl-choy*, to walk; *kāl-kā-choy*, I have walked. The first part of a compound generally takes no suffix, and must probably be considered as a verbal noun. Other words added to form compounds are *dēn*, to be about; *jai*, to complete; *ok*, exceedingly, much; *pāk*, all; *rek*, again; *sir*, again, etc.

The *Negative particles* are *māk*, *māūng*, or *māing*. Thus, *pē-māk*, gave not; *jāt-māūng*, wishing not, against; *rē-māing*, knows not. Another negative *lai* seems to occur in *ām-sā-lai-sāk-sā-lai*, being-good-not-eating-good-not, in evil ways.

The *Interrogative particle* is *mā*. See Interrogative pronouns, above.

I have mentioned above that several words have been borrowed from Aryan languages. Such are *bisār*, proper, fit; *chākar*, servant; *dese*, country; *gāddā*, ass; *jodi*, if; *kharach*, spend; *kumārī*, princess; *māyā*, compassion; *rākhāl*, shepherd; *ruppāi*, silver, etc. All these occur in the texts received from Sylhet, while the Hill Tipperah specimen seems to be relatively free from this admixture.

[No. 16.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

HALLĀM.

SPECIMEN I.

(STATE, HILL TIPPERAH.)

In-khāt-dåk-ā nāi-pāsāl in-ni-kā ā-nēi. Mi-lāi-tāk nāi-pāng pā-kâm
One-man sons two he-had. Them-among-from younger-son father-to

ā-ril, 'Kā-pā, nēi-nūn-nēi jā-kā kei mū-dâr-ā sēm-i-lā nā-pē-rå.' Nāi
he-said, 'My-father, property whatever I get-shall dividing thou-give.' Son's

chang ā-riēt-ā ā-sēm-ā pēk-jēi. Ā-sin-sik-in nūk-ā nāi-pāng pā-sāl
word he-hearing he-dividing gave. Short-time after son male

nēi-nūn-kā ā-sai-pāk khuā ā-lāk-nā ā-sēi-jēi. Mā-hān âm-sā-lai-sāk-sā-lai
property he-took-all village far-to he-went. There in-evil-ways

ā-pāi-jēi. Nēi-nūn-kā pāi-jai-nūk-ā ān khuā bū-ngēi-ā mā
he-squandered. Goods spent-all-after that village-in food-hunger-in he

ān-tāk-jēi. Mā lāi hān mā ā-mā rām-mūēl-ā in-khāt-kā in-ā
in-want-fell. That time that-in he that country-in one-person's house-in

ā-sēi-jēi. Så mi så ān lai-ā vâk hâl-nā-rāng tīr-tā. Nūk-ā
he-went. That man that his fields-in pigs grazing-for sent. Afterwards

vâk sāk-nā sā-vāi sāk-in vân khâp-nā lung ā-âm. Chūn tū-tē-khâm
pigs eaten husks eating belly to-fill wishing he-was. But anyone-even

pē-māk. Mâng-nūk-in ā-tī, 'Kā-pā sūak-kar-ē-ngāi ānā-tām,
gave-not. Coming-to-senses-again he-said, 'My-father's servants they-many-are,

sāk-nā nēik-in ā-tām ā-mū, kā-vân-ān-chām-in ā-thī-rāng ā-ni-jē ;
food than more is-got, my-stomach-hunger-in die-to it-is-indeed ;

in-thai-kā-tī kā-pā-kâm sēn-kā-tī, mā-kâm tīng-kā-tī, "Kā-pā, kei-mā
arise-I-will my-father-to go-I-will, him-to say-I-will, "My-father, I

mārsiā jât-māūng nā-kâm-rēng kāsēr kā-thō-jēi, kei-mā ā-tūn-chu nā-nāi
heaven against thee-to sin I-committed, I now thy-son

nē-tī-ā mū-thāi-māk, kei-mā nang-mā sūak-kar āng-in lā-siē-tyā-rō."' Nūk-ā
thou-calling see-can-not, me thy servant like keep."' Afterwards

ā-thâ-in ā-ni pā kâm ā-sai-jēi. Chūn lāk-vēi-ā ā-âm-ā ā-pān
he-arising his father to he-went. But distance-at he-being his-father

ā-mū-jēi, phām-jēi-ā ā-tān ā-sēi ā-bing-ā ā-kuā ā-bbing ā-tūm.
he-saw, pitied-having he-ran he-went his-neck-on he-embracing his-neck he-kissed.

Ā-nāi hi ā-ppā-rāng ā-tī, 'Kā-pā, kei-mā mārsiā jât-māūng
His-son this his-father-to he-said, 'My-father, I heaven against

nā-kâm-rēng ā-sēr kā thō-jēi, kei-mā ā-tūn-chu nā-nāi nē-tī-ā mū-thāi-māk.'
thee-to sin I committed, I now thy-son thou-calling see-may-not.'

Chūn ā-mā sūak-ā-ngāi kâm-ā ā-tī, 'In-rāng mi nēk-in ā-sā pūan
But his servants to he-said, 'Quickly all(?) than good cloth

hâng-châ-in ā-mān sil-rā, ā-mā kūt-ā kūt-sā-bi lē phēē-ā jūtā
here-bringing him put-on, his hand-on hand-ring and foot-on shoes

nā-mān-kūl-rā, kān nēk-ā kā-rāi-āsān; hā-lāi-rēng-hān kei-mā hi-lē
cause-to-put-on, we eating merry-make; this-reason-this-for my this

kā-nāi ā-thī-jēi-ā, ā-dām-jēi; ān māng-jēi-ā, ā-mū-jēi.' Nūk-ā
my-son he-died-having, he-alive-became; he lost-having-been, he-found-was.' Afterwards

kāmāl-ā kā-rāi-ā-sān.
friends-with merry-made.

Hā-nūk ā-nāi ū-liēn lai-ā ā-âm. Ā-hâng-in in kāmā hâng-in
And his-son elder field-in he-was. He-coming house near coming

lām-nā khâng-chūk-nā kā-riēt. Mā tik hān kā-sūak khāt-ā ā-kai-ā
dancing drum-beating heard. That time that-in servant one he-calling

ā-rkēl, 'Mā-kā-hi ī-mâ?' Ā-mā ā-nēng-ā tī-tā, 'Nā-nāi-pā hâng-jēi
he-asked, 'This-all what?' He him-to said, 'Thy-younger-brother came,

nā-pān sāk-nā-rāng ā-būm-jēi, hā lāi-rēng ā-mā ā-dām-in ā-mū-jēi.'
thy-father eating-for he-prepared, this reason him alive he-found.'

Chūn ā-mā ā-tāk-si sūng-ā lūt-jât-māk. Nūk-ā ā-pā ā-pūā
But he he-got-angry inside to-enter-wished-not. Then his-father outside

hâng-in ā-mā-lē ā-mān-chu-jēi. Chūn ā-châng ān khir ā-pā kâm ā-tī-tā,
coming him-with he-consoled. But he-answered he back his-father to he-said,

'Ēn-râ, kūm hā-tē-nā kei-mā nang-mā būl tīr-ā nā-chang tik-tik-khâm
'Lo, years these-many I thy service doing thy-word time-time-even

sē-lâ-māk, ā-ni-khâm-in nang-mā-khâm tik-tik-khâm-in kei-mā-rāng-in
transgressed-not, that-even-in thou-even time-time-even-at me-for

kēl-tē khāt-kâm pē-māk, kā-kā-māl-pā-lē kā-rai-āsān. Chūn nā-nāi
goat-young one-even gavest-not, my-friends-with merry-make. But thy-son

mā-hi nū-pāng-ui-rē-ēngāi rōal-in nang-mā nēi-nūn-kā sāk-jai-tā, ā-hâng-tik-in
this harlots joining thy property ate-all, he-coming-time-at

mā-tik-khān nang-mā ā-mā ding-in sāk-nā-rāng ā-būm-jēi.' Chūn ā-mā
that-time-that-at thou his sake-for eating-for preparedst.' But he

ān-ni-kâm ā-ril-jēi, 'Kā-nāi, nang-mā kei-mā bilā nin-tin-ā âm, kei-mā
him-near he-said, 'My-son, thou me with always art, my

nēi-nūn jā-kā ā-rēng-in nā-tā. Chūn kā-rāi-āsān-nā in-dai-nā dân
property whatever all thine. But merry-making joyful-being proper

ā-châng-jēi, hā-lāi-rēng nang-mā nā-nāi-pā hi ā-thi-jēi-ā,
it-became, this-reason thy thy-younger-brother this he-died-having,

ā-dām-sir-jēi; ān māng-jēi-ā, mū-sir-jēi.'
he-alive-again-was; he lost-having-been, found-again-was.'

[No. 17.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

HALLĀM.

SPECIMEN II.

(SYLHET.)

(*A. Porteous, Esq., I.C.S., 1900.*)

Pā-sāl khāt-in nāy in-ni-kā ā-nei. Nāy-pāng-pu-hā ā-pā-rāng āng-hin
Man *one* *sons* *two* *he-had.* *Son-younger-that* *his-father-to* *thus*

ā-tī, 'Kā-pā, bisār-in kā-bātā ā-chuk-dor kei nā-pē-rō.'
he-said, '*My-father,* *property-in* *my-share* *it-falls-as* *me* *give.*'

Hā-tūk-reng-hān ā-mā-in ā-ni-zā ā-nei-nūn ān-ni-ngāi-royhā ā-sēm-ā
That-time-that-at *he* *his-own* *his-property* *them-two-between* *he-dividing*

ā-pēk. Hā-nūk-chu āsot-ngoi-le nāy-pāng-pu-hā ā-reng-in ā-nei-nūn ā-choy-ā
he-gave. *And* *short-after* *son-younger-that* *all* *his-property* *he-taking*

rām-mōl-ā ā-lāk ā-sē. Hā-nūk-chu ā-mā-hān badmāsi ā-tho-wā
country-to *far* *he-went.* *And* *he* *licentiousness* *he-doing*

ā-nei-nūn ā-var-pāk. Hā-nūk-chu ā-reng-in kharach ā-chāng-luk-ā
his-belongings *he-spent-away.* *And* *all* *spent* *it-being-entirely*

ā-sē-lē ā-mā rām-mōl-hān ā-chālāk-in von-chām ānāchul. Hā-mūk-chu
it-went-having *that* *country-in* *highly* *scarcity* *was.* *Then*

ā-mā ā-sāk-rāng āntāk-zei. Hā-nūk-chu ā-mā-hā ā-mā rām-mōl-ā in-khāt
his *eating-for* *difficult-was.* *Then* *he* *that* *country-in* *one*

kom ā-vā-om; hā-nūk-chu ā-mā-pā-in ā-mā-rāng-hā vok rākhāl-in
with *he-went-stayed;* *and* *that-man* *him* *pigs* *tending*

ā-ni-zā bondo-ā ā-tīr. Hā-nūk-chu ā-mā-tāk-ā vok isāk sā-vāy-le
his-own *fields-in* *he-sent.* *And* *that-place-at* *pigs'* *food* *husks-with*

von in-bit-rāng ā-chālāk-in ā-jot, imotile-chu tū-tē-in ā-mā-rāng-hā
belly *fill-to* *highly* *he-wished,* *but* *anybody* *him-to*

pē-māk-ngāi. Ā-nūk-le ā-sing-le ā-mā-hān ā-tī, 'Kā-pā-ngāi in-ā
gave-not. *Afterwards* *he-awakening* *he* *he-said,* '*My-father's* *house-in*

ī-tūk-mâ chākar ā-tām-pā-in sāk-nei-nūn ān-mān, imotile-chu kei-mā-hi
how-many *servants* *to-excess* *food-things* *they-get,* *but* *I*

hi-mā-hin von in-chām-in kā-thī. Kei-hi in-thoi-kā-tī-ā kā-pā-kom
here *belly* *hunger-with* *I-die.* *I* *arise-I-will-and* *my-father-to*

seyeng-kā-tī hā-nūk-chu ā-mā-rāng tīng-kā-tī, " Kā-pā, kei-hi ra-vān
go-I-will *and* *him-to* *say-I-will,* " *My-father,* *I* *heaven*

i-sun-in hā-nūk-chu nā-mā-ton-ā pāp kā-thâ. Kei nā-nāy nā-nei-tī-rāng
against *and* *thee-before* *sin* *I-did.* *Me* *thy-son* *thy-calling-for*

2 D

bisār   hāpen   ni-māing ;   kei-mā-hi   nā-chākar-āng-in   nā-dân-ro." '   Ā-nŭk-le
fit   *more*   *is-not ;*   *me*   *thy-servant-like*   *keep." '*   *But*

ā-lāk-pā   ā-om-ka-kār-in   ā   pā-in   ā-mā-rāng-hā   ā-mū-ā   māyā   vā-thâ,
far   *he-was-when*   *his*   *father* *him*   *he-seeing* *compassion* *made,*

hā-nŭk-chu   ā-tān-ā   ā-ring-ā   ā-vā-kol-ā   ā-bieng   ā-tūm.   Hā-nŭk-chu
and   *he-running*   *his-neck-on*   *he-embracing*   *his-neck*   *he-kissed.*   *And*

ā-nāy-in   ā-mā-rāng-hā   ā-tī,   'Kā-pā,   kei-hi   ra-vān   i-sun-in   hā-nŭk-chu
his-son   *him-to*   *he-said,* 'My-father,* *I*   *heaven*   *against*   *and*

nā-mā-ton-ā   pāp   kā-thâ,   hā-nŭk-chu   nā-nāy   nā-nei-tī-rāng   bisār   hāpen
thee-before *sin* *I-did,*   *and*   *thy-son*   *thy-calling-for* *fit*   *more*

ni-māing.'   Ā-nŭk-chu   ā-pā-in   chā-kar-ngāi-rāng-hā   ā-tī,   'Ān-reng-in
is-not.'   *But*   *his-father* *servants-to*   *he-said,* 'All*

nēk-ā   āssā   ra-vâ   hong-choy-lilip-ung-lā   hang-mān-sil-roi,   ā-kūt-ā
than   *good*   *clothes* *here-bringing-immediately-you* *cause-to-dress,*   *his-hand-on*

kūt-sābi   hā-nŭk-chu   ā-kē-ā   jotā   mān-bun-roi,   hā-nŭk-chu   bū-ei-nēk-ei-sāk-ā
hand-ring   *and*   *his-foot-on* *shoe*   *put-on,*   *and*   *food-eating*

in-nui-in-dāy-ei-tī-ui,   hā-ong-manā   hi-mā   kā-nāy   ā-thī-ā   ā-sē-hā,   ā-tūn-chu
merry-glad-let-us-be,   *why-not (because)* *this*   *my-son*   *he-dying*   *he-went,*   *now*

ā-dām-rek-zei ;   ān   māng-piel-hā,   ā-tūn-chu   ān-mān-rēk-zei.   Ā-nŭk-le
he-alive-again-was ;   *he* *lost-was,*   *now*   *found-again-has-been.*   *Then*

ān-ni-ngāi-hā   in-nui-in-dāy   ān-phut.
they   *merry-glad-to-be*   *they-began.*

Ā-mā-lāi-tāk-hān   ā-mā   ā-nāy   ūlien-pā   bondo-wā   ā-om.   Ā-nŭk-le   ā-mā-hā
That-time-that-at *his*   *his-son*   *elder*   *field-in*   *he-was.*   *Then*   *he*

ā-hong-ā-hong-ā   in-kâl-ā   ā-hong-dēn-le   ā-lām-lā-thâ-ā-ra-sā   ā-riet.
he-coming-he-coming   *house-near*   *he-to-come-about-being* *dancing-singing-of-sound*   *he-heard.*

Ā-mā-reng-hān   in-khāt-ā   chākar   ā-koi-ā   ā-rā-kel,   'Hi-mā-ngā-hi   ī-mâ ?'
That-time-at   *one*   *servant*   *he-calling*   *he-enquired,* 'This-all*   *what ?'*

Ā-mā-hān   ā-mān-dik,   'Nā-nāy-pā   ā-hong,   hā-nŭk-chu   nā-pā
He   *he-informed,*   'Thy-younger-brother*   *he-came,* *and*   *thy-father*

ā-mā-rāng-hā   ā-hoi-riem-in   ā-mān-jei,   ā-mā-rāng-in   bū-nēk-rāng   mi
him   *wholesome-state-in*   *he-recovered,* *this-sake-for* *food-eat-to* *people*

phun-koi   ā-thâ.'   Āmā-sik-hān   ā-mā-hā   ā-tāk-ā-mān-si-ā   sung-ā   seye-rāng
invitation   *he-made.'*   *This-on*   *he*   *he-angry-getting*   *inside*   *go-to*

jot-māk ;   ā-mā-reng-hān   ā-pā   peyenā   ā-hong-ā   ā-mâ   theyem.   Ā-nŭk-chu
wished-not ;   *this-at*   *his-father* *outside*   *he-coming*   *him* *coaxed.*   *But*

ā-mā   ā-chong-ā   ā-pā-rāng   ā-tī,   'En-râ,   kei-mā   hi-tūk   kūn-hin
he   *he-replying*   *his-father-to* *he-said,* 'Lo,*   *I*   *so-many*   *years-these-in*

nā-chākar   kā-chang,   vei-khāt-lo   nā-chang   khei-el-māing.   hān-lo   nang-in
thy-servant   *I-am,*   *time-any*   *thy-word*   *I-disobeyed-not,*   *yet*   *thou*

kāmāl-nagāi-bilā   in-nu-in-dāy-nā-rāng   vei-khāt-lo   in-khāt   kel-te   nā-pē-māk-chei
friends-with   *merriment-for*   *time-any*   *one*   *kid*   *thou-gavest-not,*

imotile-chu hi-mā nā-nāy nā-nei-nŭn naṭi ā-choi-ā ā-vā-sāk ā-vā-pāi,
but *this* *thy-son* *thy-property* *harlots* *he-taking* *he-enjoyed* *he-wasted,*

ā-mā ā-hong ā-tung-le nang-in ā-mā-rāng-in bū-nēk-rāng mi phun-koi
he *he-came* *he-arriving* *thou* *his-sake-for* *food-eat-to* *people* *invitation*

ā-thâ.' Ā-mā-sik-hān ā-pā-in ā-mā-rāng-hā ā-tī, 'Kā-nāy, kŭm-pā-lëen-tōng
madest.' *That-on* *his-father* *him-to* *he-said,* '*My-son, year-all-through*

kā-bilā nā-om, hā-nūk-chu kā-nei-nūn-kā nā-tā korong, ā-mūk-chu kei-ni
me-with *thou-art,* *and* *my-property* *thine* *(?),* *but* *we*

kān-rāy-āsān-ā in-ni-in-dāy-rāng-in ā-om, hā-ong-manā, hi-mā nā-nāy-pā
we-joyous-becoming *merriment-for* *it-is,* *why-not?* *this* *thy-younger-brother*

ā-thī-ā ā-sē-hā, ā-tūn-chu ā-dām-rek-jei; ān māng-piel-hā, ā-tūn-chu
he-dying *he-went,* *now* *he-revived-again;* *he* *lost-was,* *now*

ān-mān-rek-jei.'
found-again-has-been.'

[No. 18.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

HALLĀM.

SPECIMEN III.

(SYLHET.)

In-khāt reng-in ā-mā ā-nāy ā-chin-tāk-rāng ā-tī, 'Keї kā-thī-tik
One king his his-son youngest-to he-said, 'I I-dying-time

nang-in ī-mâ thâng-in?' Reng nāy-in ā-tī, 'Nang nā-thī-le keї
thou what do-wilt?' King's son he-said, 'Thou thou-dying I

in-khāt reng in-ā seyeng-kā-tī, hā-nūk-chu tīng-kā-tī āng-hin: "Keї
one king's house-to go-I-will, and say-I-will thus: "I

ā-mâ ī-te re-māing, imotile-chu jesa ā-thâ-rāng nā-ni-tī ā-mā-hā
idiot-am anything know-not, but whatever do-to thou-sayest that

thâng-kā-tī."' Reng ā-thī-le ā-mā-in āng-hān ā-thâ. Ā-mā-tāk-ā reng
do-I-shall."' King he-dying he thus he-did. That-place-at king's

sā-nū ā-mā-hā dā-bā beng-rāng-in ā-dần. Hā-mā reng-sā-nū
daughter him tobacco prepare-to she-kept. That king's-daughter

koṭoāl ā-nāy leï-le ā-om, hā-nūk-chu anikhu-injomā ānā-chong-en. Koṭoāl
kotwāl his-son with she-was, and day-every they-talked. Kotwāl

ā-nāy-in ā-tī, 'Hā-mā mi hi-le keï-ni ei-chong ā-reng-in reye-pāk-ā-tī.'
his-son he-said, 'This man this our conversation all know-all-he-will.'

Reng-sā-nū ā-tī, 'ā-mā ā-mâ-keng ī-te rē-māk.' Ā-mā-nūk-le
Princess she-said, 'he idiot anything understands-not.' This-after

ān-ni-ngāi-hā ā-lāk-pā rām-mōl-ā ā-sē-rāng ānā-chong-māi. Ā-rīet-ā reng
they distant country-to going-for they-talking-were. He-knowing king's

nāy-in koṭoāl-ā-kom ā-mān-rīet, 'Nang nā-nāy ā-vīen jān ār-khōn-ā
son kotwāl-to he-communicated, 'Thy thy-son to-day night cock-crow-at

reng-sā-nū leï-le seeng-ān-tī.' Koṭoāl ā-rīet-ā ā-mā ā-nāy-hā ā-sur-tīt-ā
princess with go-they-will.' Kotwāl he-knowing his his-son-that he-seizing

ā sie. Reng nāy-in koṭoāl-ā-nāy-ā-sā-kor-hā ā-choi-ā kumārī-ā-kom
he kept. King's son kotwāl-his-son-his-pony-that he-taking princess-to

ā-sē-ā ā-vā-tī, 'Thâ-sē-rei.' Ānā-sē-ā ālāk dese ānā-tung-nūk-le
he-going he-said, 'Go-let-us.' They-going distant country they-arrived-having

kumārī ā-riet, 'Hi-mā-hi koṭoāl-ā-nāy ni-māk.' Ā-mā-hān reng nāy-in
princess she-knew, 'This kotwāl-his-son is-not.' Then king's son

kumārī-ā-kom ān riet-pui. Imotile-chu ā-mā-lāi-hān ān-ni-ngāi
princess-to he revealed-himself. But that-time-that-at they

ān-kūt-ā	sum-paisā	ā-sāk-rāng	alek-te-lo ā-māk.	Ā-nūk-chu	reng-sā-nū
their-hand-in	*money*	*eating-for*	*anything was-not.*	*But*	*princess*
in-khāt-ā	rāng-kāchāk	vā-tok ā nei,	reng nāy-hā	ā tīr-ā	ā-jŏr-rāng
one	*gold*	*duck she had,*	*king's son-that*	*she sending*	*sell-to*
ā-mān-choi.	Hā-nūk-chu	mi-in ā-en-rāng	ān-tī-le	reng nāy	ā-tī,
she-gave.	*And*	*people seeing-for*	*they-saying*	*king's son*	*he-said,*
'Rāng-kāchāk	māi-rāng-ā-chung-ā	tui-le	en-roi.'	Hā-nūk-chu	hi-mā
'Gold	*plate-on*	*water-with*	*see.'*	*And*	*that*
rām-mŏl-ā	reng penā	rāng-kāchāk māi-rāng	ā-nie	hā-pen	ā-māk-ngāi.
country-in	*king excepted*	*gold plate*	*there-was*	*more*	*there-was-none.*
Hā-nūk-chu	reng vā-tok	ā-en-ā ā-mā	ā-man	ā-rā-kel.	Reng nāy-in
And	*king duck*	*he-seeing its*	*its-price*	*he-enquired.*	*King's son*
ā tī,	'Kei-mā hi-mā-tāk-ā-hin	in-ding-kā-tī-ā	pil	kāng	kil-man-lik-in
he said,	*' I this-spot-in*	*stand-I-will-and*	*earthen*	*clods*	*sides-four-on*
vor-kā-tī-le	ā-tun-dor	hā-mā-tūk-hā in-khāt-ā	pang	nā-sin-ā,	ī-tūk-mâ
throw-I-will-and	*it-goes-as-far*	*so-far one*	*fence*	*thou-making,*	*how-much*
nei-nūn	ā-keng?	hā-tūk-hā	nā-nei-pek-rāng.'	Ā-mā-āng-hān	ā-tī-le
articles	*it-contains?*	*so-much*	*thou-give-wilt.'*	*This-like*	*he-said-having*
reng pang	ā-sin.	Ā-mā-hān	nei-nūn-le	mān-sip-māk-ā ā-the-in	an-jāk-ā
king fence	*he-made.*	*That*	*things-with*	*filled-not-being himself*	*ashamed-being*
reng	nāy-hā ā-mā	ā-rām	ā-pēk-ā	ā-mā reng-hā	ā-rot-ā ā-sē.
king's	*son-this his*	*his-land*	*he-giving*	*that king-that*	*he-fleeing he-went.*
Hā-nūk-chu	reng nāy-in	kumārī	ā-vā-ro-ā	ā-mā rām-hān	reng
And	*king's son*	*princess*	*he-fetching*	*that land-that-in*	*king*
ānā-chang-ā	ānā-om.				
they-being	*they-lived.*				

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF A PRINCE.

A king said to his youngest son, 'what will you do when I am dead?' The prince said, 'when you die, I shall go to a king's house and tell him that I am an idiot and understand nothing, but shall do whatever one tells me to do,' and he did so when the king was dead. The daughter of the king of that place employed him to prepare her tobacco. The king's daughter used to meet with the kotwāl's son and talked with him every day. The kotwāl's son said, 'this man will know what we talk about,' but the princess replied that the man was an idiot and understood nothing. Then they talked of going to a distant land. The king's son understood it and said to the kotwāl, 'your son will go away with the princess this night, at day-break.' Having known this the kotwāl seized his son and kept him back. The prince getting upon the pony of the kotwāl's son went to the princess and said to her, 'let us go.' When they reached the distant country the princess learnt that this was not the kotwāl's son. The prince then revealed himself to the princess. But they had no money in their hands for maintenance. The princess,

however, had a golden duck which she made over to the prince to sell; and if any one wanted to see it, the prince asked for a golden plate with water to put it upon. In that land none but the king had golden plate, and seeing the duck, the king enquired what its price was. The prince said, 'I shall stand here and throw clods of earth all round me, and you will fence the ground as far as the clods go, and fill the space with various articles.' Being told thus, the king made a fence which could not be filled with articles; and being ashamed he gave his kingdom to the prince and fled away.

The prince then brought in the princess and lived there as a king.

LANGRONG.

The Langrongs, according to Mr. Soppitt, are the Kukis inhabiting the Tipperah Hills, and are identical with the Rāngkhōls. The specimens and the list of standard words and phrases which are given below have been forwarded as specimens in Kuki. Their language is so closely related to Rāngkhōl and Hallām that I do not hesitate to identify it with the Langrong mentioned by Mr. Soppitt. Langrong or Lengreng is also spoken by a few individuals in the Cachar Plains, to the south and east of the Sadr Sub-division. They have come down from the hills since the Census of 1891. The Deputy Commissioner gives 399 as the total for Rālte, Saimar and Lengreng, without saying how many speakers there are of each. It has proved impossible to get any specimens. Mr. Damant called the tribe Ranglong and found it in North Cachar. In Sylhet there are said to be 1,600 speakers of Kuki. No specimens have been received, but the numerals have been taken down in several parts of the district, and in two cases, they agree with the forms given in the Tipperah list, while two other lists apparently belong to Hallām and Thādo respectively. We may provisionally put down 533 as the total for Langrong in Sylhet and 133 in the Cachar Plains. If we suppose that the 5,600 individuals who are returned as speaking Kuki in Hill Tipperah speak Langrong, the probable totals for this dialect would be :—

Hill Tipperah	5,600
Cachar Plains	133
Sylhet	533
TOTAL	6,266

AUTHORITIES—

SMART, ROBERT B.,—*Geographical and Statistical Report on the District of Tipperah.* Calcutta, 1866. Tipperah (*i.e.*, Langrong) vocabulary on p. 3.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier.* Calcutta, 1874. Kukee of Tipperah on pp. 204 and ff.; probably also the 'Kuki' specimens on pp. 220 and ff.

SOPPITT, C. A.,—*A Short Account of the Kuki Lushai Tribes on the North-East Frontier (Districts Cachar, Sylhet, Nága Hills, etc., and the North Cachar Hills), with an Outline Grammar of the Rangkhol-Lushai Language and A Comparison of Lushai with other Dialects.* Shillong, 1887. Mention of Langrong on p. 3.

Two specimens and a list of standard words and phrases have been received from Hill Tipperah. The list seems to be corrupt. It is, however, quite independent of the specimens and has therefore been useful for checking the results derived from the specimens. The following remarks on Langrong, which are based on the materials just mentioned, are the first attempt to describe this language, and are given with every reserve.

Pronunciation.—The spelling in the list of words is very inconsistent. I have corrected it as far as possible, but in some cases it is almost impossible to form an

accurate opinion of the pronunciation. Thus, *á* and *ō*; *ai* and *ē*, respectively, are used for the same sounds. For instance, *rá* and *rō*, the suffix of the imperative; *tlai* and *ṭlē*, to run; *pai*, *pē*, and *pēk*, to give. The *i* of the suffix *in* may apparently be dropped after a preceding vowel; thus, *pā-in* and *pān*, by the father. The use of aspirated letters is rather inconsistent. Thus, *khăt* and *kăt*, one; *phŭng* and *pŭng*, stomach, etc. *Ph* seems usually to be pronounced *f*; thus, *phăk* or *făk*, eat; *phēi* or *fēi*, foot. *Dh* and *th* are both written for *d* in the list, in the termination *ding*. I have always written *d*, as do the specimens. *Ṭ* and *t* occur in the same word; thus *ṭlē* or *tlai*, to run. Consonants are occasionally silent; thus, *phăk* and *phă*, to eat. We once find *rēn-kā* instead of *rēng-kā*, all, but the pronunciation is probably the same in both cases. A euphonic *y* is sometimes written; thus, *nai-yā* or *nai-ā*, under. A consonant is sometimes doubled; thus, *allā* or *ālā*, far; *ommā* or *ám-ā*, being, etc.

Articles.—The numeral *khăt*, one, is used as an *indefinite article*, and demonstrative pronouns or relative clauses supply the place of a *definite article.*

Nouns.—The word *pā*, father, occurs twice in the form *kā-pā*; thus, *kē kā-pā*, my father, *ā-ni kā-pā*, his father. But usually *kē pā*, *ā pā.*

Gender.—Gender is only apparent in the case of animate beings. Different words may be used for the two sexes. Thus *pā*, father; *nŭ*, mother: *pā-săl*, man; *nŭ-păng*, woman. In other cases suffixes are used to denote the gender. Such are, in the case of human beings, *pā*, male; *nŭ*, female. In the case of animals the male suffix is *chal*, and the female *pūi*. Thus, *nāi-pā*, son; *nāi-nŭ*, daughter: *sā-kor chal*, horse; *sā-kor pūi*, mare.

Number.—The suffix of the plural is *hēi*; thus, *ṭēn-hēi*, friends.

Case.—The *Nominative*, the *Accusative*, and the *Dative* do not take any suffix. The subject of a transitive verb is usually distinguished by the suffix *in*, denoting the agent. The verb may be a participle or an infinitive; thus *vák-in phăk-nă kák*, the pigs-by eaten husks. The *Genitive* is expressed by putting the stem, without any suffix, or repeated by means of a pronoun, before the governing noun; thus, *nang-mă pā nāi*, thy father's sons; *mă sā-kor ā-kŭm ĭ-jā-kā-má*, this horse its years how-many? The suffix *tā* is sometimes added; thus, *kai-mă pā-tā lō-mŭnă sēlá-hēi*, my father's hired servants.

The *Locative* is formed by means of the suffixes *ā* and *in*. *In* is also used to denote the agent (see above) and the instrument; thus, *rŭ-in*, (bind) with ropes. Other postpositions used to denote the various relations of nouns are: *lāi-ā*, between; *nai-ā*, under; *mā-teng*, before; *nēng*, in, for; *nēng-ā*, in, to, from; *nŭng-ā*, behind; *pōā*, out of; *rōal-in*, gathering, with; *rŭ-ai*, from; *sŭng-ā*, in; *tai-ā*, in, etc.

Adjectives.—Adjectives usually follow the noun they qualify, and suffixes are then added to them and not to the qualified noun. Thus, *mĭ ṭhă nēng-ā*, man good to. The suffix of comparison is *nēk-in* or *ning-in*. Thus, *ā far-nŭ nēk-in ăn-sang*, his sister than tall; *rēn-kā ning-in pōan ṭhā*, all than cloth good.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *Pā* in *pā-kāt*, one, etc., is probably a generic particle. But I cannot find any rule for its use. Thus we find *mi-rēm pā-kāt* and *mi khāt-kā*, one man, *Kā* in *khāt-kā*, etc., is perhaps identical with the *kā* in words such as *jā-kā*, whatever; *rēng-kā*, all; *tai-kā*, short; *lăm-kā*, much; *ĭ-kā*, any; *āng-kā*, like, etc.

Pronouns.—The following are the *Personal pronouns,* to which the ordinary suffixes may be added :—

Singular.	Plural.
kai-mā, I.	*kai-mā-ni, kai-ni,* we.
kai-mā, kē, my.	
kai-mā-tā, mine.	*kai-mā-ni-tā, kai-ni-tā,* ours.
nang-mā, thou.	*nang-mā-ni,* you.
nang-mā, nai, thy.	
nang-mā-tā, thine.	*nàng-mā-ni-tā,* yours.
ā-ni, ān, he.	*ān-mā-ni,* they.
āni, ān, ā, his.	
ā-ni-tā, his.	*ān-mā-ni-tā,* theirs.

To these forms must be added the pronominal prefixes used before verbs. In the singular they are identical with the short possessive forms, *kē, nai, ā.* The plural forms are *kāin, nāin,* and *ān-in* or *ān,* and these may probably also be used as possessive pronouns with nouns and postpositions.

The following *Demonstrative pronouns* occur :—

Hā, this ; *hi,* this ; *mā,* that ; *sá,* that ; *mā-hi,* that, he.

Relative pronouns.—Participles and verbal nouns are used in relative clauses ; thus, *vák-in phāk-nā kák,* pigs-by eaten husks ; *mā háng-tik-in,* he coming-time-at.

Interrogative pronouns.—*Tū-má,* who ? *ī-má,* what ? *ī-jā-kā-má,* how many ? *i-ding-má,* why ? Thus, *tū-nāi-má,* whose son ? *mā-hēi ī-má,* these what ?

Indefinite pronouns.—*Īkā,* any ; *tū-khám,* anyone. *Khám* in *tū-khám* seems to mean 'even'; thus, *tik-tik-khám,* time-time-even, once even.

Verbs.—Verbs may be conjugated in person and number by means of pronominal prefixes. These are as follows : *kē* or *kai,* I ; *kāin,* we : *nā* or *nai,* thou ; *nāin,* you : *ān* or *ā,* he, she, it ; *ān* or *ān-in,* they. The use of these prefixes is very inconsistent, and they are often dropped.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *kai-mā kāl,* I go ; *ān-mā-ni lung-ṭlāi-tir,* they merry-to-make-began ; *kai-mā sir,* I have walked ; *ā-ni hál,* he is-grazing.

The suffix of *Past tenses* is *tā ;* thus, *kai-mān kē hem-tā,* I struck ; *ān pā-in ā-ni mū-tā,* his father him saw.

The suffix of the *Future* is *ding ;* thus, *kai-mā thá-in kē pā nēng-ā kāl-ding,* I arising my father-to go-will.

The suffix of the *Imperative* is *rō* or *rá ;* thus, *pē-rō,* give ; *choy-rá,* bring, draw ; *būn-tir-rō,* to-wear-cause you. A first person plural is formed by means of the suffix *rang,* probably a suffix of the future. Thus, *kai-mā-ni phāk-in lung-ṭlāi-rang,* us eating merry-make-let. See also Infinitive, below.

The simplest form of the *Infinitive* or *Verbal Noun* seems to be the root alone. A common suffix is *nā ;* thus, *kāl-nā,* to go ; *phāk-nā,* to eat, food. It will be observed that this form is constantly given in the list of words to translate the verbal roots. Thus, *hong-nā,* come ; *ngir-nā,* stand, etc. Infinitives of purpose are formed with the suffixes *ding* and *rang ;* thus, *hal-nā-ding-in,* grazing-for ; *phūng-kháf-ding ning-tā,* belly-fill-for

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wished; *kai-mā ṭēn-hēi rōal-in lung-ṭlāi-rang*, my friends with feasting-for. Compare also *ā-ni-ding-in*, his-sake-for.

Participles.—The root alone may be considered as a *Relative participle* in *mā háng-tik-in*, he coming-time-at. The same meaning has the verbal noun ending in *nā*; thus, *vāk-in phāk-nā kāk*, pigs-by eaten husks; *mā jăl-ā ăm-nā mi*, that country-in residing man. The suffix *i-lā* is used to form a *Conjunctive participle*; thus, *bāk-ilā pē-rō*, dividing give. The locative suffixes *ā* and *in* form *Conjunctive* and *Adverbial participles*. Thus, *in-ā nēngā ăm-ā hai-tā*, house near being he heard; *kai-mā thă-in kāl-ding*, I arising go-will; *·phāk-in lung-ṭlāi-rang*, eating let-us-rejoice. The second specimen uses *ē* instead of *in*; thus, *sōal-ē*, being tired.

There is no *Passive voice*. The suffix *in* after the subject of a transitive verb denotes the active. But its use is somewhat inconsistent, and its absence does not, therefore, always show that the verb is in the passive voice. The context must be consulted. Thus, *năng-mā năi-bung hi bai-tā nŭng-ā mū-tā*, thy brother this lost-was afterwards found-was.

Compound verbs.—No prefixes occur in the specimens. *Causatives* are formed by means of the verb *tir*; thus, *kāl-tir*, to cause to go, to send. *Desideratives* are formed by adding *năm*, to wish; thus, *kāl-năm-māk*, to-go-wished-not. *Thēi* means ' to be able' 'to be allowed.' Thus, *kai om-thēi*, I may be. Other words used as the last part of compound verbs are : *ēm-ēm*, exceedingly; *jā*, completely; *khir*, back, again; *khul-khul*, to be about, etc.

The *Negative particle* is *māk*; thus, *kāl-năm-māk*, to-go-wished-not. Another negative, *na*, occurs twice after *pē*, to give; thus, *pē-na*, gave not. A third negative, *lai*, occurs in *ā-ṭhā-lai*, good-not, bad; *ai-lai*, obey-not; *ai-lai-ā*, disobeying, against.

The *Interrogative particle* is *mă* or *mō*; thus, *tū-nēng-ā mă*, whom from ? *ī-hang-mo*, why ? because, etc. See also Interrogative pronouns, above.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

LANGRONG.

(STATE, HILL TIPPERAH.)

Mirēm pākāt-ā nāi nikā nēi. Mā lāiā ɒāi-pāng-in ā-ni kā-pā nēngā
Man one-to sons two were-got. Them among younger his father near

ā-ti-tā, 'kē kā-pā, sūmpūn kai-mā mū-nā jākā bāk-ilā pē-rō.' Mā lāiā
said, 'my father, of-goods I getting all dividing give.' Them among

sūmpūn bāk-ilā pē-tā. Taikā nūngā nāipāng nāin rēngkān rōal-ilā
goods dividing gave. Short after younger son all gathering-together

jâl-ā-lā-hān kāl-tā, chūn mā-hin ā-ni sūmpūn tāmtāmkā jâr-ilā
country-a-far-to went, and there his goods in-plenty spending

ā-pāy-tā. Mā rēngkān jâr-jā-in mā jâlā-hān bū-ngēi-ēm-ēm-tā,
he-squandered. He all spent-entirely-having that country-in famine-dire-arose,

chūn mā āntākā ṭūl. Mā tik-ā mā mā jāl-ā âm-nā mi khātkā nēngā
and he want-in fell. That time-at he that country-in resident person one near

kāl-tā; mā mi āni vâk hâl-nā-dingin lai-ā kāl-tir-tā. Nūngā mā vâk-in
went; that man his pigs grazing-for field-in sent. Then he pigs

phāk-nā kâk phāk-in phūng-khâf-ding ning-tā, chūn tū-khâm āu pē-na.
eaten husks eating belly-fill-to desired, but any-one him-to gave-not.

Nūngā mēng-in ān ti-tā, 'kai-mā pā-tā lō mūnā sēlâ-hēi
Then coming-to-senses he said, 'my father's salary receiving servants

tāmkā phāk-nā tērâ mū-thēi-tā, chūn kai-mā mā-hin ngēi-in thi-khul-khul.
plenty eatable things get-could, and I here hunger-in dying-am.

Kai-mā thâ-in kē-pā nēngā kāl-ding, mā nēngā hil-ding, "kē-pā, kai-mā
I rising my-father's near go-will, him near say-will, "my-father, I

ṭeorāl ai-lai-ā chūn nāng-mā nēngā bānisāl kē thō-tā, kai-mā nāng-mā
heaven against and you near sin I have-committed, I your

nāi tiyā ti-thēi-māk; kai-mān nāng-mā lō mū-nā sēlâ khātkā
son saying say-may-not; me your salary receiving servant one

āngkā âm-tir-rō."' Nūngā thâ-in ā-pā nēngā kāl-tā. Chūn kār-ālā
like be-let."' Then rising his-father near went. But at-distance

âm-tik-ā ān pāin ā-ni mū-tā, chūn ngāi-in, ṭlē-in, kāl-in ān
being-time-at his father him saw, and compassionate-being, running, going his

ring-ā kōa-in ā-dâp-tā. Nāin ān ti-tā, 'kē-pā, kai-mā ṭeorāl ai-lai-ā
neck-on holding he-kissed. Son he said, 'my-father, I heaven against

chūn nāng-mā nēngā bānisāl kē thō-tā, kai-mā nāng-mā nāi tiyā
and you near sin I have-committed, I your son saying

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ti-thēi-māk.'   Chūn   pāin   ā-ni   sēlâ-hēi   nēngā   ti-tā,   'rang-rang-in
say-may-not.'   *But*   *father* *his*   *servants*   *near*   *said,*   *'quickly*

rēnkā-ningin   pōan   ṭhā   châ-in   māhi   sil-tir-rō̤;   māhi   kūṭ-ā   kūṭ-būn,   chūn
all-than   *cloth* *good* *bringing* *him*   *put-on;*   *his*   *hand-on* *ring,*   *and*

phēi-ā   phēikok   būn-tir-rō̤;   chūn   kai-mā-ni   phāk-in   lung-ṭlāi-rang;   hā-lāi-nēng
foot-on *shoe*   *put-on';*   *and*   *we*   *eating*   *merriment-make-will;* *for*

kai-mā   nāi   hi   thi-tā,   nūngā   dām-tā;   bai   nūngā
my   *son*   *this* *died,*   *afterwards* *alive-came;* *having-been-lost* *after*

mū-tā.'   Nūngā   ān-mā-ni   lung-ṭlāi-tir.
found-has-been.' *Then* *they* *merry-making-began.*

Chūn   ā-ni   nāi   ū-liēnā   lāi-ā   âmā,   Mā   hâng-in   in-ā   nēngā   âm-ā
And   *his*   *son*   *elder*   *field-in* *was.* *He*   *come-having* *house* *near* *being-on*

lāmnā   chūn   khâng-ri   hai-tā.   Mā   tik-ā   mā   sēlâ   khātkā   nēngā   kai-ilā
dancing *and*   *music-sound* *heard.*   *That* *time-at·* *he* *servant* *one* *near* *called-having*

ān   nēngā   dàn-tā,   'mā   hēi   ī-mâ?'   Ā-ni   ān   nēngā   hil-tā,   'nāng-mā   nāi-
him *near*   *asked,*   *'this* *all* *what?'*   *He*   *him* *near*   *said,*   *'your*   *brother-*

bung   hâng-tā,   chūn   nāng-mā   pān   phāknā   tāmkā   dil-tā;   ī-bāng-mō
younger *come-has,* *and*   *your*   *father* *food*   *great*   *has-prepared;* *because*

ā-ni   māhi   dām-in   mū-tā.'   Chūn   māhi   nâr-tâ,   in-sūngā   kāl-
he   *him*   *sound-health-in* *got-has.'* *But* *he*   *angry-became,* *house-in-side* *to-go-*

nâm-māk;   nūngā   ān   pā   in-pōā   hâng-in   nāi   nēngā   ṭâng-
wished-not; *then*   *his* *father* *house-outside* *come-having* *son* *near* *answered-*

hil-ta.   Chūn   ān   ṭâng-khir-hil-tā   ān   pā   nēngā,   'ēn-rō,   kūm   khōa
said.   *But*   *he*   *answering-back-said* *his* *father* *near,*   *'lo,*   *year* *every*

kai-mān   nāng-mā   phāk-tir-tā,   nāng-mā   ṭâng   ī-kā   tik-tik-khâm
I   *you*   *served,*   *your*   *order* *any*   *ever*

ai-lai-māk;   chūn   tik-tik-khâm   kēl-tē   khātkā-kâm   pē-na,   chūn   kai-mā   ṭēn-hēi
transgressed-not; *still* *ever*   *kid*   *one-even*   *gave-not, that-in* *I* *friends*

rōalin   lung-ṭlāi-rang;   chūn   nāng-mā   nāi   māhi   nâṭi   rōalin   nāng-mā
with   *merriment-making-for;* *but* *your*   *son*   *this*   *harlots* *with*   *your*

sūmpūn   phā-jā-ilā   mā   hâng-tik-in   mā-tik-ā   nang-mā   āni   dingin   phāknā
goods   *eaten-up-having* *he* *came-when*   *that-time-at* *you*   *him* *for*   *food*

tamkā   dil-tā.'   Chūn   māhān   ān   nēngā   hil-tā,   'kē-nāi,   nāng-mā   nintinā
great   *prepared.'* *But*   *he*   *him* *near*   *said,*   *'my-son,* *you*   *always*

kai-mā   nēngā   âm-tā,   chūn   kai-mā   âm   jākā   rēngkān   nāng-mā-tā.   Chūn
me   *near*   *were,*   *and*   *my*   *being* *whatever* *all*   *yours.*   *But*

tlāi-nā   chūn   in-dāi-nā   dān   ā-châng-tā,   hā-lāi-nēng   nāng-mā   nāi-bung
merry   *and*   *joyful*   *proper* *it-has-become,* *for*   *your*   *brother-younger*

hi   thi-tā   nūngā   dām-tā;   bai-tā,   nūngā   mū-tā.'
this *died*   *afterwards* *alive-came;* *was-lost,* *afterwards* *found-has-been.'*

[No. 20.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

LANGRONG.

SPECIMEN II.

A KUKI FOLK-SONG.

Rēngā   rōalē   thāng   bāpōal
All   *being-together*   *spreading-wings*   *Dhanēsh-bird*

Ā-lām-ē   sōalē   lūng-di   lūng   lēng-ē.
They-dance being-weary joy-with mind is-mad.

Mōkāmā   sāl-tē   thi-pōan,
Mōkāmā-in   *flag*   *striped-cloth,*

Bōngā   dāpnō   sōalē.
Flying   *mind*   *is-tired.*

Lūng-di   lūng   lēngē.
With-joy   *mind*   *is-mad.*

FREE TRANSLATION OF THE FOREGOING.

We shall all being together dance like the Dhanēsh bird spreading (as it were) our wings and become weary. Our mind is mad with joy. Like the flag over the Mōkāmā (a sacred building of Muhammadans) our mind flutters and is mad with joy.

AIMOL.

Aimol is spoken by a small tribe in the hills round the valley of Manipur. There is also a small settlement at Aimol, a village in the southern part of the valley. There are stated to be only small remnants left of the tribe, and the total number of speakers is estimated to be between 500 and 1,000. The Aimols, who assert that they have come from the direction of Tipperah, are mentioned by Messrs. McCulloch and Damant. Compare the Authorities quoted under Kōm, Chiru, etc. But no authority gives a description of the tribe or an account of the language. The remarks on Aimol grammar which follow are, therefore, entirely based on the texts printed below. These comprise two specimens and a list of standard words and phrases, prepared by Babu Bisharup Singh in the Aimol village in the valley of Manipur. The second specimen, an Aimol folk-tale, gives a very good idea of the language. I have hyphened out the single words and altered the translation in several points. Aimol is apparently less influenced by Meithei than most other dialects of the Manipur State, and this influence is almost entirely confined to the vocabulary. In all essential points of grammar the dialect is closely related to Rāngkhōl and connected languages.

Pronunciation.—The marking of long vowels is not consistent and apparently not always correct. *U* is always marked as long, and *o* as short. In other cases we find the same vowel sometimes marked as long, and sometimes as short. Thus, *ka* and *kā*, my; *kārā* and *kāra*, among; *a-tār* and *a-ṭar*, old; *ngāi* and *ngai*, many, used as a plural suffix; *māi-kūng-am* and *ma-ton*, before, etc. The vowels of prefixes are sometimes dropped. Thus, *a-rmai*, his tail, but *ka-ra-mai*, my tail; *na-ming i-mo n-ti* (*i.e.*, *na-ti*), thy-name what thou-callest? Some vowels are interchangeable. Thus, the intensifying suffix *ko* is also written *kū* and *kē*; the indefinite particle *om* also occurs as *ūm*. *Ai* and *ē* are interchanged; thus, *a-laik-om* and *a-lēk-om*, he was. *Aū, āo,* and *ao* seem all to denote the sound *ā*. Compare *haūng* and *hoṅg*, come; *khaom* and *khaūm*, a certain fruit; *chāok* and *chok*, to buy. Concurring vowels are often contracted. Thus, *a-mā-in* and *a-mān*, he; *chēng-ka-ta*, *i.e.*, *chē-ing-ka-ta*, going; *a-ta*, saying; from *ti*, to say, plus the suffix *ā*, etc. The form *tēng*, in, which occurs beside *tiyēng* and *tiyang*, is probably of the same kind. The *y* in *tiyēng* is euphonic, while *ya* in *tiyang* is probably written for *ē*. The diphthongs *ūā* and *ūo* are usually written *ūwā* and *ūwo*. Thus, *khūwā*, village; *pūwon*, cloth. *Y* and *w* are also euphonic in words such as *a-chē-yā*, going; *a-mū-wā*, seeing. *D* is euphonic in *an-d-rēng-ā=an-rēng-ā*, all. *W* is probably written for *ū* in *swok*, slave; *nwom*, wish, etc. *W, v,* and *b* are interchangeable, and probably all written for *w*; thus, *won* and *bon*, belly; *ha-wā* and *ha-vā*, that. *L* and *r* interchange in *lū-fāi*, rupee; *rū-fāi*, silver. Final consonants are usually softened when a vowel is added. Thus, *chāk*, eat; *chāg-ā*, eating; *lūt*, enter, come; *a-lūd-a*, coming. Final consonants are sometimes silent. Thus, *mak* and *ma*, not; *alāk*, far, but *i-dor-mo la*, how far? Final *ng* seems often to be very faintly sounded. Thus, *kan-tho-in-ka-ta*, for *kan-tho-ing-ka-ta*, arising. *N* in *a-sēn-pē-yoi*, he divided, is probably only written for *m*, before *p*. Compare *va-sēm-ro*, divide. *Cham*, word, command, seems to be identical with *chaūng*, word. Both are probably written for *cháng*. *N* is often doubled between vowels. Thus, *inn-ā*, for *in-ā*, house-in; *ka-ēn-nā*, for *ka-ēn-ā*, I examining, etc.

Prefixes and Suffixes.—Most of the prefixes and suffixes which occur in Aimol have a distinct meaning of their own and will be dealt with below. Only a few prefixes

are used in a wider sense. Thus, *a*, in *a-sā*, good; *a-ni-lām*, dance; *kan*, in *kan-kan-royā*, together; *ma*, in *ma-chial*, salt; *ma-tik*, worthy; *ma-tūm-pā*, young; *ra*, in *ra-bū*, nest; *ra-mai*, tail; *ra-naga*, very, etc.

Articles.—There are no articles. The numeral *khat* or *an-khat*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses are used in order to convey the idea of definiteness.

Nouns.—The prefixes *a* and *ka*, which often occur before nouns denoting relationship and parts of the body, are the possessive pronouns of the third and first persons. Thus, *a-pā*, his-father; *ka-char-nū*, my-sister; *ē-kā-nū*, *i.e.*, *ē-ka-nū*, alas, *lit*. O my mother.

Gender is only apparent in the case of animate nouns. It is distinguished by means of suffixes, and, in the case of human beings, also by using different words. Thus, *a-pā*, father; *a-nū*, mother: *pa-sal*, man; *nū-mai*, woman: *pa-sal nāi*, man young, boy; *nū-mai nāi*, girl: *a-nāi pa-sal nāi*, his-son boy, son; *a-nāi nū-mai nāi*, daughter. *Pasal* is also used as a male suffix; thus, *nāi pasal*, child male, son. The usual suffixes are, in the case of human beings, *pā* and *nū*, and, in the case of animals, *a-chal* and *chal*, male, and *a-pūi*, female. Thus, *swok-pā*, a male slave; *a-lom-nū*, his-wife: *sē-kor a-chal*, horse; *sē-kor a-pūi*, mare: *kēl chal*, a he-goat; *kēl a-pūi*, a she-goat.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural some word conveying the idea of plurality is added; thus, *swok ngāi*, servant many, servants; *a-tar-ngai*, old creatures; *sē-kor a-chal tam*, horse male many, horses; *lū-fāi a-tam*, rupee many, these rupees.

Case.—The *Nominative* and the *Accusative* do not take any suffix. *Ko* is often added in order to emphasise the noun. Thus, *sē-kor a-ngoi-pā yāfal-ko*, horse white's saddle; *a-mā man-ko*, that-of the-price. The suffix *in*, by, by means of, denoting the agent, is usually added to the subject of a transitive verb. Thus, *a-swok-pā-n-ko a-lai-sāng-ā*, his-servant-male he answered; *kai-kūong-in ka-ēl a-pēr*, shrimp my-thigh it-bit. The *Genitive* is often expressed by simply putting the governed before the governing noun. Thus, *ka-pā swok ngāi*, my father's servants. The governed noun is often repeated by means of a possessive pronoun prefixed to the governing noun. Thus, *fai-bāng a-ra-bū*, ant its-nest, ants' nest; *rūl a-rmai*, snake its-tail, the snake's tail. The *Vocative* does not require any suffix, but an *ē* is sometimes prefixed; thus, *ē-pā*, O father. Other relations are indicated by means of postpositions. Such are *ā*, in, on, to, with; *da* and *dā*, in, on; *in*, of, by means of; *kārā*, among; *māi-kūng-am* and *ma-ton*, before; *mū-mag-a*, getting-not, without; *nūk-tiēng* and *nūg-ā*, back-at, behind; *sūng-ā*, in; *tiēng, tēng, tiyang*, in, at; *yāng*, on; *yēng* and *yēng-ā*, to, from, etc.

Adjectives.—Adjectives are usually preceded by the prefix *a*; thus, *a-sā*, good; *a-sāng-a*, high. A prefix *ma* occurs in *ma-tūm-pā*, younger. The suffix *pā* in this and in other adjectives is a suffix of the relative participle. The usual verbal suffixes are added when the adjectives have the function of a verb; thus, *a-sāng-yoi*, he is tall. Some adjectives have, according to the list of words, two forms according to the number of the qualified noun. Thus, *a-sā nū-mai*, a good woman; but *a-sāi nū-mai ngāi*, good women. There are no instances in the specimens to show the application of this extraordinary rule. Adjectives usually follow, but occasionally also precede the noun they qualify. The particles of comparison are *nēg-ā* and *kārā*; thus, *a-char-nū nēg-ā a-nāi-pang-pā a-sāng-yoi*, his-sister than his-brother he-tall-is; *an-d-rēng-ā kārā a-sāng-a*, all

among tall, tallest. A kind of superlative is also effected by adding *tak*; thus, *pūwon a-sā-tak*, cloth good-much, the best cloth.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *An* in the first three numerals is probably a generic prefix, but I fail to see the rule for its use. Thus, we find *pasal an-khat*, and *pasal khat*, a man. There are no traces in the specimens of other generic prefixes. In *a-mā man-ko lū-fāi an-ni makhāi man-kē*, that-of the-price rupees two and-a-half, the last *man-kē* seems to be a repetition of the subject *man*, price, and is not a generic suffix.

Pronouns.—The following are the *Personal pronouns :*—
Singular,—

kai, I.	*nang*, thou.	*a-mā*, he, she, it.
ka, my.	*na*, thy.	*a*, his, her, its.
kai-ka-ni, mine.	*nang-na-ni*, thine.	*a-mā-tā*, his, hers, its.

Plural,—

kai-ni, we, our.	*nang-ni*, you, your.	*an-mā-ni, a-mā-ni*, they, their.

A form *nai*, thou, seems to occur in *kai yēng-a lal nai na-pēk-rang*, me to property thou thou-give-wilt; and *tū yēng-ā nai-chok-mo*, whom from thou-boughtest? *Nai* in the first instance is perhaps identical with Chiru *nai*, property, and *nai* in *nai-chok-mō* seems to be a miswriting for *na*. A form *na-tak*, he, occurs in the list of words. The personal pronouns are inflected as nouns. Thus, *kai ka-chaūng*, I my-word, of me; *nang na-sipā*, thou thy-service, thy service; *a-mā-ni chaūng*, their word. *Ni* in *kai-ka-ni*, mine; *nang-na-ni*, thine, must be considered as the verb substantive. In *nang-a-rang-kē*, thine, an *a* is inserted between *nang* and the postposition *rang*, for. Words such as *ko, kē, hi*, etc., are added in order to emphasise the pronouns. Thus, *kai-ko*, I; *nang-a-rang-kē*, thine; *a-mā-hi*, he. They are all originally demonstrative pronouns.

Demonstrative pronouns.—*Hi*, this; *ha* and *kha*, that. *Han-ko* in *pasal han-ko fai-loi-yā a-man-chē*, man that field-to he-sent, seems to contain *ha*, the suffix of the agent, and the emphasising particle *ko*.

Relative pronouns.—There are no relative pronouns. A relative participle is formed by adding the suffix *ā*. Thus, *lai-pāk kha-da a-om-ā pa-sal khat*, country that-in being man one. The ordinary tenses of the verb can be used in the same way. Thus, *wok i-chāk cha-wāi*, pigs eaten husks; *kai yēng-ā om lim*, me to being all; *kai yēng-ā lal nai na-pēk-rang na-pēk-ta-ro*, me to property thou-give-wilt, thou give, give me the share which you intend to leave me. In the last instance the relative participle follows the qualified noun. *Pā* seems to form relative participles or nouns of agency. Thus, *a-nāi ū-lien-pā*, his-son the-elder; *hong-thai-pā kai ka-ni-yoi*, a-clever-man I I-am.

Interrogative pronouns.—*Tū-mo*, who? *i-mo*, what? *i-rai-hi-no*, why? *i-yat-mo*, how much? how many? *A-tak oho-mo*, is translated 'where is the flesh?' in the second specimen. *Oho-mo* seems, therefore, to mean 'where?' An indefinite pronoun is effected by adding *ūm* to the pronoun *tū*; thus, *tūn-ūm pē-makū*, any one gave not.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are *ka*, I; *kan, kani*, we: *na*, thou; *nan* and *nana*, you: *a*, he, she, it; *an* and *ana*, they. The singular prefixes sometimes occur with a verb in the plural. In No. 239 *an* is used in the singular. *Ana* seems to be used in the same way in *ana-ma-*

lŭm, he caused to roll, etc. In *i-mo ani-tho-so*, what is being done? *ani* seems to be a demonstrative pronoun, and the literal translation is apparently 'what that-done?' The plural prefix is used when the subject comprises two words connected by means of *lē*, with. Thus, *nang-ko kai-lē a-ni-tin kan-om-ā*, thou me-with always we-remain. The prefixes are sometimes omitted. In *a-hoyăn chăg-ā*, they happily eating-are, the prefix *an* before *chăg-ā* seems to have been contracted with the *ā* of the preceding *a-hoy-ā*.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *kai ka-ni*, I I-am; *năi pa-sal an-ni an-om*, child male two they-were. A suffix *ā*, which generally forms adverbial clauses and conjunctive participles, is sometimes added, apparently without changing the meaning. Thus, *a-ril-ā*, he said; *ā-ngăi-don-ā*, he recollected. *So* and *sē* are apparently assertive suffixes in sentences such as *i-mo ani-tho-so*, what are they doing? *nang-in kēl tē an-khat jag-om na-pē-mak-sē*, thou goat young one even thou-gavest-not. The suffix *lăi* has a similar function; see Negative particle, below.

The suffix of the *Past tenses* is *yoi* as in Chiru. Compare Rāngkhōl *jŏi*, to complete, to finish. Thus, *a-sēn-pē-yoi*, he divided-gave; *ka-chē-yoi*, I-have-walked; *kai ka-vē-yoi*, I I-had struck. It is also used to denote the present time when the action of the verb is considered as an established fact. Thus, *ka-pă-ko in sin-ā a-om-yoi*, my father house small-in he-lives. *A-ni-yoi*, it is, it was, is sometimes added to a verb in order to emphasise that the action really takes place. Thus, *ani-loi kai tho a-ni-yoi*, sin I did it-was, I sinned indeed. A kind of past tense is also effected by prefixing *laik*, *lai*, or *lēk*. Thus, *a-laik-om* and *a-lēk-om*, he was; *a-lai-sang-ā*, he answered. This form is also used as an imperfect; thus, *kai ka-lai-vē*, I was striking. A suffix *pē* is apparently added in forms such as *a-yŭ-pē*, he kissed; *a-deng-pē*, it fell; *a-lūt-pē*, he entered, etc. But these forms are really compound verbs, the latter part being a verb *pē*, probably identical with *pē*, to give. Compare *a-pēr-a-pē*, he bit, where the pronominal prefix is added to both verbs. Forms such as *a-ma-lūm-rē*, he-caused-to-roll, are perhaps due to the influence of Meithei.

A *Present definite* is formed by prefixing *la*, or by adding the verb *om*, to be, to remain. Thus, *kai ka-la-vē*, I am striking; *sē-răt sa-chik a-la-pē*, cattle food he-is-giving; *sē-kor a-chong-ā-om*, horse he-riding-is.

The suffix of the *Future* is *ing*, probably a postposition meaning 'for,' 'in order to.' The pronominal prefixes are wanting before this form; thus, *lai choi-noning*, fine pay-not-will, I will not pay fine. The verb *ti*, probably meaning 'to say,' preceded by the pronominal prefixes, is usually added. Thus, *va-ril-ing-ka-ti*, going-saying-for-I-say, I will go and say; *nang-in vēng-na-ti*, thou wilt strike. Another suffix of the future is *rang*. Thus, *nang-ni na-vē-rang*, you will strike; *na-pēk-rang*, thou wilt give; *ka-won man-khop-rang*, my-belly (I) fill-will. The form *chang-lang-rong*, in *na-swok khat chang-lang-rong*, thy-servant one (I) be-will, seems to be connected with the imperative. *I-sig-ā-mo-ka-tin-ko*, because, perhaps contains a future *ka-tin*. The literal translation seems to be 'why? I will tell.'

The suffix of the *Imperative* is *ro*, and in the first person plural *rai*. Thus, *pē-ro*, give; *va-choi-ro*, bring; *bēng-pē-ro*, cause to put on; *om-lang-rai*, let us remain. *Lang* in *om-lang-rai* also occurs in *na-swok khat chang-lang-rong*, thy-servant one (I) be-will. *Ta* is prefixed to *ro* in *na-pēk-ta-ro*, give; *bēng-ta-ro*, put, etc.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus, *kai-ni-ko a-hoy-ā kani-om-hi a-ni-yoi*, we happily our-remaining-this it-good-is. The past tense ending in *yoi* is used as a past verbal noun. Postpositions are freely added to these verbal nouns in order to form adverbial clauses. Thus, *ni a-laik-a-lak om-ā*, days few being-in, after a few days had passed; *a-lūng-a-thag-a*, his-mind-its-angry-becoming-in, having got angry; *a-lăg-ā a-om-lāy-ā*, distance-at his-being-time-at, when he was far off; *a-thi-nū*, his-dying-after, after he had died; *ka-chang-yoi-yā*, my being-finishing-in, having been; *a-ring-yoi-kē-a-nin-ko*, his-revived-having-on-account of, because he came alive, etc. Compare Adverbial and Conjunctive participles. A suffix *na* seems to occur in *a-hong-na-khan-a-ko*, his-coming-time-at-just, as soon as he came. The suffix of the *Infinitive of purpose* is *rang*, the same postposition which is also used in order to form the future. Thus, *kai-ko na-nāi chang-rang ka-ma-lik-ni-lāi-ma*, I thy-son being-for I-worthy-am-not; *thi-rang ka-tho-yoi*, dying-for I-prepared, I am about to die; *kan chāk-rang*, our eating for, in order that we might eat. Compare *nang-a-rang-kē*, thee-for, thine. The purpose can also be expressed in other ways. Thus, ' *wok sēl-ro* ' *a-ta,* ' pigs tend' saying, in order to tend pigs.

Participles.—The *Relative participles* have been mentioned with Relative pronouns. The noun of agency is, as stated in the same place, formed by the suffix *pā*. A word *kēng* is added in *yāū-sēl-pa-kēng*, a shepherd. *Laū-chon-mi-kēng*, a cultivator, contains the same word *kēng*, and is formed by prefixing the relative participle without any suffix to *mi*, a man. The suffix *ā*, mentioned with verbal nouns, forms *Adverbial* and *Conjunctive participles*. Thus, *a-hoy-ā om-lang-rai*, happily let-us-remain; *a-ring-ā a-kū-vā a-yū-pē*, his-neck-on he-falling he-kissed; *chēng-ka-ta va-ril-ing-ka-ti*, go-will-I-saying say-I-will, I will go and say. The suffix *lā* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives. *In* is prefixed to this *lā* if the imperative is of the first person plural, and *ūn* if it is of the second person plural. Thus *a-hoy-ā nēk-in-lā a-hoy-ā om-lang-rai*, merrily eating merrily let-us-remain; *pūwon asā-tak va-choi-ūn-lā a-mā-hi man-kai-ro*, cloth best bringing him cause-to-wear. In *a-mā-ha-ko vē-jag-in-lā rūi-yā khit-ro*, him beaten-having ropes-with bind, *in-lā* is the suffix in the second person singular.

There is no *Passive voice*. The suffix of the agent is usually added to the subject of an active transitive verb. When it is dropped the context shows how to translate. Thus *a-sūong-yoi-mo*, his-cooking? is he cooked? *ka-sūong-yoi*, my-cooking, I cooked. The first of these sentences must be translated as a passive, the second as an active. *Kai-in ka-sūong-yoi*, me-by my-cooking-took-place, would have removed all ambiguity. The list gives *kai-in na-vē*, I am beaten, but *kai-in* is probably wrong. *Kai na-vē-rang a-ni-yoi*, me thy-striking it-is, I shall be struck, is a correct form. It might also be expressed in the following way, *nang-in kai na-vē-rang a-ni-yoi*, thee-by me thou-strike-wilt it-is, I shall be struck indeed.

Compound verbs are freely formed in order to modify the meaning of the primary verb. Thus, *a-hong-ring-ret*, he-came-lived-again, he came alive again; *a-dēng-khiyak-yoi*, it fell-destroyed; *a-sēn-pē-yoi*, he divided-gave. The prefixes *ma* and *man* form causatives. Thus, *an-ma-soi-yoi*, they-let-him-go; *a-man-chē*, he-caused-to-go, he sent. *En* seems to have been prefixed to *tho* in *kan-tho-in-ka-ta*, probably for *ka-en-tho-ing-ka-ta*, I-arising. It seems to mean ' up.' *Hong*, to come, is used as a prefix in order to denote

motion towards the speaker; thus, *hong-choi-ro*, come-carry, bring. *Va* or *wā* probably means 'to go,' and denotes motion. Thus, *va-sēm-ro*, go-and-cut; *wā-haū-roi-yoi*, she went and complained. *Desideratives* are formed by adding *nwom*, to wish; thus, *lūt-nwom-lāi-mā*, (he) to-enter-wished-not. *Intensives* seem to be formed by reduplicating the root; thus, *a-yong-yong-ā*, he-coming-coming, running. Other words added in order to form compounds are *don*, to begin; *jag*, well; *kir*, back; *sū*, entirely, etc.

The *Negative particle* is *mak*, *ma*, or *mā*. Thus, *na-pē-mak-sē*, thou-gavest-not; *sa-mak*, bad; *kai niēl-om-mā*, I disobeyed-not. *Lāi* is often inserted before *ma*; thus, *ka-ma-tik-ni-lāi-ma*, I-worthy-am-not. It is probably a verb substantive. Another negative is *noni*, corresponding to Rāngkhōl *noni*; thus, *lai choi-noning*, fine (I) pay-not-will.

The *Interrogative particle* is *mo*. It is generally a part of the interrogative pronoun, but is sometimes also added to the verb. Thus, *na-nūg-ā pa-sal nāi tū-mo an-haūng-mo*, thee-behind man young whose he-comes? It is added to the verb when there is no interrogative pronoun; thus, *a-sūong-yoi-mo*, has it been cooked? In disjunctive questions it is added to both members; thus, *tūi lū-mo na-ngam tūi dāi-mo na-ngam*, water hot thou-wishest, water cold thou-wishest? Doest thou prefer hot or cold water?

Order of Words.—The usual order of words is subject, object, verb. But there are many exceptions from the rule, especially in the list of words.

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

AIMOL.

SPECIMEN I.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

Pasal khat nāi pasal an-ni an-om.   A-nāi ma-tūm-pān ā-pā-yēng
Man one-of child male two they-were. His-son younger his-father-to

a-ril-ā, 'Ē-pā, kai yēng-a lal nai na-pēk-rang, na-pēk-ta-ro.' A-pān
he-said, 'Father, me to property thou(?) thou-give-wilt, thou-give.' His-father

a-nāi an-ni-yā a-lal a-sēn-pē-yoi.   Ni a-laik-a-lak om-ā a-nāi
his-sons two-for his-property he-divided-gave. Days some being-in his-son

ma-tūm-pān a-lal lim a-choy-ā mi-khūwā a-lāg-ā khad-a a-chē-yā
younger his-property all he-carrying village far-to one-to he-going

pūwo-mag-a a-lal lim a-man-mang-yoi. Amān lal lim man-mang-sū-wā
wickedly his-property all he-wasted. He property all wasted-after

mi-khūwā kha-da bū ra-naga a-lū-yoi. A-mā-ko a-pong-yoi.   A-mān
village that-in food very it-dear-became. He he-distressed-became. He

lai-pāk kha-da a-om-ā pasal khat-yēng a-lūd-a pasal han-ko, 'wok sēl-ro,'
country that-in residing man one-to his-going-in man that, 'pigs tend,'

a-ta fāi-loy-ā a-man-chē. A-mān-om wok i-chāk cha-wāi ngal-om
saying fields-to he-sent. He-even pigs eaten husks even

chāg-ā, 'ka-won man-khop-rang,' tā, ha-vā-ngal-hā tūn-ūm pē-ma-kū.
eating, 'my-belly fill-will,' saying, nevertheless anyone gave-not.

A-ching-na-khan-a-ko a-ngāi-donā,   'Ka-pā swok ngāi ngal-om
He-wise-becoming he-to-consider-began, 'My-father's servants many even

a-hoyān chāg-ā, kai-ko ka-bon-a-chām-a thi-rang ka-tho-yoi. Kai-in
happily are-eating, I-but my-belly-its-hunger-with dying-for I-did. I

kan-tho-in-ka-ta ka-pā yēng chēng-ka-ta va-ril-ing-ka-ti, "Ē-pā, Pa-thien
I-arising my-father to going say-will, "O-father, God

māi-kūng-am, ē-pā, na-māi-kūng-am, a-ni-loi kai-tho a-ni-yoi. Kai-ko
before, O-father, thee-before, sin I-did indeed. I

na-nāi chang-rang ka-ma-tik-ni-lāi-ma. Na-swok sē-lo kārā na-swok
thy-son be-to I-worthy-am-not. Thy-servants hired among thy-servant

khat chang-lang-rong."' Hi a-ta a-mān a-pā-yēng a-hong-yoi.
one be-will."' This he-saying he his-father-to he-came.

A-lāg-ā a-om-lāy-ā a-pān a-mū-wā, a-lūng-a-si-yā a-nāi-yēng
Far-off his-being-time-at his-father he-seeing, his-mind-it-moving his-son-to

a-yong-yong-ā   a-ring-ā   a-kū-wā,   a-yū-pē.   Ha-wā-han-ko   a-nāi-in
he-running   *his-neck-on*   *he-embracing*   *he-kissed.*   *Thereupon*   *his-son*

a-pā-yēng   a-ril-ā,   'Ē-pā,   Pa-thien   māi-kūng-am,   ē-pā,   na-māi-kūng-am,
his-father-to   *he-said,*   *'O-father,*   *God*   *before,*   *O-father,*   *thee-before,*

a-ni-loi   kai-tho   a-ni-yoi.   Kai-ko   na-nāi   chang-rang   ka-ma-tik-ni-lāi-ma.'
sin   *I-did*   *indeed.*   *I*   *thy-son*   *be-to*   *I-worthy-am-not.'*

Ha-wā-han-ko   a-pān   a-swok-ngāi   yēng   a-ril-ā,   'Pūwon   a-sā-tak
Thereupon   *his-father*   *his-servants*   *to*   *he-said,*   *'cloth*   *best*

va-choi-un-lā   a-mā-hi   man-kai-ro,   a-kūt-da   kūt-sabit   khat   man-tiēng-ro,
bringing   *him*   *cause-to-wear,*   *his-hand-on*   *ring*   *one*   *put,*

a-kē-yā   khonghŭp   beng-pē-ro.   Bū   a-hoy-ā   nēk-in-lā   a-hoy-ā   om-lang-rai;
his-foot-on   *shoe*   *put.*   *Food*   *happily*   *eating*   *happily*   *remain-let-us;*

i-sig-ā-mo-ka-tin-ko   ka-nāi   hi-ko   a-thi-nū   vai-khat   a-hong-ring-ret;
because   *my-son*   *this*   *he-died-having*   *once-more*   *he-came-alive-again;*

a-mang-nū   vai-khat   ka-mū-ret.'   Hi   an-ta   a-tūn-ko   an-mā-nin
he-lost-being   *once-more*   *I-saw-again.'*   *This*   *saying*   *now*   *they*

an-man-hoi-yoi.
they-made-merry.

Ha-wā-takan-ko   a-nāi   ŭ-lien-pā   loi-lāy-ā   a-laik-om.   A-mān   a-ín
That-time-at   *his-son*   *elder*   *fields-in*   *he-was.*   *He*   *his-house*

a-hong-yong-tiyang   khŭwong   ring   ani-lām   a-jēd-ā.   A-mān   a-swok
his-coming-arriving-at   *drum*   *sound*   *dancing*   *he-heard.*   *He*   *his-servant*

khat   a-koy-ā,   'I-mo   ani-tho-so ?'   a-ta   a-ding-kēl-ā.   Ha-wā-han-ko
one   *he-calling,*   *'What*   *is-being-done ?'*   *saying*   *he-asked.*   *Thereupon*

a-swok-pān-ko   a-lai-sāng-ā,   'Na-nāi-pang-pā   a-hong-kir-yoi,   "nat-sat
his-servant-male   *he-answered,*   *'Thy-younger-brother*   *he-came-returned,*   *"illness*

mū-mag-a   a-hong-kir-yoi,"   a-ta   na-pān   a-hoy-ā   bū   a-laik-don-ā.'
without   *he-came-returned,"*   *saying*   *thy-father*   *merrily*   *food*   *he-prepared.'*

A-nāi   ŭ-lien-pān   a-lūng-a-thag-a   lūt-nwom-lāi-mā.   Ha-wā-na-khan-a-ko
His-son   *the-elder*   *getting-angry*   *to-enter-wished-not.*   *Therefore*

a-pān   a-ba-sūwog-a   a-vā-ma-thēm-yoi.   A-mān   a-pā-yēng   a-sāng-yoi,
his-father   *he-coming-out*   *he-entreated.*   *He*   *his-father-to*   *he-answered,*

'Ēn-ro,   kūm   hi-bā   i-yat-da   nang   na-sipā   ka-tho-wā   vai-khat   jag-om
'Look,   *years*   *these*   *many-in*   *thy*   *thy-service*   *I-doing*   *time-one*   *even*

na-cham   kai   niēl-om-mā,   hi-bā-dor-ā-ngal-hi   ka-sap
thy-command   *I*   *disobeying-was-not,*   *nevertheless*   *my-friends*

ka-ya-lē   kan-kan-roy-ā   kan-chāk-rang   nang-in   kēl-tē   an-khat
my-companions-with   *together*   *our-eating-for*   *thou*   *goat-young*   *one*

jag-om   na-pē-mak-sē.   Na-lal   lim   nū-mai   yēng   a-pē-yā
even   *thou-gavest-not.*   *Thy-property*   *all*   *women*   *to*   *giving*

a-man-mang-sū-wā   na-nāi   hi   a-hong-na-khan-a-ko   nang-in   bū   na-laik-don.'
wasting-all   *thy-son*   *this*   *he-came-when*   *thou*   *rice*   *thou-preparedst.*

Ha-wā-han-ko   a-pān   a-ril-ā,   'Ka-nāi,   nang-ko   kai-lē   a-ni-tin
Thereafter   his-father   he-said,   'My-son,   thou   me-with   always

kan-om-ā,   kai-yēng-ā   om   lim   nang-a-rang-kē.   A-tūn-ko   na-nāi-pang-pā
we-remained,   me-with   being   all   thine-is.   Now   thy-younger-brother

a-thi-yā   a-ring-yoi-kē-a-nin-ko,   a-mang-rēt   vai-khat   ka-mū-yoi-kē-a-nin-ko
he-died-having   he-came-alive-because,   he-lost-being   again   I-found-because

kai-ni-ko   a-hoy-ā   kani-om-hi   a-ni-yoi.'
we   happily   to-remain   it-is.'

[No. 22.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

AIMOL.

SPECIMEN II.

(STATE MANIPUR.)

(Babu Bisharup Singh, 1899.)

Ton-ā Chēm-chong-sai-pā an-ta pa-sal khat a-lēk-om. Tūi-dung-ā chēm
Formerly Chēm-chong-sai-pā called man one he-was. River-at dao

a-tāt. Kai-kūwong-in a-ēl a-pēr-a-pē. A-lūng-a-thag-ā
he-sharpened. Shrimp his-thigh it-bit. His-mind-it-angry-being

Chēm-chong-sai-pā rūo-tūk khaŭm a-yong-chūl. Ār-chā a-ting a-dēng-pē,
Chēm-chong-sai-pā cut fruit-tree it-fell. Cock his-back it-fell,

a-lūng-a-thak, ha-wā-han-kē fāi-bāng a-ra-bū a-thāi.
his-mind-it-angry-became, therefore ant its-nest he-broke.

A-lūng-a-thak, rūl a-rmai a-bēl-pē. Rūl-in a-lūng-a-thak-a
Its-mind-it-angry-became, snake its-tail it-stung. Snake its-mind-it-angry-becoming

sangal a-ēl a-chŭk-pē. A-sangal-in a-lūng-a-thak-a mot-kūng
boar his-thigh it-bit. Boar his-mind-it-angry-becoming plantain-root

a-fūr-ā. Bāk a-lūng-a-thak-a sāi-pūi a-kŭor-ā
he-destroyed. Bat its-mind-it-angry-becoming elephant-female her-ear-in

a-lūt-pē. Sāi-pūi-in a-lūng-a-thak-a sūm-tūong a-ma-lūm-rē,
it-entered. Elephant her-mind-it-angry-becoming mortar she-caused-to-roll,

a-ma-lūm-in-kē tār-tē-pi in a-dēng-khiyak-yoi. · Tār-tē-pi-in
rolling-by widow house it-destroyed. Widow

a-lūng-a-thak wā-haŭ-roi-yoi, 'Sūm-tūong, lai choi-ro.' Sūm-tūong,
her-mind-it-angry-became went-complained, 'Mortar, fine pay.' Mortar,

'Lai choi-noning, sāi-pūi-in a-na-ma-lūm.' 'Sāi-pūi, lai choi-ro.'
'Fine pay-not-will, elephant she-caused-to-roll.' 'Elephant, fine pay.'

'Choi-noning, ka-kūwor-ā bāk a-lūt.' 'Bāk, lai choi-ro.' 'Choi-noning,
'Pay-not-will, my-ear-in bat it-entered.' 'Bat, fine pay.' 'Pay-not-will,

ka-kūng sangal-pān a-na-fūr-pē.' 'Sangal, lai choi-ro.' 'Choi-noning,
my-root boar he-destroyed.' 'Boar, fine pay.' 'Pay-not-will,

rūl-in ka-ēl a-na-chŭk-pē.' 'Rūl lai choi-ro.' 'Choi-noning, ka-ra-mai
snake my-thigh it-stung.' 'Snake fine pay.' 'Pay-not-will, my-tail

fāi-bāng-in an-bēl.' 'Fāi-bāng nang lai choi-ro.' 'Choi-noning, ār-chān
ants they-stung.' 'Ant thou fine pay.' 'Pay-not-will, cock

a-ra-bū   a-thāi.'   'Ār-chā,   lai   choi-ro.'   'Choi-noning,   ka-ting-yāng
my-nest   he-broke.'   'Cock,   fine   pay.'   'Pay-not-will,   my-back-on

khaom·in   a-dēng-ā   ka-lūng-a-thak.'   'Khaom,   lai   choi-ro.'   'Choi-noning,
fruit   it-falling   my-mind-it-angry-got.'   'Fruit   fine   pay.'   'Pay-not-will,

Chēm-chong-sai-pān   ka-kūng   a-tūk.'   'Chēm-chong-sai-pā,   nang   lai   choi-ro.'
Chēm-chong-sai-pā   my-root   he-cut.'   'Chēm-chong-sai-pā,   thou   fine   pay.'

'Choi-noning,   kai-kūong-in   ka-ēl   a-pēr.'   'Kai-kūong,   lai   choi-ro.'
'Pay-not-will,   shrimp   my-thigh   it-bit.'   'Shrimp,   fine   pay.'

Sang-lāi-ma.   'Lai   choi-ro,'   vai-khat   a-ding-kēl-yoi.   Sang-lāi-ma.   'A-tūn-ko
Answered-not.   'Fine   pay,'   once-more   she-requested.   Answered-not.   'Now

kai-kūong,   tūi   lū-mo   na-ngam,   tūi   dāi-mo   na-ngam?   ri-ro.'
shrimp,   water   hot   thou-preferrest,   water   cold   thou-preferrest?   tell.'

'Tūi   dāi   ka-ngam.'   Tūi   dāy-ā   an-ma-soi-yoi.   Kai-kūong,   'Hong-thai-pā
'Water   cold   I-prefer.'   Water   cold-in   they-let-go.   Shrimp,   'Skilful-man

kai   ka-ni-yoi.'   Lai-pāk   a-lūng-a-thak-rē-yoi.   'Sāi-pūi   yong-koi-ro,   tūi
I   I-am.'   People   their-mind-it-angry-became.   'Elephant   call,   water

man-dip-rai.'   A-kāng-yoi.   Kai-kūong   an-chūr-yoi,   an-thak-yoi.
cause-to-suck-let-us.'   It-dry-became.   Shrimp   they-caught,   they-killed.

'Ū-chok-pā   mē-pū-chang-ro.'   A-sūong-yoi.   'A-sūong-yoi-mo?'   'Ka-sūong·yoi.'
'Frog   dress (-the-fish).'   He-cooked.   'It-cooked-is?'   'I-cooked-have.'

'Va-sēm-ro.'   'A-tak   o-ho-mo?'   Omag-a.   U-chok-pā,   'A-tar-ngai,   ma-chial
'Divide.'   'Flesh   where-is?'   Was-not.   Frog,   'Old-ones,   salt

ka-ēnnā   ka-chāk-yoi.'   Lai-pāk   an-lūng-a-thak-yoi.   An-rēng-ā
I-examining   I-eaten-have.'   People   their-mind-it-angry-became.   All

an-sig-ā   an-chē-yoi.   Ha-wā-yāra   ū-chok-pā-hi   an-sik-pē-yā
they-pinching   they-departed.   Therefore   frog   their-pinching-from

a-ting-a-fār-chūt   a-om-yoi.
its-back-wart   it-was.

FREE TRANSLATION OF THE FOREGOING.

How warts came on the toad's back.

Once upon a time there was a man called Chemchongsaipa. He was sharpening his axe by the river, when a shrimp nipped him on the leg. Chemchongsaipa became angry, and cut down a *khaŭm* tree.[1] The tree became angry, and dropped one of its fruits. The fruit fell on the back of a cock. The cock became angry, and scratched up an ants' nest. The ants became angry, and stung the tail of a snake. The snake became angry, and bit a boar on the leg. The boar became angry, and rooted up a plantain-tree. A bat (that lived in the root of the plantain-tree) became angry, and flew into

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[1] Its fruit is as big as a watermelon.

an elephant's ear.   The elephant became angry, and set a mortar rolling; and the mortar as it rolled knocked down a widow-woman's house.   The widow-woman became angry and began to scold.

'Mortar,' said she, 'pay a fine.'

'I won't', said the mortar.   'The elephant set me rolling.'

'Elephant, pay a fine.'

'I won't.   A bat got into my ear.'

'Bat, pay a fine.'

'I won't.   A boar rooted up the plantain-root which was my home.'

'Boar, pay a fine.'

'I won't.   A snake bit me on the leg.'

'Snake, pay a fine.'

'I won't.   Ants stung my tail.'

'Ant, pay a fine.'

'I won't.   A cock scratched up my nest.'

'Cock, pay a fine.'

'I won't.   A *khaüm*-fruit fell on my back and made me angry.'

'*Khaüm*, pay a fine.'

'I won't.   Chemchongsaipa cut me down.'

'Chemchongsaipa, pay a fine.'

'I won't.   A shrimp nipped me on the leg.'

'Shrimp, pay a fine.'

But the shrimp remained silent.

Again she said, 'shrimp, pay a fine.'

But the shrimp remained silent.   Said she :—'Would you rather (die in) hot or in cold water ?'

'I would rather (die in) cold water.'

So they put him into cold water, and he (jeered at them and swam away), saying, 'I am (too) clever (for the likes of you).'

Then they all became very angry, and called the elephant, who sucked up all the water till it was dry, and then they caught the shrimp and killed him.   They gave him to a toad to cook.   'Is it cooked ?' said they.   'It's ready,' said the toad.   'Then carve it for us.'   (He gave them nothing but the broth.)   'Where is the flesh ?'   There was none.   'Old fellows, in testing the flavour, I accidentally swallowed the shrimp.'

So the people became angry, and everyone pinched him (on the back) and went his way.   Thus, owing to this pinching, toads have had warts on their backs ever since.

CHIRU.

The Chirus are a small tribe in the Manipur State. They are estimated to number between 500 and 1,000 souls. Most of them live in the mountains to the west of the valley, but a few Chirus are also found as a migratory tribe in the valley. Major McCulloch thought them to form a connecting link between the Songboos and the southern tribes. Their language is most closely related to Hallām, Kōm, Rāngkhōl and Langrong.

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> McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes; with a Comparative Vocabulary of the Munnipore and other Languages. Selections* from the Records of the Government of India (Foreign Department). No. xxvii, Calcutta, 1859. Short account of the tribe on p. 65.
>
> Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp. 228 and ff. Note on Cheru on p. 238.

Two specimens and a list of standard words and phrases have been received from Manipur. They have all been prepared by Babu Bisharup Singh at Kangjup Khul. They are the only foundation for the remarks on Chiru grammar which follow :—

Pronunciation.—The marking of long vowels is not consistent. Thus, we find *khă* and *kha*, that; *răng* and *rang*, for; *amā-ni* and *a-ma-ni*, they. *U* is always marked as long. There are apparently two diphthongs *ai*, one with a long *ă*, and another with a short *a*. Thus, *năi*, child; *nai*, property. Both are sometimes interchangeable with *ē* and *i*. Thus, *a-rai-yoi* and *a-rē-yoi*, he said; *wăk-ri-rang*, I will go and say. *O* and *ū* seem to denote the same sound. Thus, *khū* and *kho*, village; *rū* and *ro*, the suffix of the imperative. *O* is also interchangeable with *aū*; thus, *ra-chok* and *ra-chaŭk*, buy. The vowels of prefixes are often changed so as to agree with the vowels of the following syllables. Thus, *a-di*, two; *ū-rūk*, six; *ka-sā-pā*, my son; *kū-sū-nū*, my daughter; *ma-rim*, sound; *milli*, four; *mū-lūng*, mind; *a-rai*, he said; *o-om*, he was, etc. Euphonic *w*'s and *y*'s are generally inserted after an *o* and *ū*, or *ē* and *i* respectively. Thus, *kho-wă*, in the village; *a-kē-yă*, on his foot. Final consonants are sometimes silent. Thus, *pēk* and *pē*, give; *wăk*, *wăt*, and *wa*, come; *nēk* and *ni*, to eat, to swallow. Final *r* is often doubled; thus, *thirr*, iron; *sa-korr*, horse. In the same way we find *l* doubled between vowels; thus, *mallai*, tongue; *ăllă*, far. This doubling is probably intended to denote the shortening of the preceding vowel. Hard and soft consonants are sometimes inter-changed. Thus, *a-jēm-da-nă*, having struck; *lūk-ta-nă*, having drawn. *L* and *n* seem to be interchangeable in some cases. Thus, *a-ni-da-lă*, having been; *a-jēm-da-nă*, having struck. In *shē-ta-ngă*, having gone, *ng* is perhaps written for *n*. *J* and *y* are apparently interchangeable. Thus, *jong* and *yoūng*, a prefix denoting motion towards; *o-oyēt*, in plenty; *o-ojēd-ā*, happily, etc. *S* and *sh* are written in the same words; thus, *shăk* and *săk*, to eat.

We have no information with regard to accents and tones.

Prefixes.—Most of the prefixes used in Chiru are pronominal or verbal prefixes, and will be dealt with below. *A* is generally the possessive pronoun of the third person, but it has also a wider use in the formation of nouns and adjectives. Thus, *a-ni*, sun; *a-pā*,

man, male being; *a-kai*, tiger; *a-thā*, good; *a-jēr*, striped; *āllā*, far. *Ka* generally means 'my,' but it occurs without such a meaning in *sūng-ka-bēk*, ring; *ka-pēk-lāi*, he is giving. *Ma* is the stem of the demonstrative pronoun, but is also used before nouns and adjectives; thus, *ma-rim*, sound; *mū-lūng*, mind; *ma-tūmā*, young. Compare also Compound Verbs. *Ra* seems to occur in *karr-nam*, my back; *ri-ming*, name. The use of such prefixes seems to be relatively restricted, in comparison with Lamgāng, Kōm, etc.

Articles.—The numeral *khat*, one, is used as an indefinite article, and definiteness is denoted by the use of relative clauses, pronominal prefixes, and demonstrative pronouns.

Nouns.—*Gender* is only apparent in the case of animate beings. It is often, in the case of human beings, distinguished by the use of different words. Thus, *ka-pā*, my father; *kū-nū*, my mother; *a-pā*, man; *nū-pāng*, woman. The usual suffixes are *pā* or *apā*, male; and *nū*, female; thus, *ka-nāi-pāng-pā*, my younger brother; *ka-sarr-nū*, my sister; *ka-sā-pā*, my son; *kū-sū-nū*, my daughter. *Pa* and *nū-pāng* are prefixed in *pa-sa-nāi*, boy; *nū-pāng-sa-nāi*, girl. The gender of animals is distinguished by adding the suffixes *chā*, male, and *a-nū-pāng*, female. Thus, *sa-korr chā*, horse; *sa-korr a-nū-pāng*, mare.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural, some word meaning 'many,' 'multitude,' etc., such as *hāi*, *rūk*, *ā-rop*, *a-tām-pūi*, is added. Thus, *a-soūk-hāi*, slaves; *a-pā a-tha-rūk*, good men; *kē ā-rop*, goats; *sa-korr chā a-tām-pūi*, horse male many, horses.

Case.—The *Nominative* and the *Accusative* do not generally take any suffix. Words such as *khā*, *khā-lo*, *khā-tū*, *lā*, and *tū*, all probably demonstrative pronouns, may be added in order to emphasise. Thus, *kūhā tūi khā lūk-ta-nā wāk-choi-rū*, well-from water that drawing bring; *kai-nā a-mā a-sha-pā khā-lo ra-mo-lē tām-pūi ka-jēm-yoi*, I his his-son that stripes-with much I-struck; *a-mā khā-tū anaktak jēm-da-nā rūi-rū-lē khop-ro*, him that well beating ropes-with bind; *kai-lā bū nēk-būi-yā a-thi-rang kā-ni-yoi*, I food eat-ing-not dying-for I-am, I am dying here with hunger; *a-kai-tū kai-ni-nā ka-ma-tor-y oi* the-tiger we we-defeated, etc. The suffix *nā*, denoting the agent, is usually added to the subject of a transitive verb; thus, *a-pā-nā nai lim a-sēm-pē-yoi*, his father property all he-divided-gave. The *Genitive* is generally expressed by putting the governed before the governing word, without any suffix. Thus, *sa-korr hi-lā kūm*, horse this year, the years of this horse; *sa-korr a-ngoi sa-fārr*, horse white's saddle; *nang-pā in*, thy-father's house. A possessive pronoun is sometimes prefixed to the governing word; thus, *a-kai a-būn*, the-tiger its-skin. Other relations are expressed by means of postpositions. Such are:—*ā*, in, to; *dā*, to; *ding* and *a-ding*, to; *ding-ā* and *a-ding-ā*, from; *kā-rā*, from; *kong*, and *kūng*, in, among; *khan*, in; *lē*, with; *lonā*, on the top of; *māi-kūng-ā*, and *māi-kūng-am*, before; *nūi-yā*, under; *nūk* and *nū-wā*, behind; *nā*, from; *rāng*, for, etc.

Adjectives.—Adjectives are generally preceded by a prefix, usually *a*, but sometimes also others such as *ma* and *pi*; thus, *a-thā*, good; *a-ngoi*, white; *ma-tūm-ā*, young; *pi-li-tē*, small. In *a-pā a-tha-pā khat*, man good one, the suffix *pā* in *a-tha-pā* is probably a suffix of the relative participle. Adjectives follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun. Thus, *a-pā a-tha-rūk ding*, man good-many to, to good men. In *nū-pāng hāi a-tha-rūk*, good women, there are two plural suffixes, one after the noun and one after the adjective. The particles of comparison are *kārā* and *nigā*. Thus, *a-di kārā a-thā*, two from good, better; *wā-nūi-nigā arrshāng*, all (?) than high, highest. *Tak*, much, most, may be added to the adjective in order to form

a kind of absolute superlative. Thus, *pon a-tha-tak*, cloth best, the best cloth. In *amā a-sarr-nŭ kha-tū a-nāi-pāng-pă-nā a-shāng-dēt*, his his-sister that his-brother taller, his brother is taller than his sister, the word *dēt* is perhaps a verb meaning 'surpass.' The suffix of the agent in *a-nāi-pāng-pă-nā* shows that this word is the subject.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes or suffixes.

Pronouns.—The following are the *Personal pronouns :*—
Singular,—

kai, I.	*nang*, thou.	*a-mā*, he.

Plural,—

kai, ka, my.	*nang, na*, thy.	*a-mā, a*, his.
kai-ni, we.	*nang-ni*, you.	*a-ma-ni*, they.

The words *khā, lā,* and *tū* may be added to the pronouns as to the nouns in order to emphasise. The genitive may be expressed by means of the short forms *ka, na,* and *a,* but also in the same way as with nouns. Thus, *kai-ka-chong*, of me, *lit.* I-my-word ; *nang chong*, of thee, etc. The list of words gives *kai-kā-ni* and *kai-ni*, we, but only *kai-ni* occurs in the specimens. The short forms *ka, na,* and *a,* are apparently also used in the plural ; thus, *kai-ni ka-chong*, we our-word, of us. Compare Pronominal prefixes with verbs below.

Demonstrative pronouns.—*Hi, hi-hi,* and *hi-lā*, this ; *khā, kha-nā, khā-to, ma-khā,* and *tū,* that. In '*imo a-tho ?*' *khātiyā arrdon*, 'what is-being-done ?' saying he asked, *khātiyā* must probably be corrected to *khā ti-yā*, that saying.

There is no *Relative pronoun*. The base alone is generally used as a relative participle ; thus, *ma-khā lai-pāk khan o-om mi khat*, that country in being man one. Any other form of the verb can apparently be used in the same way, even the imperative ; thus, *ka-pā-nā kai-a-ding na-pē-rāng-rū nai ko-tūm-rang*, my-father-by me-to thou-give-shalt property share, the share of the property which thou, my father, wilt give me. Sometimes the two clauses are put together without any connecting participle. Thus, *nang nāi hi nang nai lim sūkangyor a-ding a-pēk-ā ma-māng-yoi, nang nāi hi a-wāt-lē-yā,* thy son this thy property harlots to giving wasted, thy son this returned-when. In *a-pā a-tha-pā khat,* man good one, the form *a-tha-pā* is perhaps a relative participle. The suffix *nā* forms a relative participle in *o-om-nā-om-nā sok-sok*, being-being snail-snail, all the snails that were there.

Interrogative pronouns.—*Tū-mo,* who? *i-mo,* what? *i-ranga-mo,* why? *i-yāt-mo,* how many? *i-chān-mo,* how much? thus, *nang ri-ming i-mo-ti,* thy name what-called-is? *nang nū-wā tū-nāi-mo-ni pa-sa-nāi ā-hong,* thy back-at whose-son-being boy comes? whose boy comes behind you.

Indefinite pronouns.—*Mi-khat-tē,* any one, *lit.* man-one-even.

Verbs.—Verbs are conjugated in person by means of pronominal prefixes. These are *ka* or *kā,* I, we ; *na* or *nang,* thou, you ; *a,* he, she, it, they. The vowel of the prefixes is often changed. Thus, we find *ki-ra-chaŭk,* I bought ; *kŭ-mŭk-yoi-yē-lā,* we saw again ; *nē-ra-chok,* thou boughtest ; *o-om,* they were. The prefixes are sometimes dropped, especially before other prefixes, but it is impossible to find any rule for their omission.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *kai-nā ka-jēm*, I strike ; *a-rai*, he said. The suffix *lāi* is often used in the same way. Thus, *a-mā a-ni-lāi*, he is ; *kai nang nāi-rang ro-hoi-lāi-maing*, I thy son-for worthy-am not, I am not worthy to be thy son ; *mi khat tē pē-lāi-mā*, man one even gave-not. In *a-ma-ni a-ni-lāy-ā*, they were, *ā* is added to this *lāi*. Compare Present definite.

The suffix of the *Past tense* is *yoi* ; compare Rāngkhōl *joi*, Hallām *zei*, and Kōm *yō*, Siyin *yō-hi*. Thus, *a-sēm-pē-yoi*, he divided ; *a-choi-yoi*, he brought ; *kūm hi-yāt-ni-yoi, nang sipā ka-tho-wā*, years so-many-were, thy service I did, these many years I served thee. The suffix *yoi* is occasionally used to denote the present time ; thus, *a-thi-rang kā-ni-yoi*, dying-for I-am, I am about to die. Its real meaning is ' to complete,' ' to finish.' Compare Rāngkhōl *joi*. These forms are, therefore, root tenses of a compound verb. Another suffix of the past tense is apparently *tā*. It occurs in the suffix of the conjunctive participle *ta-nā*, and in *i-chān-mo a-la-tā*, how far-is-it ? Compare the use of the suffix of the past tenses *tā* after adjectives in Rāngkhōl.

The suffix of the *Present definite* and of the *Imperfect* is *lāi* ; thus, *kai-nā ka-jēm-lāi*, I am, was, striking ; *a-mā-nā ching lon-ā shi-rāt so-bū ka-pēk-lāi*, he hill top-on cattle grass is-giving. The prefix *ka* in *ka-pēk-lāi* seems to be a transitive particle ; compare Tibetan *g*.

The suffix of the *Future* is *rāng* or *rang* ; thus, *wāk-ri-rang*, I will go and say ; *kai-nā a-jēm-rang*, I shall strike. The suffix seems to be a postposition with the meaning ' for.' Thus, *nang-rang*, thee-for, thine ; *nang nāi-rāng*, thy son for, to be thy son. In this way some of the forms occurring in the list may be explained. Thus, *nang-nā a-jēm-rang nang-ni*, thee-by striking-for thou-art, thou wilt strike ; *kai ni-rāng kan* (*i.e.*, probably *ka-ni*), I being-for I am, I shall be. Compare *kai a-thi-rang kā-ni-yoi*, I am about to die. In *a-mā-ni-nā a-jēm-ra-so*, they will strike, *ra* is probably identical with *rang*, and another suffix *so* is added. Compare, howver, Meithei *ra*.

Imperative.—The forms in No. 77 and ff. in the list of words are verbal nouns, and not imperatives. The suffix of the imperative is *ro* or *rū*, and in the first person plural *roi*, added to the root or to the suffix *rāng*. Thus, *pē-ro* or *pē-rū*, give ; *ēn-ro*, look ; *ma-tho-ro*, put ye on ; *na-pē-rāng-rū*, give thou ; *sa-rāng-roi*, let us eat.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun* ; thus, *ā-hong*, to come ; *ā-ding*, to stand ; *ka-ningāi a-hoi a-ni-yoi*, our-glad-being merry-being it-was, we should make merry. Postpositions are freely added to this form, and in this way adverbial clauses are formed. Thus, *bū nēk-būi-yā*, food eating-not-in, with hunger ; *a-sing-yoi-yā*, his-to-come-to-senses-finishing-in, when he came to senses ; *nang nāi hi a-wāt-lē-yā*, thy son this his-coming-in, when this thy son came ; *ma-māng-sū-li-yā*, wasting-all-in, when he had wasted all. In all these instances we have the suffix *ā* added to the root or to the suffixes *yoi* and *lāi* (*lē, li*), that is to say to the verbal noun of compound verbs. Other postpositions used in the same way are *khan, lamā, lē, mā, nakipā, nā*, and *yēlā*. Thus, *a-ni a-lēk-tē o-om-lē-khan*, days few their-being-in, when few days had past ; *a-hong-lamā*, his coming in, when he came ; *sok-sok khanā a-tān a-ra-sit-mā*, snail that his-running his-racing-before, or perhaps : the snail did not run the race, etc. Many similar forms occur, and they may often be as well translated as adverbial and conjunctive participles. The root alone is also occasionally used as an *Infinitive of purpose* ; thus, *wok*

sēn amā loi-pŭk wā a-mā-kha ma-sē-yoi, pigs to-tend his fields to him he-sent. The usual suffix of this form is, however, *rāng* or *rāng-ā.* Thus, *a-tha-na-rāng-ā,* to be; *a-jēm-na-rāng-ā,* to strike. Compare Future. Instead of *rāng* we find *ro* in *ka-lom-hāi-lē a-hoi-ning-ā sā-ro,* my-friends-with merrily eating-for, in order to make merry with my friends.

Participles.—The *Relative participle* has been mentioned under the head of Relative pronouns. A *Noun of agency* seems to be formed by adding *hāi;* thus, *loi-nēi-hāi,* a cultivator; *kē-bēr-sēn-hāi,* a shepherd.

Adverbial participles are formed by means of the postposition *ā;* thus, *o-o-jēdā,* merrily; *a-hoi-ning-ā,* happy-mind-in, happily. Sometimes no suffix is added; thus, *o-o-yēt,* in plenty; *na-mak,* ill-not-being, safe and sound. The suffix *ā* also forms a kind of *Conjunctive participles.* Compare Verbal noun, above. Thus, *a-pā-nā a-mūk-yoi-yā, nŭ-ma-pok-yoi-yā, wāk-tan-ā, ring ro-ko-tho-wā a-tūm-pē,* his father having-seen-him, having-pitied, having run, neck embracing kissed. It will be seen that *ā* may be added to the suffix *yoi.* It is added to *lāi* in *a-shē-lāy-ā,* gone. Other suffixes of this participle are *lā* and *nā,* often added to the suffix of the past tense *tā.* Thus, *a-ni-da-lā,* having been; *jēm-da-nā khop-ro,* having struck bind; *lūk-ta-nā,* having drawn, and probably also *shē-tang-ā,* having gone; *a-shē-a-lā,* going; *a-ni-na-wo-lā,* being. Compare Meithei.

There is no *Passive voice.* The absence of the suffix of the agent is sufficient to indicate the passive. Thus, *i-mo a-tho,* what is-being-done? *kai khā-lo na-jēm,* me thou strikest, I am struck; *kai khā-lo a-jēm-rang ni-ti,* me striking-for thou-sayest, I shall be struck.

Compound verbs are freely formed in order to modify the sense. Thus, *a-sēm-pē,* he divided-gave, he allotted; *wāk-ri-rang,* go-say-will, I will go and say; *wāk-tan-ā,* going-running; *wāk-choi-tan-ā,* going-bringing-running, bringing quickly. Several prefixes are used. Thus, *hoi* seems to denote motion from; thus, *hoi-rū-ti,* to answer. *Jong* and *young,* which are no doubt identical, mean motion towards. Thus, *jong-koi,* to call; *young-loi,* to take. *Ma* forms causatives; thus, *ma-māng-yoi,* he spent; *bū nang-ma-nēk,* food thou-causest-to-be-eaten, thou givest a feast; *ma-sē-yoi,* he caused to go, he sent. Some prefixes begin with *r,* but I cannot see the exact meaning of them; thus, *archūn,* he joined; *ardon,* he asked; *a-ro-om,* he was; *a-ro-jēt,* he heard; *ro-ko-tho-wā,* embracing, etc. Other modifying words are added after the verb. The *chē* in *na-pē-mak-chē,* thou gavest not, does not form a compound with the preceding verb, but is identical with Lushēi *chē,* which is said to be added to verbs in order to indicate the object; thus, *ka-vēl-ang-chē,* I will strike thee. *Causatives* seem to be formed by adding *ma-sak;* thus, *ri-sē-ma-sak-ro,* cause him to wear. *Yot* forms *Desideratives;* thus, *i-sāk-yot,* he wished to eat. Other additions are *kir,* back; *rēt,* again; *som,* together; *sū,* entirely, etc.

The *Negative particle* is *mak, mā,* or *maing;* thus, *tan-lāk-mak,* did not run; *pē-lāi-mā,* did not give; *ro-hoi-lāi-maing,* I am not worthy. Another negative *būi,* corresponding to Khongzāi *pōi,* occurs in *a-thā-būi,* good-not, bad; *bū nēk-būi-ya,* food-eating-not-in, with hunger. In one instance we find a negative *tap,* probably corresponding to Meithei *ta;* thus, *ka-ra-ngāi-tap,* I disobeyed not.

The *Interrogative particle* is *mo.*

The usual **Order of Words** is subject, object, verb. The indirect object sometimes precedes and sometimes follows the direct one.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

CHIRU.

SPECIMEN I.

(Babu Bisharup Singh, 1899.) (STATE, MANIPUR.)

Mi khat nāi apā adi o-om. Adi kong-kārā anāi ma-tūmā a-pā
Man one(-of) child male two were. Two amongst-from child younger his-father

ading a-rai, 'ka-pā, ka-pā-nā kai-a-ding na-pē-rāng-rū nai ko-tūm-rang
to said, 'my-father, my-father-by me-to to-be-given property my-share-for

na-pē-rāng-rū. A-pā-nā a-nāi adiyā nai lim a-sēm-pē-yoi. Ani
give. His-father his-child two-for property all he-divided-gave. Days

alēktē o-om-lē-khan a-nāi matūmā lām-lā laipāk khat dā a-nai lim
some remaining his-child younger far country a to his-wealth all

a-choi-yoi. Makhā laipāk khan tha-mak-a-khan-ā nai lim ma-māng-yoi.
carried-and-went. That country in wickedly property all wasted.

Amā-nā nai lim ma-māng-sū-liyā makhā laipāk khan bū atāng-hai-yoi,
He property all wasting-after that country in rice dear-became,

ma-khan amā a-dong-yoi. Amā-nā makhā laipāk khan o-om mi
thereupon he became-wretched. He that country in residing person

khat-lē a-rchūn-yoi. Mi khā wok sēn amā laipūk wā amā-kha
a-to joined-together. Person that swine to-pasture his field to him

ma-sē-yoi. Wok bū sē-kha amā isāk-yot mi khat tē
sent. Swine's food even-that he to-eat-wished man one even

pē-lāi-mā. A-sing-yoi-yā amā-nā ahēn-dā a-rē-yoi, 'ka-pā adingā sēlo
did-not-give. Becoming-sensible he to-himself said, 'my-father from hired

asoūk hāi o-oyēt a-sāk-yoi. Kai-lā bū nēk-būiyā athi-rang
his-servants many in-abundance are-eating. I-on-the-other-hand rice eating-not to-die

kā-ni-yoi. Kai ka-pā ading shē-tangā wāk-ri-rang, "Ka-pā, kai Pathin ading
I-am-about. I my-father to having-gone will-say, "my-father, I God to

kā-lān-yoi, nang māi-kūngam kā-lān-yoi; kai nang nāi-rāng ro-hoi-
have-done-wrong, you before have-done-wrong; I your child-to-be worthy-

lāi-maing. Kaitū nang soūk angā nā-tēt-rāng-ro."' Amā-nā athoiyā apā
lāi-maing. Me your servant like keep."' He getting-up his-father

ading a-wa-yoi. Āllā a-pā-nā a-mā-kha a-mūk-yoiyā, nūmapok-yoiyā,
to came. From-afar-off his-father him seeing, having-compassion,

wāk-tan-ā, ring rokothowā, a-tūmpē. A-nāi-nā a-pā ading a-rai-yoi, 'Ka-pā,
running, neck embracing, kissed. His-child his-father to said, 'my-father,

kai Pathin ading ka-lān-yoi,   nang   māi-kŭngam   ka-lān-yoi,   kai nang
I   God   to   have-done-wrong,   you   before   have-done-wrong, I   your
nāi-rāng ro-hoi-lāi-maing.'   Makhan   apā-nā   asoŭk   hāi   ading a-rai-yoi
child-to-be worthy-am-not.'   Thereupon his-father his-servants many   to   said,
' pon   a-tha-tak wăk-choi-tan-ā ka-nāi-khā   risē-ma-sak-ro; sŭngkabēk khat
'garment best   bringing-quickly my-child   let-wear;   ring   one
a-khŭt-dā   ma-tēng-ro, a-kēyā   khonghŭp ma-tho-ro.   Ka-nāi   hi   a-thiyā,
his-hand-on   put,   his-feet-on   shoes   put.   My-child this having-died
wai-khat a-hong-rĭng-rēt-yoi-yē-lā; a-thāngā,   atūn kū-mŭk-yoi-yē-lā; kai-ni o-ojēdā
again   becoming-alive;   having-been-lost, now being-found; we   merrily
sa-rāng-roi ni-rāng-roi.'   Atūntū ama-ni   ahoiyā   o-om-yoi.
let-us-eat let-us-drink.'   Thus   they   happily remained.

    Khā-faroi-khan   anāi   ū-liēn-chang loipŭk-ā a-ro-om. Amā-nā   a-in-ā
    That-time-at   his-child   elder   field-in was.   He   his-house-to
a-hong-lam-ā   khong ma-ring ālam a-ro-jēt. Amā-nā a-soŭk khat a-jong-koiyā,
in-coming   drum   sound dancing heard.   He   his-servant one   calling,
' imo   atho?'   khā-tiyā a-rrdon.   Ma-khan a-soŭk-pā kha-nā a-rū-ma-sāng-yoi,
'what is-being-done?' saying asked. Thereupon his-servant that   answered,
' na-nāi-pang-pā a-hong-kir-yoi. Amā-nā na-mak a-hong-kir-yoiyā nang pā-nā
'your-brother has-returned. He   not-being-ill having-returned your father
ningāi-yoiyā bū   ma-nēk-yoi.'   Achong hi a-jēt-lē amā-nā a-sāng-ā ā-mū-lūng
glad-being rice caused-to-be-eaten.' Word this hearing he   angry his-mind
a-hāng-ā   in   lūt-lāi-mā.   Makhā-sikhanlo   a-pā   wăk-sūk-wā
being-angry house   entered-not.   This-reason-for   his-father coming-out
a-nāi-khā a-do-yoi.   Ma-khan anāi-nā   apā   ading a-rū-ma-sāng-yoi, ' ēn-ro,
his-child entreated. Thereupon his-child father to   answered,   'look,
kūm hi-yāt-ni-yoi nang sipā ka-thowā wai-khat tēam nang chong kai
years so-many-were your service in-doing   once   even your words I
    ka-ra-ngāi-tap; atūnom nang-nā ka-lom-hāi-lē a-hoi-ning-ā sā-ro kē-tē
    have-not-disobeyed; yet   you   my-friends-with   merrily to-eat goat-young
khat tēam kai ading na-pē-mak-chē. Nang   nāi   hi nang nai lim
one even   me   to   have-not-given. Your child this your wealth all
sūkāngyor-ading a-pēk-ā   ma-māng-yoi, nang-nāi hi a-wāt-lēyā nang-nā bū
harlot-to   by-giving   wasted,   your-child this on-coming   you   rice
nang-ma-nēk.'   Ma-khan   a-pā-nā   a-rai-yoi, ' ka-nāi, nang-lā kai-lē
you-caused-to-be-eaten.' Thereupon his-father said, 'my-child, you   me-with
achat-boipēdā   na-omsom.   Kai adingā   om   lim nang-rang; nang
at-all-times live-together. Me   to   being   all yours;   your
nāi-pang-pā a-ma-khā   a-thiyā, wai-khat a-hong-rĭng-rēt-yoi;   a-thāng-ā,
brother   that   having-died, again   has-become-alive;   having-been-lost,
wai-khat kū-mŭk-rēt-yoi; ma-khā-si-khan-lo kai-ni ka-ningāi   a-hoi   a-ni-yoi.'
again has-been-found; this-reason-for   we   to-be-glad to-be-merry it-is-proper."

[No. 24.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

CHIRU.

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

Akai-lē soksok a-tān-ra-sit, soksok kha-nā a-tān-a-ra-sit-mā soksok
Tiger-with snail ran-a-race, snail that running-race-before snails

hāi ading, ' akai-nā na-koi-lē akhat-khat-nā hoi-rū-ti-ro,' a-rai-yoi.
all to, ' tiger-by when-called one-after-another give-answer,' said.

Akailē khanā soksok-lē a-tān-ra-sit. Soksok khanā amūnkūng
Tiger-with that snail-with ran-race. Snail that his-place-in

khanā · o-om, tan-lāk-mak. A-kai khanā a-thēndēyā a-tān-ā soksok
that remained, did-not-move. Tiger that alone running snail

a-koi, khanā makhā dingā soksok khanā hoi-rū-tho, a-kai khanā a-koi-na-kip-ā
called, that place in snail that answered, tiger that at-every-call

o-om-nā-om-nā soksok khanā hoi-rū-tho ; khā-ti-khan a-thēndēyā a-tān-ā
whoever-was snail that answered ; in-this-way alone by-running

a-sohāiyā a-thi-yoi. Ma-khan, ' a-kai-tū kai-ni-nā ka-ma-tor-yoi,' a-ningāi-yoi-yā
getting-tired he-died. Thereupon, ' tiger we defeated,' being-glad

soksok hāi akai achūngā a-lonnā akai abūn khā ajē om-yoi.
snails all tiger on-the-back-of treading tiger skin that striped remained.

Soksok-nā a-lonnā kha-na-hi-ti a-tar-hāi iraiyā khanā ki-jēt.
Snails treading-on it-was-caused old-men having-told this is-known.

FREE TRANSLATION OF THE FOREGOING.

Once on a time a tiger and a snail ran a race. The snail had previously arranged with all the other snails that, whenever the tiger should call him as he ran, he should be answered by any snail met by him in the way.

Accordingly when the tiger started the snail did not move a single step from his place. The tiger, after running alone for some time, called the snail, but was answered by another snail, who was waiting for him in the neighbourhood.

The foolish tiger, mistaking him for the same snail, continued running till he was quite tired out and fell dead on the ground.

Now all the snails gathered in joy and crawled on the dead tiger, leaving stripes on his skin as they crawled along.

This, the old men say, is the reason why the tigers have striped skins.

KOLRĒN OR KOIRENG.

The Kolrēns or Koirengs are a small tribe in the State of Manipur. According to Mr. Damant, they dwell in eight small villages on the hills north of the valley, and number about 600. They are also found as a migratory tribe in the valley itself. Kolrēn is the name which the tribe gives to itself, and Koireng is probably a Manipuri corruption of this name. The Kwoirengs or Līyāngs, which have been dealt with under the Nāgā-Kuki group, are a different tribe, and the languages of both have very little in common.

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> Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp. 228 and ff. Short note on the tribe on p. 238.

The Kolrēn dialect in essential points agrees with Hallām, Kōm, Rāngkhōl, Lang-rong, etc.; in some instances most closely with Khongzāi. Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Kharang Koireng village in the Manipur valley. They are the only foundation of the remarks on the Kolrēn dialect which follow.

Pronunciation.—The vowels of the prefixes have apparently a rather indistinct sound. Thus, we find *ka-pā* and *ki-pā*, my father; *ma-tik*, worthy; but *mi-tŭm*, young; *ki-ni*, two; but *kū-rŭk*, six. This sound might perhaps be denoted by means of an *a* above the line; thus, *kᵃ-pā*, my father. *U* is always marked as long, but it is certainly short in many instances. It seems to be interchangeable with *o*; thus, *pē-ro* and *pē-rŭ*, give. It is sometimes also interchanged with *oi* and *ŭo*; thus, *soi*, *so*, and *sŭ*, entirely; *sŭok*, *sŭk*, and *sok*, come out. In a similar way *ai* is interchangeable with *ē*; thus, *chai* and *chē*, go; *hai*, and *hē*, a verbal prefix denoting motion towards. *Ē* and *iē* interchange in *yiēng-ā* and *yēng-ā*, from. When a postposition beginning with a vowel is added to a word ending in a vowel, there is usually a contraction. Thus, *a-pān* for *a-pā-in*, by the father. A euphonic *y* is inserted after *ē* and *i*; thus, *a-chē-yā*, going; *lai-yā*, in the fields. The diphthong *ŭo* is often written *ŭwo*; thus, *kŭworr*, ear; *pŭwon*, cloth; *sŭwok*, *sŭok*, *sŭk*, and *sok*, to come out, etc. Final consonants are occasionally silent; thus, *pēk* and *pē*, give; *nŭk* and *nū*, back, etc. Double *m* is sometimes pronounced almost as single; thus, we find *omak* for *om-mak*, is not. The sound of *h* seems to be rather faint. We find it dropped in some instances in the second specimen, after a preceding *n*; thus, *an-ong-sŭwok* for *an-hong-sŭwok*, they came out. Final *n* seems to be occasionally dropped; thus, *a-wa-mi-thēm-yai*, he entreated; *ki-min-chē-yai*, he sent. The prefixes *mi* and *min* in these words are no-doubt identical. Final *m* seems to be interchangeable with *ng*; thus, *ram* and *rang*, place; *cham* and *chong*, word. *Ng* seems to mark a faint nasal sound in *nūng-tiēng* or *nŭk-tiēng*, behind; *maong* and *mao*, not, etc. *B* and *w* are interchangeable in *a-won*, his belly; *ka-bon*, my belly. The *b* in such words is due to the common pronunciation of *w* in Eastern Indo-Aryan vernaculars.

Prefixes and suffixes.—Most suffixes are used in order to effect the inflection of nouns and verbs, and will be dealt with below. The same is the case with many prefixes. These latter are especially often used before verbs, and their proper meaning cannot always be ascertained. Some prefixes seem to have a rather wide meaning. Thus, the prefix *a*, which usually seems to be identical with the possessive pronoun of the third person, is used in the formation of nouns and adjectives. Thus, *a-nai*, property; *a-nārr*, nose; *a-lām*, dancing; *a-lāk*, far. A prefix beginning with *k* occurs in numerals and verbs; thus, *ki-ni*, two; *kan-thŭm*, three; *kū-rŭk*, six; *kērr-thē*, to arise; *kē-hai-thai*, heard. A prefix *ma* or *mi* occurs in *ma-tik*, worthy; *mi-tŭm*, young; *milli*, four, etc. Compare Compound verbs.

Articles.—There are no articles. The numeral *khat*, one, is used as an Indefinite article, and prefixes, demonstrative pronouns, and relative clauses supply the place of the Definite article.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *ki-nŭ-mai*, wife, *lit.* my wife; *a-mit*, eye, *lit.* his eye.

Gender is only apparent in the case of animate nouns. It is, when necessary, distinguished by means of suffixes, or, in the case of human beings, also by using different words. Thus, *ki-pā*, my father: *ka-nū*, my mother: *pasal*, man; *nū-mai*, woman. *Pā* and *nū* are the usual suffixes in the case of human beings; thus, *cha-pā*, son; *cha-nū*, daughter. In No. 101 we find the form *ki-pā khat-pā*, my-father one-male. The *pā* in *khat-pā* is, however, perhaps the suffix of a relative participle. Compare *a-cha-pā ū-pā-pā*, his son-male old-male-being, his elder son. The usual suffixes in the case of animals are *chal* and *tang*, male, and *pi* or *api*, female. Thus, *sakorr chal*, horse: *sakorr api*, mare: *ūi-tang*, dog; *ūi-pi*, bitch.

Number.—There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'many,' 'all,' etc., is added. Thus, *a-soŭk hāi*, his servant all, his servants; *nū-mai a-sā an-tam*, woman good many, good women.

Case.—The *Nominative* and the *Accusative* do not take any suffix. *Ko*, probably a demonstrative pronoun, is sometimes added to the noun in order to emphasise it. Thus, *ha-wā chong hin Kol-rēn-ko a-tam sūwok-maong*, that reason for Kolrēns many came-out-not, therefore many Kolrēns did not come out. The suffix *in*, denoting the agent, is usually added to the subject of a transitive verb. Thus, *a-pān a-nai pūm-pāng a-cha-pā ki-ni yiēng a-sēm-pēk-yai*, his father his property all his sons two to he-divided-gave. The *Genitive* is usually expressed by putting the governed before the governing word. Thus, *hi-wā sa-korr hi-ko kŭm*, this horse this year, the years of this horse; *ni-pā in-ā*, thy father's house-in. The governed word is sometimes repeated before the governing one by means of a possessive pronoun. Thus, *pasal khat a-cha-pā*, man one his-sons; *ka-bon-a-chām-ā*, my-belly-its-hunger-in, with hunger. A suffix *tā*, probably meaning 'belonging to,' 'being,' is sometimes added to the governed noun. Thus, *ka-pā-tā sē-lo a-soŭk hāi*, my-father's hired servants all. This suffix is also used in Lushēi and connected languages, especially when the governing word is understood. Compare the corresponding sentence in the English original 'how many hired servants of my father's.' Other relations are expressed by means of postpositions. Such are:—*ā*, in, to, on; *in*, in; *kārā*, from; *kŭngnoyā*, under; *lē*, together with, by means of; *mā-tiyēng, mā-tiēng*, and

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māi-kūng-ā, before; *nŭng-tiyēng* and *nŭk-tieng*, behind; *sŭngā*, in; *yiēng*, to; *yiēng-ā*, from, etc.

Adjectives.—Adjectives are usually preceded by one of the prefixes *a* and *mi*. Thus, *a-lāk*, far; *mi-tūm*, younger. *A-nai-tak-ā*, near, is an adverbial expression, *lit.* 'near-much-in.' A suffix *pā*, probably forming a relative participle, is sometimes added. Thus, *mi-tūm-pā*, young-being; *ŭ-pā*, old-being. The original verbal force of the adjectives appears in forms such as *pasal-pā a-sā an-tam*, man good many, where the prefix *an* in *an-tam* is identical with the plural pronominal prefix used with verbs. Adjectives usually follow, but occasionally precede, the noun they qualify; thus, *a-cha-pā mi-tūm-pā*, his-son the-younger; *a-lāk lai-pāk khat-ā*, far country one-to. The particle of comparison seems to be *nēko*; thus, *a-mā a-charr-nŭ nēko a-nāi-pā a-sāng*, he his-sister than his-brother he-tall(-is), his brother is taller than his sister. Another form of the comparative is *a-mā ēkin-ko* (perhaps *nēk-in-ko*) *a-mā sā-dēt*, him than he good-more, better. *Kārā*, from, may be used instead of *nēko*; thus, *a-tam kārā a-sā-ko a-mā a-sā*, many from good he good, best. A kind of superlative is also formed by adding *tak*, much, to the adjective. Thus, *a-sa-tak pŭwon*, the best cloth.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *Ki* in *ki-ni*, *kan* in *kan-thum*, etc., are probably generic prefixes. Compare Tibetan *gñis*, two; *gsum*, three, and similar forms in several Bodo and Nāgā dialects. *Chai* is another prefix used when the number applies to money. Thus, *dangkā chai-ni*, two rupees. Other generic prefixes do not occur in the specimens.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

kai, I.	*nang*, thou.	*a-mā*, he.
ka, *ki*, my.	*na*, *ni*, thy.	*a-mā*, *a*, his.
kai-tā, mine.	*nang-tā*, thine.	*a-mā-tā*, his.

Plural,—

kai-ni, we.	*nang-ni*, you.	*an-mā-ni*, they.
kai-ni-tā, our.	*nang-ni-tā*, your.	*an-mā-ni-tā*, their.

Demonstrative pronouns such as *hā* and *ko*, that, are often added to the personal pronouns in order to emphasise; thus, *a-mā-hā*, him; *an-mā-ni-ko*, they. The objective case may be formed by adding *chi* to the verb; thus, *ni-pē-mak-chi*, thou didst not give me. The genitive is formed in the same way as with substantives or by means of the possessive pronouns. Thus, *kai-ni chong*, our word, of us; *nang na-sipā*, thou thy-service, thy service; *ni-ming*, thy name, etc.

Demonstrative pronouns.—*Hi*, *hi-wā*, and *hi-wā hi-ko*, this; *hā* and *ha-wā*, that. *Ko*, which is often added to nouns and pronouns, is probably a demonstrative pronoun. Thus, *ŭ-pā hāi chong-ko*, old all word-that, the tale of old people is the following. *Han-ko* seems to mean 'that' in *nini-thŏ hanko ang-sik-mo-ni*, you-done that what-for-is? why are you doing these things. In *ha-wā-han-ko*, thereupon, *han-ko* seems to be for *hā-in-ko*, that-in.

There are no *Relative pronouns*. The relative participle is usually formed without any suffix and is identical with the form used to denote present and past times. Thus, *a-mā ram-ā a-om pasal khat*, that place-in being man one; *wok yiēng a-pē cha-wāi*, pigs

to given husks; *nini-tho han-ko*, you-done that, that which you are doing; *kain bān-sik-a-ni a-nai ki-tūm ha-wā*, me-by getting-for-being property share that, the share of the property which I shall get; *yāo-khāl-pasal*, cattle-tending-man, shepherd. A suffix *pā* has been mentioned in connexion with adjectives. Thus, *a-cha-pā mi-tūm-pā ha-wā*, his-son younger that. Another suffix is *nā* in *mi-ring a-hong-sok-nā khŭrr-pi ha-wā*, men coming-out hole that, the hole through which the people might have come out. This *nā* is common in connected dialects. In Lai the corresponding suffix is *nāk*, which is used to form relative participles, compound nouns, etc. In *na-nai-nak*, thy property, we probably have the same suffix, *nai-nak* being derived from *nai*, to have. Compare Lai *ka-nāk*, road, from *kal*, to go.

Interrogative pronouns.—*Khoi-mo* and *khoy-ē-ni*, who? *ang-ē* and *ang-mo*, what? *ang-sik-mo* and *ang-sik-ē-ni*, why? *i-yāt-mo* and *ang-yăt-mo*, how many? Thus, *ni-nŭk-tiēng khoi chā mo a-wā*, thee-behind whose boy comes? *ni-ming ang-mo-nti* (*i.e.*, *ang-mo ni-ti*), thy name what-do-you-call? *I-yāt-mo* contains another stem *i*; compare *i-mo*, what? in Rāngkhōl, etc. A pronoun *tū-mo*, who? may be inferred from *tū-nŭm*, anyone.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur:—*ka* and *ki*, I; *kin*, we: *na* and *ni*, thou; *nin*, *nina* and *nini*, you: *a*, he, she, it; *an* and *ana*, they. The final vowels in *nina*, *nini*, and *ana*, are probably only an inorganic vocalic sound inserted between concurrent consonants in order to make the pronunciation easier.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *kai ki-chai*, I am; *pa-sal khat a-cha-pā ki-ni an-om*, man one his-sons two they-were. *A-ni*, it is, it was, is sometimes added, apparently in order to emphasise that the action really takes place. Thus, *a-ni-ti-a-ni*, he-said-it-is, he said indeed; *ka-nē-ri-chok-a-ni*, I-bought-it-is, I bought indeed.

A suffix *ā* is sometimes added. Thus, *kai-ni-ko a-fūt-pēk-ā-ko Pa-thiēn khŭr-ā kin-am-ā*, we at-first God's netherland-in we-were. This suffix is probably a copula or verb substantive. In *a-tam an-ong-sūk-o*, many they-came-out, we have apparently a suffix *o* used in a similar way. Compare Introduction, p. 7, above.

The suffix of the *Past tenses* is *yai*. Thus, *a-sēm-pēk-yai*, he-divided-gave. *Yai* probably means 'complete,' 'finish'; compare Rāngkhōl *jōi*. Hence it may also be used to denote the present time when the action is denoted as a completed or established fact. Thus, *thi-rong ka-ti-yai*, dying-for I-have-said, I am about to die; *ki-ma-tik-ni-mak-yai*, I-worthy-am-no-more.

A *Present definite* and an *Imperfect* are effected by adding the verb *om*, to be, to remain, to the principal verb. *Om* is, in this form, apparently used as an impersonal verb, and the principal verb takes the form of a participle or verbal noun. Thus, *kain ki-wĕl-ā a-om*, me-by my-striking-in it-is, I am striking; *kain nang cham ki-ngāi-mak-nā omak*, me-by thy word my-disobeying was not; *kain ki-wĕl-ā a-om-yai*, I was striking.

The *Future* is formed by adding *ing*, *sik*, and *rang*, all probably postpositions meaning 'for,' 'in order to' and conveying the force of a future or an imperative. To these forms are added the verb *ni*, to be, and another verb which has the forms *tā*, *tē*, and *ti*, and probably corresponds to Lushēi *ti*, to say, to do, to work towards. Thus, *wa-chēng-ki-tā*, going-for-I-saying, I-will-go; *wa-ril-ing-ki-tē*, I will say; *kai-ni a-*

hoi-yā om-sik-a-ni, we happily being-for it-is, we should be happy; *thi-rong-ka-ti-yai*, dying-for-I-said, I am dying. These forms apparently consist of an infinitive of purpose or imperative and the verbs *ni* and *ti*. Analogous forms occur in connected languages such as Hallām, Khongzāi, Pānkhū, or Mhār. Compare above, p. 196. In Khongzāi the future is formed by adding *tē* to the principal verb. This verb *tē* may then be inflected, by means of the ordinary pronominal prefixes, in person; thus, *nang-in wonāng-na-tē*, thou wilt strike. It seems to be different in Kolrēn, if we can trust the list of words which contains forms such as *nang-ni* (*i.e., nang-in*) *ni-wēl-ing kē-tē*, thou wilt strike, and adds *kē-te* to the form *wēl-ing* in all persons and numbers. *Kē-tē* must then be a compound verb with a prefix *kē*, before which the usual pronominal prefixes are dropped. The suffix *ing* seems to be related to *ēng* or *dēng* in *khodēng a-thē-yai*, he fell in want. *Sik* also occurs in forms such as *ang-sik-mo-ni*, why-is-it? *pūm-pāng nang-nai-sik*, all thy property-for, it will all become thy-property, etc.

The suffix of the *Imperative* is *ro* or *rū*, and in the first person plural *roi*; thus, *pē-ro* and *pē-ru*, give; *cha-in-lā om-roi*, eating let-us-remain. In *kū-ti khat min-tiyēng-ro*, ring one cause-(him-)to-put-on, the suffix *ro* seems to be added to the future suffix *ing* or *ēng*. Another suffix *o* seems to occur in *lūt-o a-ti-nūm-a-dā-yai*, 'enter' saying-even-he-refused, he would not go in.

The root alone is used as an *Infinitive* or *Verbal Noun*. Thus, *kai-ni-wēl a-sā*, my-striking good-is, I may strike; *ni-cha-pā chang ki-ma-tik-ni-mak-yai*, thy son to-be I-worthy-am-no more. The past tense in *yai* is, in the same way, used as a past verbal noun before postpositions. Such are added in order to form adverbial clauses. Thus, *ni-a-lēk-a-lak om-ā*, days few being-in, when few days had passed; *a-ching-yai-yā*, his-coming-to-senses-finishing-in, when he had come to senses; *nē-hong-pēk-ā*, his-coming-time-at, when he came; *a-mang-so-nū*, his-wasting-all-after, when he had wasted all; *chong ha-wā a-thai-dang-ā*, word that his-hearing-in, when he heard this word. The forms *ka-chē*, go; *a-chā-yē*, eat, etc., in No. 77 and ff, are probably verbal nouns. There are no instances of their use in the specimens. The suffix of the *Infinitive of purpose* is *sik*; thus, *ki-sūwan-lē kē-roi-lēyā a-hoi-yā ki-chāk-sik*, my-friends-with together merrily my-eating-for, in order that I might feast with my friends. The forms *chang-sik-a-ni*, to be, and *ni-wēl-sik-a-ti*, to strike, are compound forms and seem literally to mean 'being-for-it-is,' and 'striking-for-he-says.' An imperative in connection with the participle of *ti*, to say, may also be used in order to denote the purpose. Thus, *pasal-pā ha-wā wok yong-khāl-ro ki-ti a-mā lai-yā a-mā-hā ki-min-chē-yai*, man that 'pigs tend' saying his fields-to him sent.

Participles.—The *Relative participle* has been mentioned in connexion with Relative pronouns. *Adverbial participles* are formed by adding the postposition *ā*; thus, *a-hoi-yā*, merrily; *na-lai-sa-lai-yā*, safely. The same form is also used as a *Conjunctive participle*; thus, *a-mang-yai-yā wai-khat ki-bān-yai*, he-lost-having-been again found-was. The root alone is also used in this way; thus, *lūt-o a-ti-nūm-a-dā-yai*, 'enter' saying-even-he-refused; *wok yong-khāl-ro ki-ti ki-min-chē-yai*, 'pigs tend' saying he sent. The suffix *in-lā* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives. Thus, *a-sa-tak pūwon hai-choinlā ki-cha-pā min-bāng-ro*, best cloth bringing my-son cause-to-wear.

There is no *Passive voice*. Thus, *wok yiēng a-pē cha-wāi*, pigs to given husks ; *a-bān-yai-yā*, he has been found again. The context, and the absence of the suffix of the agent, show that such forms have a passive meaning. I cannot properly analyse the forms *kai-yē ni-wēl*, I am struck ; *kai-yē ni-wēl-yai*, I was struck ; *kai-yē ni-wēl-hi-ka-ti*, I shall be struck. *Kai-yē* seems to mean 'concerning me.'

Compound verbs are freely formed in order to modify the meaning of the principal verb. Thus, *a-sĕm-pēk-yai*, he divided-gave ; *a-hong-kir-yai*, he-came-he-returned, he came back ; *an-ong-sūwok*, they-came-went-out, they came out. There are, especially, several prefixes. *Hai* and *hē* seem to denote motion towards ; thus, *hai-choi*, to bring ; *hai-koi*, to call ; *hē-min-to-ro*, put on him. *Kē* occurs in verbs such as *kĕrrthē*, to arise ; *kē-hai-thai*, he heard. It does not appear to add anything to the meaning. The same is the case with *ki* in forms such as *ki-ti*, saying ; *ki-min-chē-yai*, he sent. *Laik, lai*, and *la* seem to be different forms of a verb which perhaps means 'to be.' Thus, *a laik-om*, he was ; *kai ki lai-chang-chang*, I was ; *kai ki la-chang*, I am. The prefix *min* forms causatives. Thus, *ki-min-chē-yai*, he caused to go, he sent ; *min-bāng-ro*, cause to wear, etc. A prefix *na*, perhaps corresponding to the Mikir defining prefix *nāng*, occurs in *tū-nŭm na-pē-pēk-mao-yai*, anyone gave not. Another prefix *nē* is found in *ni-cha-pā hi nē-hong-pēk-ā*, thy son this came-when. It is perhaps connected with *a-nai*, near. It is combined with another prefix *ri* in *nē-ri-chok*, to buy. *Ni* is prefixed to several transitive verbs ; thus, *a-ni-wēl*, he strikes ; *a-ni-ti-a-ni*, he-said-it-is, he said indeed. *Wa* is a verb meaning 'to go,' 'to come.' It is often prefixed to other verbs and seems to convey the idea of motion ; thus, *a-wa-tān-ā*, running ; *a-wa-mi-thĕm-yai*, he entreated, etc. *Yong* seems to mean motion from, away ; thus, *yong-thal-ro*, draw (water from the well) ; *a-yong-mū*, he caught sight of (him) ; *yong-khāl-ro*, go and tend (pigs), etc. The verb *khāl*, to tend, seems to be connected with Lushēi *kal*, to go, and to represent a well-known principle for the formation of causatives by means of aspiration of the initial consonant. *Desideratives* are formed by adding *nūwom*, to wish ; thus, *a-chā-nūwom-tak*, he-to-eat-wished much. *Potentiality* is denoted by adding *thai* ; thus, *miring hāi sok-thai-mak-ā*, people all come-out-could-not. *Soi, so*, and *sū*, seem to mean 'entirely' ; *sūom*, together ; *tak*, much, etc.

The *Negative particles* are *mak* and *mao* or *maong* ; thus, *ni-mak*, is-not, no ; *ni-pē-mak-chi*, thou-gavest-not-to-me ; *Kol-rēn-ko a-tam sūwok-maong*, Kolrēns many came-out-not. Note the reduplication of the verb in *na-pē-pēk-mao-yai*, did not give.

The *Interrogative particle* is *mo*. Compare Interrogative pronouns.

The usual **Order of Words** is subject, object, verb. The indirect object usually follows the direct one.

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TIBETO-BURMAN FAMILY. Kuki-Chin Group.

KOLRĒN OR KOIRENG.

Specimen I.

(State, Manipur.)

(Babu Bisharup Singh, 1899.)

Pasal khat achapā kini anom. Anmāni kini kārā achapā mitūmpā
Man one his-sons two had. Them two from his-son younger

hawā apā yiēng a-ni-ti-a-ni, 'kapā, kain bān-sik-a-ni anai kitūm hawā
that his-father to said, 'my-father, by-me to-be-received goods share that

kai yiēng na-pē-rū.' Apān anai pūmpāng achapā kini yiēng
me to give.' His-father his-goods all his-sons two to

a-sēm-pēk-yai. Ni alēk-alak omā achapā mitūmpā anai pūmpāng
he-divided-gave. Days a-few remaining his-son younger his-property all

a-choi-soi-yai alāk laipāk khat-ā achēyaiyā anai pūmpāng hawā
carrying distant country a-to having-gone his-property all that

pūwo-mag-ā a-mang-soi-yai. Anai pūmpāng hawā amangso-nū a-ram-ā bū
wickedly wasted. His-wealth all that wasting-after place-in rice

atam a-lai-lū. Hawā-hanko amā khodēng-a-thē-yai. Amān amā ram-ā
very became-dear. Thereupon he became-wretched. He that place-in

a-om pasal khat yiēng achēyā an-kiy-archūn-yai. Pasalpā hawā wok
residing man one to going joined-together. Man that swine

yong-khāl-ro kiti amā laiyā amāhā ki-min-chē-yai. Wok yiēng apē
pasture saying his field-to him sent. Swine to given

chawāi rangam a-cha-nūwom-tak, tūnūm na-pē-pēk-mao-yai. A-ching-yai-yā
husks even he-to-eat-wished-much, anyone did-not-give. Becoming-sensible

amān athaibēyā a-ni-ti-a-ni, 'kapā-tā sēlo asoūk hāi ahoiyā an-chāk-ā
he to-himself said, 'my-father's hired his-servants all happily feeding

an-cha-niyang-yai, kaiko ka-bon-a-chām-ā thi-rong-ka-ti-yai. Kai kipā
they-eating-living-were, I my-stomach-its-hunger-with am-about-to-die. I my-father

yiēng wa-chēng-ki-tā wa-ri-ling-ki-tē, "kapā, kai Pathiēn māi-kūngā nang-māi-kūngā
to going will-say, "my-father, I God before you-before

kilēmalē-yai, nichapā chang ki-ma-tik-ni-mak-yai. Kai ni-soūk khat
have-done-wrong, your-son to-be worthy-am-not. Me your-servant one

tūkā ni-tēt-ro."' Amān akērrthēyā apā yiēng a-wa-yai, alāk rangā
like keep."' He arising his-father to came, far place-in

a-omā   apān   a-yong-mū, a-ning-a-si-yaiyā, a-wa-tān-ā, a-ring   a-wa-kolā,
he-remaining his-father he-saw,   his-mind-it-pitying running,   his-neck embracing,

ayok-pē.   Achapā   hawā   apā   yiēng   a-wa-ril-yai, 'kapā,   kai Pathiēn
he-kissed. His-son   that   his-father to   said,   'my-father, I   God

māi-kūngā   nang   māi-kūngā kilēmalē-yai, ni-chapā chang ki-ma-tik-ni-mak-yai.
before   you   before   have-done-wrong, your-son to-be worthy-am-not.'

Apān   asoūk   hāi   yiēng   chong   apēkā,   'asatak   pūwon   hai-choin-lā
His-father his-servants all   to   orders gave,   'best   clothes bringing

kichapā   min-bāng-ro;   a-khūt-ā   kūti   khat   min-tiyēng-ro, a-kē-yā   kēhūp
my-son   cause-to-wear; his-hand-on ring   one   put,   his-feet-on shoe

hē-min-to-ro; kichapā   hi   athiyā,   wai-khat a-hong-ring-yai-yā;   amangā,
put;   my-son   this   having-died, again   becoming-alive;   having-been-lost,

wai-khat   a-bān-yaiyā;   kaini   ahoiyā   cha-in-lā   omroi.'   Hingā-yēntā anmāni
again   being-found;   we   merrily eating   let-us-remain.' Thus   they

ahoiyā   an-om-yai.
happily   remained.

Hawā   khanan   achapā   ūpā-pā   laipūkā   a-laik-om. Amān
That   time-at   his-son   elder   field-in was.   He

a-inā   awā   khūwong   asūtā   alām   aring   kē-hai-thai. Amān
his-house-to in-coming drum   beating   dancing   sound   heard.   He

asoūk   khat   a-hai-koiyā, 'nini-tho-hanko ang-sik-mo-ni?' a-ding-kēl-yai.
his-servant one   calling,   'you-by-done-that why-is?'   asked.

Hawā-hanko asoūk   hawā   asāngyai, 'ni-nāi-pā   a-hong-kir-yai. Amā
Thereupon   his-servant that   answered, 'your-brother has-returned. He

na-lai-sa-lai-yā a-hong-kir-ā   ni-pān   a-ning-a-sā bū   a-pēk.'
without-illness having-returned your-father glad-being rice(feast) he-gives.'

Chong   hawā   athaidangā amān   a-lūng-a-thak-ā inā   lūto   a-ti-nūm-a-dā-yai.
Word   this   hearing   he   being-angry   house-in enter   he-to-say-refused.

Hiwā   chong-hin apān   a-wa-sūok-ā a-wa-mi-thēm-yai. Hawā-hanko achapā
This   reason-for his-father having-come-out entreated.   Thereupon   his-son

hawā   apā   yiēng   asāngyai, 'ēnro,   kūm   hiwā-tūkin nang   na-sipā
that   father   to   answered, 'look,   years so-many   your   your-service

kithowā   wai-khat-bai kain   nang   cham   ki-ngāi-mak-nā omak.   Hawā-takhan
in-doing   once-even   I   your   words   disobeying   was-not. Nevertheless

ki-sap   ki-sūwan-lē kē-roi-lēyā ahoiyā ki-chāk-sik kēl   tē   khat bēūm
my-friends companions-with together merrily to-eat   goat young   one   even

ni-pē-mak-chi.   Sūkāng   yiēng   na-nai-nak   pūmpāng   a-pēk-ā
you-have-not-given. Harlot   to   your-property all   giving

ni-min-mang-sūwā nichapā hi   nē-hong-pēk-ā nang   bū   ni-pēk-yai.'
who-wasted   your-son this   on-coming   you   rice (feast) have-given.'

Hawā-hanko apān   a-ti-yai, 'kichapā, nang-ko kai-lē   anisūoni   ni-om-sūom;
Thereupon   his-father said,   'my-son,   you   me-with always   live-together:

2 I

ki-nai	achang	pūmpāng	nang-nai-sik.	Ni-nāi-pā	hi	athiyā,
my-wealth	*being*	*all*	*your-wealth-for.*	*Your-brother*	*this*	*having-died,*
wai-khat	a-hong-ring-yai;		a-mang-yai-yā,	wai-khat	ki-bān-yai;	hiwā
again	*has-become-alive;*		*having-been-lost,*	*again*	*has-been-found;*	*this*
chong-hin	kai-ni	ahoiyā	om-sik-a-ni.'			
reason-for	*we*	*merrily*	*to-remain-it-is.'*			

[No. 26.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

KOLRĒN OR KOIRENG.

SPECIMEN II.

(Babu Bisharup Singh, 1899.)

Ūpā	hāi	chong	ko,	kaini-ko	a-fŭṭ-pēk-ā-ko	Pathiēn	khūrā
The-old	*all*	*word*	*that,*	*we*	*at-first*	*God's*	*nether-land-in*

kin-omā.	Miring	a-hong-sok-nā	khūrrpi	hawā	lūng	a-khār-ā,
we-were.	*People*	*coming-out*	*hole*	*that*	*stone (with)*	*was-shut-up,*

miring	hāi	sok-thai-mak-ā.	Hawā-hanko	lāi-lēnin	lūng	hawā
people	*all*	*come-out-could-not.*	*Then*	*a-bird*	*stone*	*that*

a-fong-ā	miring	hāi	an-ong-sūwok.	Kolrēn[1]	kaini-ko	kin-khēk-ā
opening	*people*	*all*	*came-out.*	*Koireng*	*we*	*making-noise*

kin-ong-sūwok-ā,	Pathiēn-in	'atam	wai-yai'	a-ti-yā	wai-khat	a-ni-khār-ā.
coming-out,	*God-by*	*'many*	*are'*	*saying*	*again*	*shut-up.*

Khongsāi,	Mērong,	an-mā-ni-ko	a-ching-ā	an-om-chiēnā	atam
Khongzāis,	*Kabui (Nāgās)*	*they*	*sensibly*	*being-silent*	*many*

an-ong-sūko.	Hawā	chong-hin	Kolrēn-ko	atam	sūwok-maong.
came-out.	*That*	*reason-for*	*Kolrēn*	*many*	*did-not-come-out.*

An-mā-ni-ko	a-tam	an-sūwo.
Those	*many*	*came-out.*

[1] *Kolrēn* is the name of the caste used by the people themselves.

FREE TRANSLATION OF THE FOREGOING.

Our ancestors tell that, at first, we were in the nether land. There was a hole leading from that place to this world; but it was always kept shut up with a heavy stone, and the people could not come out (to this world). But one day it so happened that a bird removed the stone and so all the subterranean people passed out, one after another, through this hole; but the Koirengs (who were coming behind) made so much noise when passing through the hole that it came to the notice of God, who, thinking them too many, shut up the hole again. But the Khongzāis and Kabuis were more provident and kept silent and so many of them were able to pass out (without the knowledge of God).

This, say the Koirengs, is the reason why their population is so small and why the other Nāgās are so numerous.

KŌM.

Kōm is spoken in a few villages in Manipur, chiefly among the hills bordering the west side of the valley, and at Sinamkom, about twelve miles to the north of Manipur. The Deputy Commissioner states that the Kōms and some other neighbouring tribes are small communities, with populations varying from 500 to 1,000 souls each. We may therefore put the number of speakers down as about 750. Major W. McCulloch makes the following statement :—

'The Kom at one time was a powerful tribe, and their chief village not very long ago contained so many as six hundred houses. They bordered on the Khongjais, and though the two tribes were connected by inter-marriage, their feuds were frequent and bloody. Several Khongjai villages paid them tribute. Amongst the Koms, the villages which have more largely intermarried with the Khongjais, have adopted in all parti-culars Khongjai usages even to the prejudices of the comb, whilst those that have kept more to themselves retain their own. The heads of the pure Kom villages appear elective and to have no great power or per-quisites. Their customs, too, are much the same as those of the Koupooees.'

The Kōms, like the Khongzāis, Kolrēns, etc., think that their forefathers lived in the interior of the earth. This tradition is found in the second specimen.

AUTHORITY—

McCulloch, Major W.—*Account of the Valley of Munnipore and of the Hill Tribes ; with a Comparative Vocabulary of the Munnipore and other Languages.* Selections from the Records of the Govern-ment of India (Foreign Department). No. xxvii. Calcutta, 1859. Short account of the tribe on pp. 64 and f.

I am indebted to Colonel H. Maxwell, C.S.I., the Political Agent in Manipur, for the two specimens and the list of words printed below. They have been prepared by Babu Bisharup Singh, of Uribok, and are, so far as I am aware, the first specimens of Kōm ever published. The following notes are entirely based on the forms contained in these specimens.

Pronunciation.—The vowels *i* and *ē* seem sometimes to be interchangeable; thus, *Pathin* and *Pathēn*, God. The vowel *i* in the suffix *in* is often dropped after a preceding *ā* ; thus, *pān*, for *pā-in*, by the father. The final vowel of the verb *thē*, to hear, is written *ai*, in *thai-ā*, hearing. In the same way we find *ai* instead of *ā* in *a-ning-ka-thai-yō*, they were happy ; but, *a-ning-ka-thā*, happy. Aspirated nasals and liquids are relatively frequent ; thus, *ka-lhā*, far ; *mhū*, to see ; *ka-nhūng-ā*, behind ; *ka-rhing*, safe, etc. ; but the writing is not consistent. Thus we find *lai* and *lhai*, field ; *mang* and *mhang*, lost ; *nhūm* and *nūm*, wish ; *rhi* and *ri*, say. We may add that *h* is sometimes dropped before vowels, if *ōng-ka-rhing-yō*, he came-alive, is for *hōng-ka-rhing-yō*. A final tenuis is often changed to a media when a vocalic suffix is added ; thus, *kāp*, to shoot ; but *a-kāb-ā*, shooting : *wai-khat*, once, again ; but *wai-khad-ā*, again : *kūt*, hand ; but *a-kūd-ā*, his-hand-on. The opposite change occurs in *sēpā*, service, which word is borrowed from the Bengali *sēbā*. Consonants are occasionally silent ; thus, *k* is dropped in *ka-sā*, eat ; but *a-sāk-nhūm-tā*, he-to-eat-wished ; *an-sāg-ā*, they-eating. *N* and *l* are interchanged in *ran* or *ral*, property ; *s* and *sh* in *ka-sik* or *ka-shik*, to come out.

Prefixes and Suffixes.—Most of these are used to form cases and tenses, and will be treated below. There remain, however, several, the proper meaning of which can no more be ascertained, and in this respect Kōm represents the same stage of development as the Bodo and Nāgā languages,

The following *Prefixes* have been arranged alphabetically to avoid repetition, many of them being used before several classes of words :—

a is perhaps identical with the possessive pronoun of the third person. It is used before substantives, adjectives, and verbs. Thus, *a-pā*, O father ; *a-ram-ā*, that-country-in ; *a-ŭ-pā*, the elder son ; *a-ka-lhēk*, some ; *a-ka-thā*, good ; *a-khēng-ā* all ; *a-pē-rō*, give ; *a-dā-pā-rō*, keep, etc.

ga occurs in *a-ga-kŭā*, he embraced. Compare *ka*, below.

in is prefixed to several verbs ; thus, *in-chang*, to make ; *in-chŭn*, to join ; *in-lēt-in-thēg-ā*, abundantly ; *in-rhi*, to say ; *in-sŭng*, to sit, etc. It also occurs in *in-ang-ā*, like. The same prefix is very common in Hallām, and also in other languages of the same group.

ka is the most common of all prefixes and seems to have a still wider use than the corresponding prefix in Angāmi. In form it is identical with the possessive pronoun of the first person. The list of words generally prefixes a *ka* to all nouns denoting relationship or parts of the body ; thus, *ka-pā*, father ; *ka-kŭ*, hand. This *ka* probably means 'my' and is dropped after the possessive pronouns of the second and third persons ; thus, *na-pān*, thy father ; *a-kŭd-ā*, his-hand-on. *Ka* is further used to form verbal nouns ; thus, *kyāyōng-ka-sēr*, shepherd (*sēr* to tend) ; *a-ka-lām*, dancing ; *ka-rē*, companion ; *ka-tim*, friend ; *ka-sŭ-pi*, harlot ; *ka-ni*, sun, day. Adjectives are frequently preceded by *ka* ; thus, *ka-lhā*, far ; *ka-matik*, worthy ; *ka-sāi*, tall ; *ka-thā*, good ; *ka-tam*, many ; *ka-tāng*, expensive, etc. Participles ending in *ā* are often preceded by *ka* ; thus, *ka-sē-ā*, going ; *ka-thi-ā*, having died, etc. It also occurs in the finite verb ; thus, *ka-sē-yō*, went ; *ka-fāk-yō*, was found again. The list of words also contains forms such as *ka-sā*, eat ; *ka-sē*, go, etc. I cannot say what form is intended, as no instances are given ; but probably a verbal noun or infinitive is meant. *Ka* seems to become *kō* before *ōm* and *hōng* ; thus, *kō-ōm*, was ; *ni kō-ōm*, to be ; *kō-hōng-yō*, came. This *ka* or *kō* probably represents several different prefixes. Compare the prefix *ka* in the Bodo and Nāgā languages. See also Introduction, pp. 15 and f.

ma is sometimes prefixed to nouns relating to parts of the human body, like the prefix *mi* in Kachchā Nāgā ; thus, *ma-lai*, tongue ; *ma-lung*, heart. It also occurs in some adjectives and verbs. Thus, *ma-tik*, worthy ; *ma-tum-pā*, the younger ; *ma-sōn*, to answer ; *ma-thēm*, to entreat ; *ma-yōp*, to kiss. Compare Meithei.

ni occurs in *ni-kō ōm*, to be. See also passive voice, below.

ra seems to be interchangeable with *ka* in *ra-nhag-ā* and *ka-nhag-ā*, highly, very. Further we find *ra-nai*, ground ; *ra-mhing*, name.

ta seems to be a verbal prefix : thus, *ta-fāk-sik*, to be received. Compare the transitive prefix *ti*, *ta*, in Lushēi, Rālté, Paité, etc. It corresponds to Tibetan *d*.

Most of the *Suffixes* which occur in the specimens and in the list will be found under verbs, below. Here I shall only mention two, *ba* or *wā*, and *rai*. *Ba* and *wā* are added to demonstrative pronouns, perhaps in order to give emphasis. Thus, *hi-wā*, this ; *kha-wā*, that, *kha-ba-ka-nhŭng-ā*, that after. This *wā* is originally a demonstrative pronoun. It is also found in Kolrēn. *Rai* seems to be added in order to form abstract nouns ; thus, *ka-tim*, friend ; *tim-rai*, friendship.

Articles.—There are no articles. The numeral *in-khat*, one, is used as an *indefinite* article, and pronominal prefixes, demonstrative pronouns and relative clauses supply the place of a *definite* article.

Nouns.—*Gender* seems only to be apparent in the case of animate beings. It is not denoted unless it is necessary in order to avoid ambiguity. Different words may be used; thus, *ka-pā*, father; *ka-nū*, mother: *pa-sē*, man; *nū-mhai*, woman. The usual suffixes are, in the case of human beings, *pā*, male, and *nū*, female. In the case of animals they are *chē*, male, and (*a*)*pūi*, female. Thus, *sā-pā*, son; *sā-nū*, daughter: *sa-kōr chē*, horse; *sa-kōr apūi*, mare: *ūi-chē*, dog; *ūi-pūi*, bitch. The suffix *pūi* seems to be identical with *pi* in *ka-sū-pi*, harlot.

Number is only marked when it does not appear from the context. The plural is then denoted by adding some word meaning 'many' such as *nghai* or *ka-tam*. Thus, *a-shak-nghai nhēng*, his-servants to; *ka-pā ka-tam*, fathers.

Case.—The *Nominative* and *Accusative* do not take any suffix. The subject of a transitive verb is distinguished by the suffix *in* denoting the agent. The *Genitive* is expressed by putting the governed before the governing noun. Thus, *ka-pā shak*, my-father's servants. In No. 225 the governed noun seems to be repeated by means of the pronoun *a*, his. Thus, *ka-pā nāi-pang-pān a-sā-pān*, my father's brother his-son. Other relations are indicated by means of postpositions, such as *ā*, in, on, to; *ariā*, in; *haiyā*, under; *ka-nhūng-ā*, behind; *lē*, with; *māi-kūngam*, before; *mhā*, before; *nhēng*, to; *nhēng-ā*, to, from; *pūk-ā*, in, to; *sik-ā*, for; *wāng*, with, etc.

Adjectives.—Adjectives usually follow, but occasionally precede, the noun they qualify. The suffix of comparison seems to be *ka-nēg-ā*, corresponding to *nēk-in* and *nēk-ā* in Hallām and Langrong. Thus, *a-mā a-sar-nū chū a-nāi-pā ka-nēg-ā ka-sāi*, his sister that his brother than tall, his brother is taller than his sister. The position of *ka-nēg-ā* is peculiar, and perhaps wrong. A *Superlative* seems to be formed by adding *rak*; thus, *pūn-ladir a-ka-tha-rak*, cloth best. Another way of expressing the comparative and the superlative is illustrated in the list of words. Thus, *inhi-ā ān-sāng*, higher, *lit.*, two among high; *a-ka-tam-ā ān-sāng*, highest, *lit.*, many-among high.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *In* in *in-khat*, etc., is probably a generic prefix. It is dropped in *wai-khat*, once, again. *Inhi*, two, seems to be written for *in-nhi*. Another generic prefix *chēng* is used with reference to money. Thus, *dangkā cheng-nhi makhāi*, rupees two and a-half.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

kai, I.	*nang*, thou.	*a-mā*, he.
ka-tōng, ka, my.	*nang-tōng, nang, na*, thy.	*a-mā tōng, a-mā, a*, his.
kai-si, mine.	*nang-tā-si*, thine.	*a-mā-si*, his.

Plural,—

kai-ni, we.	*nang-ni*, you.	*an-mā-ni*, they.
kai-ni-tōng, our.	*nang-ni tōng*, your.	*an-māni-tōng*, their.
kai-ni-si, ours.	*nang-ni-si*, yours.	*an-mā-ni-si*, theirs.

There are no instances of the use of the possessive forms ending in *tōng*. *Tōng* probably means 'word.' The suffix *si* is probably identical with *sik* which occurs in *nang-sik-ā*, you for, for your sake. *Kai-si*, mine, is therefore literally 'me-for.'

In the sentence *kai nhēng-ā akō-ōm hi akhēng-ā nang-tā-rŭk*, me to remaining this all yours is, all that I have is thine, we have another genitive *nāng-tā*, thine. The suffix *tā* is used to form the pronouns 'mine, thine,' etc., in most other languages of this group. The ordinary suffixes and postpositions may be added to the personal pronouns; thus, *nang-in apē-mak-chē*, thou gavest-not; *a-mā nhēng-ā*, him from. In the genitive the pronoun may apparently be repeated. Thus, *a-mā a-sā-pān*, he his son.

The following *Demonstrative pronouns* occur :—*hi, hi-wā*, this; *khā, kha-wā*, that; *khan* or *khān*, that; *a-mā*, that. *Hi* may also be added to other words in order to emphasise them. Thus, *kai-hi Pa-thēn nhēng kā-lān-yō*, I God to I-sinned. In the same way we also find *chū* added. Thus, *kai-chū*, I; *nang-chū*, thou; *a-mā-chū*, he; *a-mā man-chū*, its prize. *Chū* is probably a demonstrative pronoun; compare Relative pronouns, below. *Khā* is also added in a similar way; thus, *a-mā-khā ka-nhag-a wŭ-i-nā rhŭi wāng khit-rō*, him well beating ropes with bind. The pronoun *khan* is sometimes used with the force of a definite article. Thus, *a-sā-pa a-ŭ-pā khan*, his son elder that, his son the elder.

There are no *Relative pronouns*. They are replaced by means of participles, or a demonstrative pronoun is used as a kind of correlative. Thus, *kai nhēng-ā kō-om hi a-khēng-ā*, me to being this all, all that I have; *na-ral hingyā-hi ka-sŭ-pi nhēng a-pē-ā a-man-mhang na-sā-pā hi a-hōng-lē-chū nang-in bŭ nā-wai-hai*, thy property all-this harlots to giving he-wasted-having thy-son this he-came-again-that thou rice thou-art-giving, as soon as this thy son who gave all thy property to harlots and wasted it came back, thou art giving a feast; *ka-pān ka-pūn thŭm-hin lai-hi-chū hi-ē*, my-father-by my-forefather-by story was-that is, this is the story told by my forefathers.

Interrogative pronouns.—*Tŭ-mō*, who? *hai-mō*, what? *hai-yā-mō*, how many? Thus, *tŭ-sā-pā-mō*, whose son?

Indefinite pronouns.—*Tŭ-tē*, anyone.

Verbs :—Verbs are conjugated in person and number by means of pronominal prefixes. These are :—*ka* or *kā*, I; *kan* or *ka*, we: *na* or *nā*, thou; *nan, na* or *nē*, you: *a*, he, she, it; *an*, they.

The prefixes are dropped in the imperative and before the prefixes *a, in, ka*, and *kē*. The list of words indicates another way of distinguishing the person, and partly also the number, of the verb, by adding suffixes. The following are found :

First person :—*ēng*, plural *ūng*. Thus, *kai kasē-yō-ēng*, I went; *kai-ni kasē-ūng*, we go. Compare Present definite.

Second person :—*chē*, plural *chai, chi*, or *choi*. Thus, *nang kasē-yō-chē*, thou wentest; *nang-ni kasē-chai*, you go; *nang-ni lai-ka-chang-chi*, you were; *nang-ni kasē-yō-chōi*, you went.

Third person :—*hai*. Thus, *a-mā kasē-yōng-hai*, he went; *an-mā-ni kasē-yō-hai*, they went.

Some of these suffixes occur in the specimens. Thus, *kathi-yō-ēng*, I am dying; *a-pē-mak-chē*, gavest not; *a-sēm-pēk-kai*, he divided-gave. *Hai* is rather frequent, and in one place it is also used after a verb in the second person singular. Thus, *nā-wai-hai*, thou preparest. In a similar way *ēng* refers to a subject of the third person in *kai a-ni-wŭk-yō-ēng*, me he-struck, I was struck. At the same time it is very improbable that these suffixes are really used as conjugational terminations; but the materials are not sufficient to ascertain their real meaning. *Ēng* is identical with the suffix *in, ēn*, or *ēng* which is used in Rāngkhōl and connected dialects. The other suffixes are apparently demonstrative pronouns, added in order to emphasise.

With regard to certain other prefixes used before verbs, see prefixes and suffixes above. The root, either alone, or with the prefix *ka*, is freely used to denote the present and past times. Thus, *na-ka-nhŭng akhan tŭ-sā-pā-mō kō-hōng*, thee-behind that whose-son comes? whose son comes behind you? *a-mān sē a-sēr*, he cattle grazing-is; *a-rhi*, he said, etc. An *ē* may be added, apparently without changing the meaning. Thus, *hi-ē*, is, *nang-chŭ kai-lē hiwā-tŭk-ā kō-ōm-ē-yā*, thou me-with this-long art-always; *a-ma-yōp-ē*, he kissed. Also *lē* may be added. Thus, *a-hōng-lē-chŭ*, he coming, when he came. This *lē* is perhaps identical with the postposition *lē*, with; thus, *a-hōng-lē*, his-coming-with. *Hōng* may then be considered as a verbal noun or participle. Compare the parallel use of *leh* and *ve-leh* in Lushēi and connected languages. Lushēi *leh* also means 'again', and that is perhaps the meaning of *lē* in *a-hōng-lē*, and almost certainly of *lē* in *ō-hōngin-lē-yō*, he revived again.

Forms of the *Present definite* are : *ka-thi-yō-ēng*, I am dying ; *kain ka-lai-wŭk-hi*, I am beating. The corresponding *Imperfect* is *kai ka-lai-wŭk-shai-yō*, I was beating. None of these forms is characteristic for these tenses. *Ēng* in *ka-thi-yō-ēng* has been mentioned above, and *lai* in the two other forms is identical with *lāi* and *lā* in Hallām, Aimol, Chiru, etc. Compare also Past tense, below. In *kain ka-lai-wŭk-hi*, I am beating, the demonstrative *hi* is probably a verb substantive, and the literal translation would be ' me-by my-time-beating-is (takes place)', I am now beating. In *kai ka-lai-wŭk-shai-yō*, I was beating, *shai* may correspond to *shi*, to be, in Zahao, Banjōgī, etc., and *yō* is the suffix of past tenses.

Past tense.—The suffix *tā* occurs in *a-sāk-nhŭm-tā*, he-to-eat-wished. The usual suffix is *yō* ; thus, *a-sē-pu-yō*, he went, or, he brought. *Yō* seems to be nasalised in *a-mā ka-sē-yōng-hai*, he went; *an-mā-ni ka-sē-yōn-hai*, they went. It probably means something like ' finish,' ' complete ' (compare Rāngkhōl *jōi*), and we may thus explain its use in other tenses ; thus, *ka-thi-yō-ēng*, I am dying ; *ka-hōi-ā ōm-yō-ri*, merry let-us-be (completely). The prefix *lai* has been mentioned above. Other instances of its use are : *lai-ka-tāng-yō*, (the rice) became dear ; *a-lai-that*, he killed.

The suffix of the *Future* seems to be *sik* or *si*, which should be compared with the postposition *sik-ā*, for. Thus, *kain ka-wŭk-si*, I shall beat ; *nang-in na-wŭk-si*, thou wilt beat ; *kō-hōng-ri-sik*, I will go and say. In *kai ka-chang-sēng*, I shall be, the suffix *ēng* seems to be added. This suffix seems to denote the future in *ka-sē-ēng-ā*, going (I will go and say). Compare Khongzāi *kai chēng-ē*, I will go, and similar forms in Hallām and other dialects.

The suffix of the *Imperative* is *rō*, plural *rū*, first person plural *ri* ; thus, *wa-sēr-ō* (for *wa-sēr-rō*), tend ; *pē-rō*, give ; *man-si-rū*, cause-you-(him)-to-put-on ; *ōm-yō-ri*, let-us-be. The forms *ka-sē*, go ; *ka-sā*, eat, etc., in No. 77 and ff., are probably verbal nouns. Compare Prefixes and suffixes, above.

The root alone, without any suffix, may be used as an *Infinitive* or *Verbal noun*. Thus, *na-sā-pā chang ka-ma-tik-ē-mak-yō*, thy-son to-by I-am-not-worthy ; *khang-sŭk a-ka-lām an-lhing a-thē-yō*, drum-beating (and) dancing-of sound he heard. The list of words gives *sik-ā* as the suffix of the infinitive ; thus, *chang-sik-ā*, to be ; *wŭk-sik-ā*, to beat. It is evidently the infinitive of purpose ; compare, *ka-tim ka-rē-lē kan-ta-sak-sik-ā*, my-friends my-companions-with our-feasting-for, that I might feast with my friends and companions. Compare Future, above.

Participles.—The root alone seems to be used as a *Relative participle*. The prefix *kō* is added in two of the instances which occur in the specimens. Thus, *a-in-ā a-hōng-*

ting, his-house-to he-coming-time-at; *a-ram-ā kō-ōm pa-sē in-khat nhĕng*, that-country-in living man one to, to a man who lived in that country. In the same way the base of the future is used as a future relative participle; thus, *kain ta-fāk-sik nai-nā*, me-by to-be-received property, the property that I shall receive. *Conjunctive participles* are formed by adding the suffixes *ā* and *nā*. *Ā* may be added to all tenses. Thus *a-sā-pā ma-tūm-pā khan a-ran a-khēng-ā a-rhōn-ā ram ka-lhā in-khad-ā*, his-son younger that his-wealth all he-carrying country far one-to *a-sē-pu-yō*. *A-sē-pu-yō-ā a-ran khangyā a-man-mang-sō-yō*. he-went. He-gone-having his-wealth all he-wasted-completely.

Further, *ka-sē-ēng-ā kō-hōng-ri-sik*, I go-will-and say-will. In words such as *hōng-ka-sik-ā*, coming out, the word *sik* seems to mean 'to come out,' and to be quite different from the future suffix *sik*. Compare *in-khat-in-khat hōng-ka-shik*, one-by-one came out, and Lushēi *chhuak*, to come out. The suffix *nā* forms conjunctive participles which seem to occur only in connection with the imperative (compare the Tibetan suffix *la*). In the singular an *i*, and in the plural an *ū*, is prefixed to *nā*. Thus, *wū-i-nā khit-rō*, beat-and bind; *hōng-choi-ū-nā man-si-rū*, bring-and put-on-him.

A *Noun of agency* is formed by adding the suffix *pā*. This must be concluded from the etymology given of the name *Lai-wōn-pā* in the second specimen, where it is said to mean ' he who wraps (*wōn*) the tongue (*ma-lai*).'

The *Passive voice* does not differ from the active, but the subject is not distinguished by the suffix of the agent. Thus, *ka-fāk-yō*, he was found again; *koi a-ni-wŭk-yō-ēng* me he-beat, I was beaten. The meaning of *ni* in *a-ni* cannot be ascertained.

Compound verbs are freely formed. Some of the prefixes used in them have been mentioned above. *Hōng* denotes motion towards the speaker; thus, *hōng-choi*, to bring here; *wa* seems to denote motion; thus *wōk wa-sē-rō*, pigs go-and tend. *Causatives* seem to be formed by prefixing *man*; thus, *si*, to wear; *man-si*, to cause to wear. Another causative seems to be formed by suffixing *pu*, perhaps corresponding to Lushēi *pui*, to help, to assist. Thus, *a-ran a-rhōn-ā ram ka-lhā in-khad-ā a-sē-pu-yō*, his property he carried-and country far one-to he-brought. *A-sē-pu-yō* is translated ' he went,' but *sē* alone is ' to go,' and *ka-sē-yō*, went. In *pa-sē khan a-mā-chū a-lhai-pūk-ā a-tir-ā-ka-sē-yō*, man that him his-fields-to sent, *a-tir-ā-ka-sē-yō*, seems to mean ' he sending went,' and is probably not a causative. *Desideratives* are formed by adding *nhūm*; thus, *a-sāk-nhūm-tā*, he-to-eat-wished. I cannot analyse *in-ā rhūlō i-nūm-ka-dā*, he did not wish to enter the house, but *nūm* in *i-nūm* is perhaps the same as *nhūm*, to wish; *rhūlō* is probably an imperative, and the literal translation is perhaps ' house-in "enter" he-to-wish-refused.' *Potentials* are formed by adding *ka-thā*; thus, *kain ka-wŭk-ka-thā*, I may beat. This *ka-thā* must be compared with *thāi*, to be able, to be allowed, in Hallām, and similar forms in other connected languages. It is different from *ka-thā*, good. Other compounds are formed by adding *sō*, entirely; *yā*, always, etc.

The *Negative particle* is *mak*; thus, *Karang-pān hūm-pūi kāp-mak*, Karang-pa tiger does-not-shoot. In *in-ā rhūlō inūm-ka-dā*, he did not wish to enter into the house, *ka-dā* seems to correspond to the Meithei negative *da*. Compare, however, the corresponding passage in the Kolrēn specimen.

The *Interrogative particle* is *mō*. Compare Interrogative pronouns, above.

Adjectives are freely used as verbs; thus, *ka-thē*, (it-is) good; *hi-nina Kāshmir ka-sē-hi hai-tuk-mō ka-lhā*, here-from (to-)Kashmir to-go how-much far (is it) ?

[No. 27.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

KŌM.

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Pasē inkhat sā-pā inhi kō-ōm. An-mā-ni inhi kār-khan ma-tūm-pā
Man one-(of) sons two were. Them two from-amongst younger

a-sā-pā khan a-pā nhēng a-rhi, 'a-pā, kain ta-fāk-sik nainā
his-son that his-father to said, 'father, by-me to-be-received property

khan kai nhēng a-pē-rō.' A-pān a-sā-pā inhi-ā nainā a-khēng-ā
that me to give.' His-father his-sons two-to property all

a-sōm-pēk-hai. Ka-ni a-ka-lhēk a-ōmā a-sā-pā ma-tūm-pā khan a-ran a-khēng-ā
he-divided-gave. Days some remaining his-son younger that his-wealth all

a-rhōn-ā ram ka-lhā in-khad-ā a-sē-pu-yō. A-sē-pu-yō-ā a-ka-ni-mak-a-tlō-ā a-ran
carrying place distant one-to he-went. Having-gone wickedly wealth

hangyā a-man-mang-sō-yō, akhēngā a-man-mang-sō-yō-ā ram akhan bū
all-that he-wasted-entirely, all he-having-wasted place that-(in) rice

ranhagā lai-ka-tāng-yō. Khan-tak-bā amā a-nang-yō. Amān aram-ā
very dear-became. Thereupon he distressed-was. He that-place-in

kō-ōm pasē inkhat nhēng ka-sē-ā in-chūn-yō-hai. Pasē khan,
residing man one to gone-having was-joined-together. Man that,

'wōk wa-sē-rō,' a-ti a-mā-chū a-lhai-pūk-ā a-tir-ā-ka-sē-yō. Wōk khlāi
'swine pasture,' saying him his-field-to sent. Swine food

khatak bakūm a-sāk-nhūm-tā tū-tē nūm a-pē-mak-hai. Hōng
that even he-to-eat-wished any-one even did-not-give. Sense

ka-sing-yō-ā amān a-bing-rag-ā in-rhi-yō-ā, 'ka-pā shak nghai-in
having-returned he himself-to said, 'father's servants many

in-lēt-in-thēg-ā an-sāg-ā kō-ōm, kai-chū ka-wōn ka-tām-ā ka-thi-yō-ēng. Kai
abundantly eating live, I belly hunger-in am-about-to-die. I

ka-pā nhēng ka-sē-ēngā kō-hōng-ri-sik, "ka-pā, kain Pathēn nhēng
my-father to gone-having say-will, "father, I God to

kā-lān-yō, na-māi-kūngam kā-lān-yō; na-sā-pā chang ka-ma-tik-
have-done-wrong, you-before have-done-wrong; your-son to-be I-worthy-

ē-mak-yō; kai na-shak in-khat ang-fūngā a-dāpā-rō." ' Hi a-ti-ā
no-more; me your-servant one like keep." ' This saying

a-mā   a-pā   nhĕng   kō-hōng-yō   A-ka-lbā   a-ōmā   a-pān   a-mhŭ-ā
he   his-father   to   came.   Distance-at   he-remaining   his-father   seeing

a-ma-lung-ka-si-ā,   ka-tān-ā,   a-lbak-ā   a-ga-kūā,   a-ma-yōp-ē.   Khanā-khan   a-sā-pān
having-compassion,   running,   neck-on   embracing,   kissed.   Thereupon   his-son

a-mā   nhĕng   a-rhiā,   ‘ka-pā,   kai-hi   Pathēn   nhĕng   kā-lān-yō,   ka-pā
him   to   said,   ‘father,   I-this   God   to   have-done-wrong,   father

na-māi-kūngam   kā-lān-yō,   na-sā-pā   chang   ka-ma-tik-ē-mak-yō.’   Khanā-khan
you-before   have-done-wrong,   your-son   to-be   I-worthy-no-more.’   Thereupon

a-pān   a-shak   nghai   nhĕng   a-rhiā,   ‘ pūn-ladir   a-ka-tha-rak   hōng-choi-ū-nā
his-father   servant   many   to   said,   ‘ garment   best   bringing

ka-sā-pā   nhĕng   man-si-rū ;   a-kūd-ā   kūtkhi   inkhat   man-nai-rū,   a-kē-ā
my-son   to   put-on ;   his-hand-on   ring   a   put,   his-feet-on

kēhŭp   man-nai-rū ;   ka-sā-pā   hi   a-ka-thi-ā,   ō-hōng-in-lē-yō ;   a-mhang-yō-ā,
shoes   put ;   my-son   this   died-having,   has-become-alive ;   lost-having-been

wai-khad-ā   kā-mhŭ-yō ;   hi-ninā   kai-ni   sā-in-ā   ka-hōiā
again   found-has-been ;   for-this-reason   we   eating-drinking   merrily

ōm-yō-ri.’   Hi   a-ti-ā   an-mā-ni   a-hōiā   kō-ōm-yō-hai.
let-us-remain.’   This   saying   they   merrily   remained.

Khawā-kān-akhan   a-sā-pā   a-ū-pā   khan   lai-pūkā   kō-ōm.   A-mān   a-in-ā
That-time-at   son   elder   that   field-in   was.   He   his-house-to

a-hōng-ting   khang   sūk   a-ka-lām   an-lhing   a-thē-yō.   A-mān   a-shak-pā   a-bikā,
in-coming   drum   beating   dancing   sound   heard.   He   servant   calling,

‘ hai-mō-nē-tlōā ?’   a-ti-ā   a-dēr-ā.   A-shak-pān   a-ma-sōn-ā,   ‘ na-nāi-pā
‘ what-you-do ?’   saying   asked.   His-servant   answered,   ‘ your-brother

kō-hōng-yō,   ka-rhing-ka-dam-ā   hong-ka-sik-ā   na-pān   a-ning-ka-thā   bū
has-come,   alive-safe   having-come   your-father   being-glad   rice-(feast)

a-wai-hai.’   Khawā-kha   thaiā   a-sā-pā   a-ū-pā   anhūkanā   in-ā   rhūlō
is-giving.’   This-word   hearing   his-son   elder   being-angry   house-in   enter

inūm-ka-dā.   A-pā   hai-ka-sik-ā   a-sā-pā   a-ma-thēm.   A-sā-pān
he-wished-not.   His-father   having-come-out   his-son   entreated.   His-son

a-pā   nhĕng   a-ma-sōn,   ‘ ēn-rō,   kūm   hiwā-tūkā   hi   nang   sik-ā   nang
his-father   to   answered,   ‘ look,   years   so-long   this   you   for   your

sēpā   kā-tlō-ā   wai-khat   rigā   kain   nang   tōng   kā-makhē-tōr-mak,
service   in-doing   once   even   I   your   words   disobey-did-not,

lin-tak-a-hin-ā   nang-in   ka-tim   ka-rē-lē   ka-hōiā   kan-ta-sāk-sik-ā   kē
nevertheless   you   my-friends   my-companions-with   merrily   to-eat   goat

tē   inkhat   rūgūm   a-pē-mak-chē.   Na-ral   hing-yā-hi   ka-sū-pi   nhĕng
young   one   even   have-not-given.   Your-wealth   all-that   harlot   to

a-pē-ā   a-man-mhang   na-sā-pā   hi   a-hōng-lē-chū   nang-in   bū
by-giving   who-had-wasted   your-son   this   on-coming   you   rice-(feast)

nā-wai-hai.’   Khanā-khanā   a-pān   a-tiā,   ‘ ka-sā,   nang-chū   kai-lē
are-giving.’   Thereupon   his-father   said,   ‘ my-child,   you   me-with

2 K 2

hiwā-tūkā kō-ōm-ēyā ;   kai   nhēngā   a-kō-ōm   hi   a-khēngā   nàng-tā-rūk.
so-long   *live-always ;*   *me*   *to*   *remaining*   *this*   *all*   *yours-also.*
    Na-nāi-pā   hi   a-yōng-ka-thi-ā, wai-khat   ōng-ka-rhing-yō ;   a-yōng-hin-mang-ā,
Your-brother *this* *having-died,*   *again*   *has-become-alive ;*   *having-been-lost,*
    ka-fāk-yō,   hiwayārhinā   kai-ni   ka-hōiā   ka-ning-ka-thā   ni-kō-ōm
has-been-found,   *this-reason-for*   *we*   *merrily*   *gladly*   *to-live*
    ka-thā.'
it-is-proper.'

[No. 28.]

TIBETO-BURMAN FAMILY.

KĀM.

KUKI-CHIN GROUP.

(STATE, MANIPUR.)

SPECIMEN II.

FOLK-LORE TAKEN FROM THE LIPS OF A KŌM.

(Babu Bisharup Singh, 1899.)

Ka-pān   ka-pūn   thūm-hin   lai-hi-chū   hi-ē.'   Ti-lāy-ā
My-fathers-by my-forefathers-by   story   that-was-told   this-is.   Formerly

ka-pān   kā-pūn   ranai-a-riā   lai-kō-ōm-hai.   Khaba-ka-nhūng-ā   an-mā-ni
my-fathers my-forefathers   ground-in   were.   Afterwards   they

konhūng-ā   khūrpūi-ā   inkhat-inkhat   hōng-ka-shik.   Hūmpūi   inkhat   a-lai-lhūā
the-castle-in hole-through one-(by)-one   came-out.   Tiger   a   lying-in-wait

a-lai-that.   Karang-pā   pūn-thē   a-si-ā   hōng-ka-sik-ā   hūmpūi   khan   niyē
killed.   Karangpa   cloth-striped   wearing   on-coming-out   tiger   that   colour

in-ang-ā   a-ti-ā   tim-rai   in-chang-hai.   Sāichēpā   hōng-ka-sik-ā   hūmpūi   a-kāb-ā.
similar saying   friendship   made.   Sāichēpā   on-coming   tiger   shot.

Hūmpūi   khan   ka-thi-yō.   Hūmpūi   khan   ka-thi-ā   an-mā-ni   a-ning-ka-thā   yū
Tiger   that   died.   Tiger   that   being-dead   they   being-glad   wine

lēmhē   an-sāk-an-in-ā   a-ning-ka-thai-yō.   Hūmpūi   a-nād-ā   Laiwōnpā   a-ma-lai
flesh   eating-drinking   made-amusement.   Tiger   cutting   Laiwōnpā   tongue

a-dēr-ā   a-won-ā,   khanā   Laiwōnpā   a-rōn.   Khanā   hūmpūi
waist-cloth-in wrapped-up,   therefore   Laiwōnpā   was-named.   Therefore   tiger

Karang-pā   tūng   kafā   ai-mak,   Karangpān   hūmpūi   kāp-mak.
Karangpā   now   till   does-not-eat,   Karangpā   tiger   does-not-shoot.

FREE TRANSLATION OF THE FOREGOING.

A piece of Kōm folk-lore.

We learn from our ancestors, that our forefathers lived in the nether-world.
Afterwards they came out one by one through a hole which is in the fort of Manipur.
A tiger lay in wait and killed them as they issued. Karangpā[1] came out wearing a
striped cloth, and the tiger, because it resembled his skin, made friends with him. Then
Sāi-chēpā[2] came out, and he shot the tiger. The tiger died, and in joy thereat everyone
drank wine, ate flesh, and rejoiced. Laiwōnpā cut out the tiger's tongue and wrapped
it in his waist cloth. Hence he was named Laiwōnpā.[3] (On account of the old friend-
ship) tigers still refrain from eating Karangpā's descendants, nor will they shoot tigers.

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[1] The Manipurīs call him Khābā. He is the progenitor of the Khābā clan.
[2] The Manipurīs call him Angōm.
[3] *Lai*, the tongue; *wōn*, to wrap up. He is called Khūman by the Manipurīs.

KYAU OR CHAW.

The Kyaus or Chaws are settled on the banks of the Koladyne. It is a very small tribe, and 'tradition says that they were offered as pagoda slaves by a pious queen of Arakan, named "Saw Ma Gyee," some three centuries back, when Arakanese influence and the tenets of Buddhism extended far higher up in the hills than the limits of our present control.' In features, dress, and appearance they are said to be hardly distinguishable from the lower class of the Bengali peasantry of Chittagong. They are, perhaps, Aryan half-breeds. Their language, however, is pure Tibeto-Burman, and is closely related to the Kuki dialects of Cachar and Hill Tipperah.

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Very little is known of the dialect spoken by the Chaws. The vocabularies published by Latter and Phayre show that it most closely agrees with Rāngkhōl and connected dialects, such as Hallām, Kōm, and Langrong. Thus the word for 'cat' is *meng* in Chaw, Rāngkhōl, Hallām, Kōm, Langrong, and also in Khongzāi. 'Cow' is *charrā* in Chaw, which seems to correspond to Rāngkhōl *shē-rhāt*, Kōm *sē-rhāt*, Hallām and Langrong *se-rāt*, while other connected languages have other forms; thus, Lushēi *se-bāng*, Khongzāi *bōng*, Lai *zā-pī*. The word for 'mother' occurs as *nū* and *nūng*, which two forms also are used in Rāngkhōl. 'Woman' is *n'pang*, corresponding to *nū-pāng* in Rāngkhōl, Hallām, and Langrong. *N'rmīng* is given as the word for 'name,' but probably means 'thy name,' the word for 'name' being *rmīng*. The initial *r* in this word recurs in Rāngkhōl *ir-ming*, Kōm *ra-mhing*, and Hallām *rā-ming*, while other connected languages have *ming* or *mhing*. The *r* in *rmīng* is a prefix while the form *mhing* represents a secondary development, the prefix being dropped before *m*. The word *tshamak*, bad, compared with *atshā*, good, shows that the negative particle is *mak* as in Rāngkhōl, Hallām, Kōm, and Langrong ; compare Rāngkhōl *shāmāk*, bad.

The few remarks on Chaw grammar which Lieutenant Latter has made in his article quoted above also show a close resemblance to the same dialects. The male suffix *tsāl* used to denote a male animal occurs in Rāngkhōl, Hallām, and Langrong, but also in other connected languages such as Lushēi, Banjōgī, Pānkhū, Lai, Khongzāi, etc. The Chaw numerals are of more interest. The first ordinals are :—

One *khāt*.	Six *ō-rŭk*.	Twenty *tchŭom niek*.
Two *niek*.	Seven *s'rī*.	Fifty *tchŭom nga*.
Three *t'hŭm*.	Eight *rŭet*.	Hundred *r'za*.
Four *m'lī*.	Nine *kō*.	
Five *nga*.	Ten *tchŭom*.	

The prefixes *m* and *r* in *m'li* and *r'za* are also used in Rāngkhōl, Kōm, and Hallām. Shö has also the form *mlhi*, four, and Langrong *rājā-kā*, hundred, while other dialects apparently use different prefixes. The suffix of the imperative is *rau, i.e. rá*. The corresponding suffix in Rāngkhōl, Kōm, Hallām, and Langrong is *ro*, which is, however, also used in other dialects such as Lushēi, Mhār, and Banjōgī. The suffix of the negative imperative is *m'rau*, apparently corresponding to Rāngkhōl *nō-rō*. The negative particle is said to be *ma*, but the instances given in order to illustrate its use show that it is really *mak* or *maing*. These forms correspond to *māk* and *māüng* in Rāngkhōl, *māk* and *māing* in Hallām, *mak* in Kōm, and *māk* in Langrong, etc.

None of these facts are conclusive, and the materials which are available are too scanty for definitively fixing the position of the Chaw dialect. But it seems probable that there is a close relation between Chaw on one side and Rāngkhōl, Hallām, Kōm, Langrong, etc., on the other. The Chaws are believed to have been transferred to their present home in modern times, and they have probably formerly been settled farther to the north, in the neighbourhood of the tribes mentioned above.

MHĀR.

The Mhār dialect is spoken by about 2,000 individuals scattered over the different villages in the Northern Lushai Hills. There are no villages composed altogether of people speaking Mhār. The Mhārs have accepted the Dulien domination, but are said to have retained their own customs. Their name is also spelt *Hmar*, and may have something to do with the Chin word *mar*, which amongst the Hakas and other tribes is the name given to the Lushēis. In the Lushai Hills the word *Mhār* is used to denote immigrants from the Manipur State, and its proper meaning is said to be 'north.'

The Mhār dialect has been much influenced by Lushēi. There are, however, sufficient points of disagreement, and, on the whole, the dialect is more closely related to the Old Kuki sub-group than to Lushēi.

I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., for a translation of the Parable of the Prodigal Son in Mhār, and this translation is the basis of the following attempt to describe the chief characteristics of the language.

Pronunciation.—There are no signs used in the specimen to denote long vowels, but we may infer from Lushēi that final vowels of words and syllables are long. An *h* after a vowel indicates that the sound is abruptly shortened. But the specimen is not consistent in the use of this *h*, and there seems to be some confusion also in other respects, especially with regard to the vowels *o* and *á*, which latter sign denotes the sound of *a* in the English word 'all.' Thus, we find the same words written *le* and *leh ; ni* and *nih ; ná* and *noh; nák* and *nok; thá* and *thoh*. Concurrent vowels are occasionally contracted; thus, *pan* for *pa-in*, by the father. A euphonic *v* is inserted between *o* and a following vowel; thus, *deo-v-in, lo-v-a*. The *k* in *pek*, to give, is generally silent. Mhār *sh* sometimes corresponds to Lushēi *chh ;* thus, *sham*, Lushēi *chham*, to run short ; *shang*, Rāngkhōl *shang-pa*, Lushēi *chhang-bung*, younger brother or sister, etc. But, on the other hand, *shem*, to divide, has the same form in Lushēi, etc.

Articles.—There are no articles in the language. In the first sentence of the specimen the indefinite pronoun *tu-ma-nih*, a certain, is used as an *indefinite article*, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a *definite* article. Thus, *a-nao-pang-lem-in*, the younger ; *se-báng te thao tak kha*, cow young fat very that, the fatted calf.

Nouns.—*Gender* is only apparent in the case of animate nouns. The specimen contains two suffixes denoting gender, *pa* and *pa·sal*, both for the masculine gender. Thus, *fa-pa*, child male, son ; *mi-pa*, man ; *nao-pasal*, son. Names of animals seem to be neuter when no suffix denotes their gender. Thus *vok*, pigs, is combined with the singular pronominal prefix. See Verbs, below.

Number.—There are two numbers, the singular and the plural. The number of the subject is indicated by means of the pronominal prefixes preceding the verb. When it is necessary to indicate the plural the suffix *hai* is added ; thus, *suak-hai*, slaves. *Hai* is identical with the plural suffix used in Rāngkhōl, Langrong, Chiru, etc.

Case.—The *Nominative*, the *Accusative* and the *Dative* are not distinguished by means of suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word; thus, *ro ka chan-tum*, of the property my share. In *nang-a mit-mhu*, your eye-sight, *a* is suffixed to the pronoun. This *a* is the demonstrative pronoun of the third person; so also *van-a mi*, sky-its man, God, etc. The suffix *in*, denoting the agent, is added to the subject of a transitive verb; thus, *a pa-n* (*i.e., pa-in*),

a ta, his father he said. *Na* seems to be used instead of *in* in *mi tu-na-ma-nih fa-pa pa-nhih a nei-a*, man a certain sons two he had. *Tu-ma-nih* is the indefinite pronoun, and *na* seems to correspond to the Manipurī suffix *na*. Other relations are indicated by means of postpositions, such as *a*, in, to; *chung-a*, before, against; *nhin*, with, to; *in*, in; *kuam-a*, with, to; *tiang*, in, etc. Thus, *lo-v-a*, in the fields; *kut-a*, on the hand; *mit-mhu-in*, in the eye-sight. *In* and *a* are very common, and are often used to form locatives and adverbial expressions; thus, *lhim-tak-in*, joy great in, joyfully; *na-sha-deo-v-in*, trouble great in, intensely.

Adjectives.—Adjectives follow the noun they qualify, and postpositions are added to them and not to the qualified noun; thus, *khua-lam la-tak-a*, village far-very-to. The suffix of the comparative is *lem*; thus, *nao-pang lem*, younger; *a-len lem*, bigger. The superlative seems to be marked by adding *tak*, very; thus, *puan tha tak*, cloth good very, the best cloth.

Numerals.—The numerals follow the word they qualify. *Pa-khat* is 'one' and *pa-nhih*, two, both formed with the generic prefix *pa*. Other numerals do not occur. *In* seems to mean 'both.'

Pronouns.—The following *Personal pronouns* occur :—
Singular,—

kei, ka, I.	*i-ni, i*, thou.	*a-ma, an, a*, he, it.
ka, my.	*nang-a, i*, thy.	*a*, his.
ka-ta, mine.	*i-ta*, thine.	
ka, mi, me.		*a*, him.

Plural,—

kan, we.	*an*, they, their, them.

The forms *ka, i-ni, i, an, a; kan, an*, are used as pronominal prefixes with verbs, see below.

The following *Demonstrative pronouns* seem to occur, *an, an——chu*, this; *hi, hi——hi*, this; *chu, chu——chun, chu-hai——chun*, that; *kha, ha*, that. *Ha* only occurs after *tak*, with the same meaning as *kha*, and is perhaps only a miswriting.

There are no *Relative pronouns*. The demonstrative pronoun is used as a kind of correlative. Thus, *ziang-tin kám vok-in a bak kha*, whatever food the pigs they ate, that; *se-báng-te thao* (or *a-thao*) *tak kha*, calf fat very, that. A relative clause may also be formed by means of the noun of agency. Thus,—

i	*nao-pasal*	*hi*	*i*	*sum*	*bak-ral-rong-tu*	*hi.*
thy	son	this	thy	property	ate-away-all-who	this.

An *Interrogative pronoun* is *ia-ma*, what? thus, *chu ia-ma ni-ta-leh*, that what has happened?

The following *Indefinite pronouns* occur :—*tu-ma-nih*, a certain; *iang-tin*, some; *ziang-tin*, whatever; *tu-khom*, anyone; *iang-khom*, anything; *hai-khom*, any.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur :—
ka, I; *kan*, we: *i*, thou: *an, a*, he; *an*, they.

When the subject is a neuter noun, the singular particle is also used in the plural. Thus *vok-in a-bak*, the pigs they ate. After *tu-khom*, anyone, the plural particle is used; thus, *tu-khom-in an-pe-noh-a*, anyone they gave not. The prefix of the second person singular seems to be *i-ni* in *i-ni pek-ngai-noh*, thou to-give-consideredst-not. *Ni* is, however, perhaps a verbal prefix. Prefixes are dropped before the imperative and when the subject is an interrogative pronoun. In *a-nao-pasal a-len-lem lo-v-a om*, the son

the-big-more fields-in was, the omission seems only to be apparent, the prefix *a* having been fused into one sound with the *a* of *lo-v-a*.

The root alone is used to denote present and past tenses; thus, *a ni*, he is; *a ta*, he said. The suffix *a*, probably a verb substantive, may be added. Thus, *a tho-v-a a pa kuam-a a fe-tah-a*, he arose (or arising) his father-to he went. Compare also conjunctive participle, below.

The suffix of *Past tenses* is *ta* or *tah*; thus, *a fe-tah*, he went. A kind of *Perfect* is effected by adding the verb substantive; thus, *a hong-rhing-nok a ni*, he came-alive-again it is, he has come alive again. This form implies that the action really took place. In the case of transitive verbs this mode of expression may convey the idea of passivity. In *lha-tak-a a-la-om-lai-in*, far-very he-was-time-at, a prefix *la* seems to give the force of the past time. Compare the corresponding forms in Aimol, etc.

The *Future* is formed by inserting the pronominal prefix between the root and the verb *tih*. Thus, *va-rhil-ka-tih*, I will go and say. In *tho-ka-ta*, I will arise, the final *ta* is contracted from *ti-a*. Compare the corresponding forms in Hallām, etc.

The suffix of the *Imperative* is *roh*, or *ro*, used both in the singular and in the plural; thus, *pe-roh*, give; *that-ro*, kill you. A first person plural is formed by prefixing *ei* to the future suffix *tih*; thus, *bak-ei-tih*, let us eat. Compare the corresponding form in Hallām, pp. 196 and f.

The root alone is also used as an *Infinitive* or *Verbal noun*. The pronominal prefix indicating the person may be prefixed. Thus, *a-bak a-nuam-a*, to eat he wished; *lám-tak-a om a-tha*, happily to-live that-good-is. To this form words are added to mark the connection with what follows, such as *le*, *leh*, and, when; *phing-le*, when; *lai-in*, *lei-in*, at the time, when. Thus, *lha-tak-a a-la-om lai-in*, far-very he-yet-was time-at, when he was yet very far off. The suffix *ding*, or *ding-in*, is used to form an infinitive of purpose. Thus, *pe-ding-in*, in order to give. In *lám-na-ding*, for rejoicing, this suffix is added to a verbal noun ending in *na*. Similar forms are used in Langrong, etc. Compare also *a-ma-ding-in*, for his sake.

A *Participle* used to replace the first of two connected imperatives is formed by adding the suffix *la* or *lan*, to which a pronominal element, denoting the person to which the participle refers, is prefixed. Thus, *hang-la-un-lan that-ro*, here-bringing-you kill.

Conjunctive and *Adverbial participles* are formed by adding the locative suffixes *a* and *in*. Thus, *a khám-vong-a a fe-tah*, he collecting he went; *hong-tlung-tám-in a hong-rhiat-a*, being-about-to-come-back he heard. Compare above.

A *Noun of agency* is formed by means of the suffix *tu*; thus, *i nao-pasal i sum bak-ral-vong-tu*, thy son thy property ate-up-all-who. See Relative pronouns, above.

There is no *Passive voice*. Instead of 'I am seen' we must say 'somebody saw me.' Thus, *kan-mhu-nok-ta a-nih*, he has been seen again by us, *lit.* we saw him, again it is.

Compound verbs are formed by means of prefixes or by suffixing other verbs or particles. The following prefixes occur:—*hang*, signifying motion upwards, or towards; *lo*, signifying motion towards; and *va*, signifying motion on level ground. Thus, *hang-la*, to go up and bring; *lo-don*, to answer; *va-rhil*, to go and say. *Causatives* are formed by suffixing *tir*; thus, *hang-bun-tir-roh*, cause him to put on. *Desideratives* are formed by suffixing *nuam*; thus, *a loi-nuam-noh-a*, he to enter-wished-not. Other words suffixed in order to form compound verbs are, *nok* or *nák*, again; *shen*, to be able to finish; *tám*, to be about; *tan*, to begin; *vong*, all; *zing*, always; *zo*, completely, etc.

The *Negative* particle is *ná*, *noh*; thus, *ni-shát-ná-tak-in*, days-long-not-many-in; *an pe-noh-a*, they gave not. Compare the negative particle *nō* in Rāngkhōl, Langrong, etc. In one place the negative *lo*, common in Lushēi, is used; thus, *bak-shen-lo-v-a*, to-eat-finish-able-being-not.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

MHĀR.

(LUSHAI HILLS.)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

Mi tu-na-ma-nih fa-pa pa-nhih a nei-a. A-nao-pang-lem-in a
Man a-certain sons two he had. The-young-more his

pa kuam-a, 'Ka pa ro ka chan-tum mi pe-roh,' a
father to, 'My father property-of my share me give,' he

ta. Chuang-chun a sum chu an in nhin a shem-rel-a.
said. Thereupon his goods that those both to he divided.

Ni-shât-nâ-tak-in a-nao-pang-lem-in sum a-reng-in a khâm-vong-a,
Day-long-not-very-in the-young-more goods all he collected-all,

khua-lam la tak-a a fe-tah. Chu khua chun-in hoi-ta-bek-in
village-place far very-to he went. That village that-in comfortably-very

a om-a, a sum chu a bo-mhang-ta-vong-a. A mhang-zo-vong-le an
he lived, his goods that he away-spent-all. He spent-completely-all-when that

khua tiang chu na-sha-deo-vin an tam-a, bak-ding a tla-sham-a. Chuang-chun
village in that trouble-great-in they hungered, eating-for he lacked. Then

chu-hai khua chun tu-kuam-am shin thoh-in a va-thang. Chu mi-pa
that village that-of a-certain-with work doing he went-stayed. That man

chun vok thlai pe-ding-in a lo tiang a thuai-a. Ziang-tin kâm
that pig's food give-in-order-to his fields to he sent. Whatever husks

vok-in a bak kha a-ma khom a-puar-tak a-bak a nuam-a,
the-pigs they ate that his belly it-full-very to-eat he wished,

tu-khom-in iang-khom an pe-noh-a. A harh-nâk-phing-le,
anyone anything they gave-not. He became-sensible-again-when,

'Ka pa kuam-a sum-lhâ-hai bu bak-shen-lo-va nei an tam-thia
'My father with servants rice to-eat-finish-cannot got they many-very

leh kei la-khi hi-lai-hin von-tam-in ka thi-vang-vang-a. Tho-ka-ta
and I even this-time-this-in hunger-from I die-shall. Arise-I-will-and

ka pa kuam-a va-rhil-ka-tih, "Ka pa van-a mi chung-a leh
my father to go-tell-I-will, "My father sky-of man before and

nang-a mit-mhu-in iang-tin ka thâ-shual, ka mhing i nao-pasal a-ring
your eye-sight-in something I did-wrong, my name thy son to-bear

tlak ka ni-noh, i kuam-a sum-lhâh pa-khat ang-in mi shiam-ve-roh,"
worthy I am-not, thee with servant one like me make-also,"

ting-ka-tih.' Chuang-chun   a   tho-va   a   pa   kuam-a   a   fe-tah-a. Chuang-chun
*say-I-will.'   *Thereupon* *he* *arose* *his father* *to* *he* *went.*   *Thereupon*

lha-tak-a   a-la-om-lai-in   a   pan   a lo-mhu-a   a khâ-ngai-a a tlan-a   a   ir
far-very *he-yet-was-time-at* *his father* *he* *saw* *he* *pitied* *he* *ran* *his chest*

a   shuk-tua   a   fâp-a.   A   kuam-a   a nao-pasal-in, 'Ka   pa   van-a   mi   kuam-a
he embraced *he kissed. Him* *to* *his* *son,* *'My father sky-of man* *to*

leh   nang-a   mit-mhu-in   iang-tin ka   thâ-shual.   Ka   mhing   i   nao-pasal
and *thy*   *eye-sight-in* *something I   did-wrong.   My   name   thy   son*

a-ring   tlak   ka   ni-noh,'   a   ta.   Ni-khom-sian   a   pan   a   suak-hai
to-bear worthy I   am-not,' he said.   Nevertheless his father his   slaves

kuam-a,   'Puan   tha   tak   kha   hang-la-un-la   hang-choi-tir-roh,   a
to,   *'Cloth   good   very   that   here-bringing-you here-put-on-cause, his*

kut-a   kut-sebi-hai,   a   khe-a   phei-khok   hang-bun-tir-roh,   se-bâng   te
hands-on hand-rings, his feet-on   boots   here-put-on-cause,   cow   young

a-thao-tak   ha   hang-la-un-lan   that-ro,   lhim-tak-in   bak-ei-tih,   hi
fat-very   that   here-bringing-you   kill,   joy-great-in   eat-us-let,   this

ka   nao-pasal   hi   a   thi   a   hong-rhing-nok   a   ni,   an   mhang   nhu   kan
my   son   this he dead-was he came-alive-again it is,   he   lost   after   we

mhu-nok-ta   a   nih,'   a   ta.   Chuang-chun   lhim-tak-in   an
saw-again   it   is,'   he   said.   Thereupon   joy-great-in   they

om-tan-nok-ta-a.
to-be-commenced-again.

A   nao-pasal   a-len-lem   lo-va   om.   In-a   hong-tlung-tâm-in
His   son   the-big-more fields-in was. House-to come-arrive-about-being

iang-tin   shut-ri   le   an   lam-thâm   a   hong-rhiat-a.   Chuang-chun
some   music-sound and their dance-noise he   heard.   Thereupon

suak tu-ma-nih   a   sham-a,   'Chu   ia-ma   ni-ta-leh?'   a   ta   a   zât-a.
slave a-certain he called, 'That   what   happened?' he said he asked.

'I   shang   a   hong-tlung-tah-a,   him-tak-in   a-mhu-lei-in   i
'Thy younger-brother he   came-arrived,   safely   his-seeing-time-at thy

pan   se-bâng-te   thao   tak   kha   a   that,'   a   ta.   Chuang-chun   a
father   calf   fat   very that he killed,' he said.   Thereupon   his

lung   a   shen-a   in-a   an   loi-nuam-noh-a,   a   pa   a   hong-shuak-a
heart he heated house-in he to-enter-wished-not, his father he came-looked-out

an   thlem-a.   Nih-man   a   pa   kuam-a,   'Rhe-roh,   kum-khâ
he persuaded. Nevertheless his father   to,   'Listen,   always

hi-ang-chen-hi   i   shin   ka   thoh-a,   i   thu   lakhi   ka   nhial-ngai-noh-a,
now-till-now   thy work   I   did,   thy   word   even   I to-disobey-considered-not,

ka   rual-hai   kuam-a   lâm-na-ding   kel   hai-khom   ini   pek-ngai-noh.
my   friends   with   rejoicing-for goat   any   thou to-give-consideredst-not.

Chuang-chun   i   nao-pasal   hi   nâ-chi-zuar   kuam-a   i   sum   bak-ral-vong-tu
Thereupon   thy   son   this   harlots   with   thy   goods ate-up-all-who

hi a hong-fe-phing-leh a-ma-ding-in se-bâng-te thao tak kha i
this he back-went-when him-for calf fat very that thou

lo-that-pek-zel-a,' a ta-lo-don-a. 'Ka nao-pasal ka
to-be-killed-gavest-continuously,' he said-back-answered. 'My son me

kuam-a i om-zing, an roh ka-ta poh chu i-ta vong an
with thou livest-always, this property mine also that thine all this

rih. Lhim tak le lâm tak-a om a tha an-nâ
certainly(?). Joy great and happiness great-in to-be it good-is this-for

hi i shang hi a thi hong-rhing-nok a nih, an
this thy younger-brother this he died came-alive-again it is, he

mhang-a kan mhu-nok-ta a nih,' a ta.
lost-was we saw-again it is,' he said.

CHOTE, MUNTUK, AND KARUM.

Of these tribes only a few remnants are said to exist in the hills in and around the valley of Manipur. There are no specimens of the dialects available, but they are stated to belong to the Old Kuki stock.

AUTHORITIES—

McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes; with a comparative Vocabulary of the Munnipore and other Languages. Selections from the Records of the Government of India (Foreign Department).* No. xxvii. Calcutta, 1859, pp. 64 and f.

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp. 228 and ff. Note on Chohte, Muntuk and Karum on p. 238.

PŪRŪM.

The Pūrūms are a small tribe in the hills around the valley of Manipur. There is also a small village in the valley, in the neighbourhood of Aimol. Their number is estimated to be between 500 and 1,000. Short notes on the tribe are found in the following :—

AUTHORITIES—

> McCulloch, Major W.,—*Account of the Valley of Munipore and of the Hill Tribes ; with a Comparative Vocabulary of the Munipore and other Languages. Selections from the Records of the Government of India (Foreign Department).* No. xxvii. Calcutta, 1859. Short note on the Poorooms on p. 65.

> Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp. 228 and ff. Short note on Pooroom on p. 238.

Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Pūrūm village in the valley of Manipur. The dialect spoken in that village shows many traces of Meithei influence, especially in the vocabulary. It is, however, more closely connected with such languages as Hallām, Langrong, Rāngkhōl, etc.

The remarks on the Pūrūm dialect which follow are entirely based on the forms occurring in the specimens and in the list of words and are given with every reserve.

Pronunciation.—It is often almost impossible to state whether a vowel is long or short. *U* is always marked as long, and *o* as short, but both may certainly be either long or short. An accented final vowel is probably long, but is shortened when the stress is transferred to another syllable. This much may be inferred from forms such as *arr-hā*, good; but *ha-no*, bad ; *bak-ā* and *bāk-a*, eating, etc. We have, however, no information as to where the stress should come, and the marking of long vowels by the original writer being rather inconsistent, it is impossible to state the rules for the shortening. I have, therefore, left forms such as *bak-ā* and *bāk-a*, eating, as I found them without making any attempt to introduce a consistent spelling throughout. Diphthongs occur very frequently, but they are, in most cases, interchangeable with single vowels. Thus, we find *ma-nūi* and *ma-ni*, they ; *ngāi* and *ngē*, to wish ; *yaū*, *yo*, and *yūi*, a suffix of the past tense ; *amoi* and *amo*, the interrogative particle, etc. It is possible that some of these various spellings are attempts to denote the sounds *ö* and *ü*, but we are not able to make a definite statement. *Y* and *w* are euphonic after *i*, *ē* and *ū*, respectively. Thus, *in tē-y-ā*, house small in ; *thaū-w-ā*, arising, etc. Hard and soft consonants are sometimes interchangeable. Thus, *sa-nāū-pā* and *sa-nāū-bā*, son ; *pi-nū* and *bi-nū*, a female suffix ; *kai-chū*, I ; *mo-jū*, he, etc. Compare the corresponding change in Meithei. *S* and *y* are apparently used alternatively in the suffix of the past tense, *yaū*, *yo*, and *saū*, *so*. The same suffix is once also written *cho*. *S* is perhaps, in this case, written for *z*, *y* and *z* being interchangeable in many connected languages. *L* and *r* are sometimes interchangeable. Thus, *rūpā* silver, *lūpā*, rupee ; *lal*, property, *na-ral*, thy property ; *arr-hā* and *kol-hā*, good. Compare Meithei, where *r* is substituted for *l* after a vowel. A final *k* is often silent ; thus, *sūk* and *sū*, slave ; *ā-nok*, no, but *ha-no*, good-not, bad ; *tik-ti*, probably for *tik-tik*, most, etc. *Kh* and *h* are apparently interchangeable in the numeral *a-khā*, one. Compare *riyā-hā*, hundred. The same interchange occurs in *ar-hong-pā*, cock, and *nā-hū*, this village, as compared with Kolrēn *arr-khong*, cock, and *khūo*, village. Final *r* is'

sometimes doubled; thus, *kŭrr*, ear; *a-sarr-nŭ*, sister; *arr-hā* and *ʻar-hā*, good, etc. A final *ng* seems often only to mark a nasal pronunciation of the preceding vowel. Thus, we find *no* and *nong*, not; *chū* and *chŭng*, that.

We have no information with regard to tones in this dialect.

Prefixes and Suffixes.—There are apparently only few prefixes, and no suffixes used in the same otiose way as in the Nāgā languages. *A* is prefixed to nouns and adjectives; thus, *a-pā*, a man; *a-pā-o*, O father; *a-hong*, neck; *a-lā*, far; *a-nāy-ā*, near; *a-tam*, many. In *arr-hā*, good, *arr* seems to be used in the same way. This prefix is sometimes the possessive pronoun of the third person; thus, *a-kūt-ā*, his-hand-on, but has usually been superseded as such by *ma*. A prefix beginning with *k* occurs in forms such as *ka-don*, whatever; *ko-tā*, saying; and *kolhā* in *kai ka-wēl kolhā*, I may strike. *Ma* is usually the possessive pronoun of the third person, but is also used in a wider sense; thus, *ma-khai*, whatever; *ma-tik*, worthy, etc.

Articles.—There are no articles. The numeral *a-khā*, one, is used as an Indefinite article, while relative clauses, pronominal prefixes, and demonstrative pronouns supply the place of a Definite article.

Nouns.—The prefixes *a* and *ma* which occur in the list of words before nouns of relationship are the possessive pronoun of the third person. Thus, *a-sarr-nŭ*, sister, *lit.* his sister; *ma-namai*, wife, *lit.* his woman. Compare, however, Prefixes and Suffixes, above.

Gender is only apparent in the case of animate beings and is only marked when it does not appear from the context. It is distinguished by means of suffixes, and, in the case of human beings, also by the use of different words. Thus, *ma-pā*, his father; *ma-nŭ*, his mother: *a-pā*, a man; *namai*, a woman: *a-pā tē*, a man young, a boy; *namai tē*, a girl. The usual suffixes, in the case of human beings, are *pā*, male, and *nŭ*, female. Thus, *sa-nāŭ-pā*, son; *sa-nāŭ-nŭ*, daughter. In *mi a-khā-pā*, a man, the suffix *pā* is added to the numeral *a-khā*, one. The gender of animals is distinguished by the suffixes *pā*, *a-pā*, *chal-pā*, and *tang-pā*, for males, and *namai*, *a-mai*, *pi-nŭ*, and *bi-nŭ*, for females. Thus, *ār-hong-pā*, a cock; *sa-korr apā*, a horse; *sa-korr namai*, a mare: *sil chal-pā*, a bull; *sil a-mai*, a cow: *ūi tang-pā*, a dog; *ūi bi-nŭ*, a bitch: *kēl chal-pā*, a he-goat; *kēl pi-nŭ*, a she-goat. The suffixes *chal-pā*, *tang-pā*, and *pi-nŭ* or *bi-nŭ*, are compound suffixes. *Chal* is a male suffix in Hallām, Langrong, and other dialects; *tang* is used alone in Kolrēn, and is probably identical with *tong* in *haū-tong*, a cat; *pi* or *pūi* is a very common female suffix in Meithei, Kolrēn, Siyin, Hallām, Langrong, etc. To these are added the suffixes *pā* and *nŭ* respectively.

Number.—There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'all,' 'many,' etc., is added. Thus, *ūi tang-pā a-tam*, dog male many, dogs; *ma-sūk ngāi*, his-slave many, his slaves.

Case.—The *Nominative* and *Accusative* do not require any suffix. *Ta* or *dā* is sometimes added to the object. Thus *mo-ta ri-yā*, him seeing; *chū-ta ril-ā*, this saying. It marks the personal object with causative verbs; thus, *kai-ta sē-lo na-sūk a-khā chang-pi*, me hired thy-servant one to-be-cause; *a-pā a-khā-dā ron-pi-so*, man one to-wear-he-caused. *Ning-ā*, to, is used in the same way; thus, *pūn arrhā choi-yā-fāw-ā sa-nāŭ ning-ā pāi-pi*, cloth good carrying-coming son to to-wear-cause. *Ta* is also used with the meaning 'with'; thus, *nang-chū kai-ta am-hā-sāimē*, thou me-with art-together; *ka-than-rŭ-lē-ta thēng-hā-ā*, my friends with being-together. It seems to mean 'concerning,' 'towards,' 'for.' Compare Meithei *dā*, in, at, to.

The suffix of the agent is *nă*; thus, *ma-pā-nă ma-ral sam-sŭ-so*, his father his-property divided. *Nă* is often added to the subject of an intransitive verb. Thus, *ka-pā-nă in tē-yā am*, my father house small-in is. This *nă* is perhaps different word, and is probably the demonstrative pronoun *nă*, this.

The *Genitive* is expressed by putting the governed before the governing noun, without any suffix. Thus, *sa-korr hi kūm*, horse this years, the years of this horse; *na-pā in-ā na-sa-nāŭ i-yā am-amo*, thy father's house-in sons how-many are? how many sons are there in thy father's house?

The stem alone, or with an *o* added, is used as a *Vocative*; thus *ka-sa-nāŭ*, my son; *a-pā-o*, O father. Other relations are expressed by means of postpositions. Such are :—*ā*, in, to, with; *hanā*, in; *kārā*, from among; *mā*, before; *ning-ā*, to, from; *nŭ-wā* and *nŭ-ting-ā*, behind; *nŭng-ā*, after; *tā*, with; *thŭyā*, under, etc.

Adjectives.—Adjectives are often preceded by the prefix *a*; thus, *a-lā*, far; *a-ngaŭ-pā*, white. The suffix *pā*, forming relative participles, is often added. Thus, *nāŭ-pang-pā*, the younger; *pŭm-nă-pā*, all. When the adjectives are used as verbs the ordinary verbal suffixes are added. Thus, *sāng-ē*, he is high; *kai-ko ka-chang ar-hā*, I my-being good-is, I may be; *chŭm-so*, it is proper. Adjectives usually follow, but sometimes also precede the noun they qualify. The postpositions *kārā*, from among, and *ta*, concerning, are used as particles of comparison, and *tik* or *tik-ti* may be added to the adjective. Thus, *a-mo-nă arr-hā-tik-ti*, he good-much-much, better; *a-ni kārā nă-pāi sāng-tik*, two from-among he high-much, higher; *a-tam kārā mo-nă sāng-tik-ti*, many from-among he high-much-much, highest; *ma-nāŭ-nŭ ta-jŭ ma-nāŭ-pā-nă sāng-tik*, his-sister concerning his-brother tall-much, his brother is taller than his sister.

The **Numerals** are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

kai, I.	*nang*, thou.	*amo, mo*, he.
ka, my.	*na*, thy.	*a, ma*, his.
ka-tā, mine.	*nang-tā, na-tā*, thine.	*ma-tā*, his.

Plural,—

ka-ni, we.	*nang-ai*, you.	*ma-ni*, they.
ka-ni-tā, our.	*nang-ai-tā*, your.	*ma-ni*, their.

Words such as *chŭ* or *jŭ*, that; *ko*, that, also, are often added to the pronouns in order to emphasise them; thus, *kai-chŭ*, I; *mo-jŭ*, he; *kai-ko*, I, etc. A suffix *in* is added to the nominative in a few instances in the list. Thus, *kai-in chang fŭring*, I was; *mo-n thēng-song*, he went. The possessive pronouns *ka*, my; *na*, thy; *a* and *ma*, his, are used in the genitive, but also the fuller forms. Thus, *ka-tong*, my word, of me; *nang-tong*, of thee. The forms ending in *tā* are apparently used in the same way; thus, *ma-tā laŭ-wā*, his fields-to. The plural of the second person is *nangai*, i.e. *nang-ngai*. *Ma-nŭi*, they, occurs in the specimen, but also *ma-ni*.

Demonstrative pronouns.—*Hi* and *hi-ta*, this; *nā*, this, that; *hā, ha-nā, hāo*, and *nă-hā*, that; *chŭ* and *chŭ-ta*, that; *mo-ta*, that; *mā-nā*, that.

There are no *Relative pronouns*. The suffix *pā*, which often is added to adjectives, belongs to a relative participle. But in most cases no suffix is added. Thus, *nā ram-ā*

2 M

am mi a-khă-pā, that country-in being man one; *wok băk sa-wăi*, pigs eating husks, the husks which the pigs ate; *na-ral na-mai ning-ā pē-yā mǎng-pi na-sa-nău*, thy-property women to giving wasting thy son, thy son who gave thy property to women and wasted it.

Interrogative pronouns.—*A-tŭ*, who? *i*, what? *iyē ajē*, why? *iyā*, how much? how many? Thus, *a-tŭ sa-nău-tē*, whose boy? *na-pā in-ā na-sa-nău i-yā am-amo*, thy-father's house-in sons how-many are? *nā i-yā am-amoi*, that how-much is? Another interrogative pronoun occurs in *na-ming alo tiyāmē*, what is thy name? but I cannot analyse this sentence. The base of the interrogative pronoun *tŭ* is also used as an indefinite pronoun. Thus, *tŭ akă*, anyone.

Verbs.—Verbs are not conjugated in person and number. *Ka*, my, and *a*, his, are in a few instances used before the verb in order to denote the person of the subject. Thus, *ka-bak-ang*, my-eating-for, in order that I should eat; *ka-ma-tik-ni-yo*, I-worthy-am-not; *a-thiyang-sā*, he was dead; *a-mǎng-sā*, he was lost. But such instances are very few.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *nā i-yā am-amoi*, this how-much is? *nău-pang-pā ril*, the younger said. The suffix *ă*, which usually forms adverbial clauses and conjunctive participles, may be added, apparently without changing the meaning. Thus, *kai-nā wēl-ă*, I strike; *chŭp-ă*, he kissed. *Ē* is used in the same way; thus, *nang-chŭ kai-ta am-hă-săim-ē*, thou me-with art-together-always; *lhēm-ē*, he entreated. *Yang* and *yēng* are sometimes inserted before this *ē*; thus, *piyang-ē*, he is giving; *thaiyēng-ē*, he heard. A suffix *sā* occurs in forms such as *chang-sā*, it is; *a-thiyang-sā*, he was dead; *a-mǎng-sā*, he was lost. It is perhaps identical with the suffix of the past tense. *Sē* or *chē* is added in a few instances; thus, *nang thēng-song-sē*, thou goest; *băk-pē-sau-sē*, thou gavest a feast; *nang-nā wēl-piyau-chē*, thou didst strike. It seems to be an assertive suffix, compare Burmese *chhē* (pronounced *s'ă*).

The usual suffix of the past is *yaŭ, yo*, or *yŭi*. Thus, *ngāi-ni-yaŭ* and *ngāi-ni-yo*, he-refused; *tŭng-yŭi(-yā)*, he-arrived(-when). In *ka-ma-tik-ni-yo*, I am no more worthy, it is used to denote the present time, the action being considered as an established fact. We often find *sau* and *so* instead of *yau* and *yo*. Thus, *sŭ-lāk-sau*, they began to quarrel; *thēng-so*, he went. *Soi* in one instance is substituted for *so*; thus, *tŭla-am-soi*, he joined. *Cho* in *thēng-pi-sŭ-cho*, they drove him away, seems to be identical with *so*. All these suffixes seem to be derived from a common source, probably a verb *yau* or *zau*, to finish, to complete. Compare Rāngkhōl *jōi*. It is worth noting, however, that *soi* or *sŭi* is a sign of the past tense in Bodo languages. The *s*-suffix is, therefore, perhaps different from the *y*-suffix, and should be compared with the suffix *sang* in Lai, and *song* in Tibetan. Compare also Compound verbs, below. Other suffixes of the past are *pi-yau, pi-yo, pi-yang, si-yang, si-yā* and *sēng*. Thus *mo-na wēl-pi-yau*, he struck; *ril-pi-yo*, he said; *ol-pi-yo*, he fell in want; *lāl-pi-yang-ē*, I sinned; *kai-nā wēl-pi-yang*, I struck; *tŭk-sēr-si-yang*, he was found again; *thēng-si-yā*, I have walked; *kai thēng-sēng-ē*, I went. *Siyang, siyā* and *sēng* seem to contain a verb *si*, perhaps meaning 'to be.' Compare Banjōgī *si* and *shi*, to be. *Piyau, piyo*, and *piyang* seem to contain a verb *pi*. *Pi* means 'to give,' and is also used to form causatives. All these forms are, therefore, probably no real past tenses, but compound verbs. The same is probably the case with *fŭring* in *kai-in chang-fŭring*, I was, etc.

A *Present Definite* seems to be formed by adding *ang* or *ing*; thus, *pi-yang-ē*, he is giving; *kai-nā wēl-song-ing*, I am striking; and probably also *kai thēng-song-ing*, I

go. This tense may also be formed, in a periphrastic way, by means of the verb *am*, to be, to remain. Thus, *sil sēl-a am*, cattle tending he-is; *sa-korr chong-a am*, horse-on sitting he-is. A corresponding *Imperfect* is *kai-nā wēl am-song*, I was striking.

The usual suffix of the *Future* is *ang*, as in Lushēi and partly in Khongzāi. Thus, *pē-yang*, I will give; *thi-yang-si-yang*, I am dying, *lit.* perhaps, die-will-be-will. Another suffix is *tik*, in *ril-thing-tik-ē*, I will say; *sa-wāi lūko bak-ā won hop-tik-ē tā ning-ting-a-chaū*, 'husks even eating belly fill-will' saying wishing-after-even, though he wished to fill his belly even with husks. *Chaū* in this last instance is probably the demonstrative pronoun *chū*.

The root alone is often used as an *Imperative*; thus, *an*, look; *thēng*, go; *si-si*, put. *A* is sometimes prefixed; thus, *a-bāk*, eat; *a-hū*, bind. A suffix *o*, perhaps identical with the vocative suffix, is added in *pē-yo*, give; *nūngāi-ya woi-yo*, happy let-us-be, etc. *Tik* in *wā-tik*, come, seems to be identical with the future suffix.

The root alone is also used as an *Infinitive* or *Verbal noun*; thus, *na-sa-naū chang ka-ma-tik-ni-yo*, thy son to be I-worthy-not; *ka-ni nūngāi hāraū chūm-so*, we to-be-merry to-be-glad has-become-proper. A suffix *a* or *ă* is added in *hūng-sū-wā lām-a*, drum-beating (and) dancing. The form ending in *yaū* is treated as a verbal noun of the past or completed action. The verbal nouns are treated as ordinary nouns, and may be combined with postpositions, etc., in order to form adverbial clauses. Thus, *rūng-ni ti-tē am-ă*, days few remaining-in, after few days; *ma-pot nē-no-wā*, his-load managing-not-in, being unable to carry his load; *fāū-yaū-lē-chū*, coming-finishing-time-just, as soon as he came; *ma-sa-naū nā-no-sā-no-wā lē-yaū-lē-chū*, his-son safely returning-finishing-time-just, when his son returned safely (compare *yaū-lē-chū*, if, in the list); *a-lā am-lēyā*, far being-time-at, when he was still far off; *hāū-sū-nūng-ā*, wasting-after, after he had wasted.

The suffix of the *Infinitive of purpose* is *ang*; compare Future. Thus, *chang-ang*, to be; *a-wēl-ang*, to strike; *ka-bak-ang*, my-eating-for, in order that I might eat. The purpose may also be expressed in other ways. Thus, *wok sel-o tā sē-pi-so*, 'pigs tend,' saying he-sent; *in lūt-o tā ngāi-ni-yaū*, 'house enter,' saying he-wished-not; *won hop-tik-ē tā ning-ting-a-chaū* 'belly I-fill-will' saying though-he-wished.

Participles.—The *Relative participles* have been mentioned in connection with Relative pronouns. The suffix *pā* is also used to form a noun of agency; thus, *yāo-sēl-bā*, sheep-tender, shepherd; *laū-ē-bā*, cultivator. The verbal noun with the suffix *ā* is used as an *Adverbial* and a *Conjunctive participle*. Thus, *nūngāi-ya woi-yo*, happily let us-remain; *wēl-ā a-hū*, beating bind, beat and bind. The form *tā*, saying, is perhaps a contraction from *tā-ā* or *ti-ā*. The list of words furnishes *chang-ang-nong*, being, having been, and *thēng-sū-so*, gone. The latter form seems to be the past tense, perhaps used as a relative participle.

There is no *Passive voice*. *Kai-ta wēl-ē*, I am struck, literally means 'me-concerning striking-takes-place.' *I-ti* in *kai-ta wēl-ang-i-ti*, I shall be struck, seems to be connected with the *ti* which is used in the formation of the future in Hallām and connected dialects.

Compound verbs are freely formed in order to modify the meaning of the principal verb. Both verbs are sometimes inflected. Thus, *tān-a-lūt-a*, running-entering, running towards; *choi-yā-fāwā*, carrying-coming, bringing; *hiyā-kē-yā*, doing. In most cases, however, only one suffix is added. Thus, *wā-kat-so*, they-went-complained; *lā-tin-pi-so*, to-take-bring-caused, caused to be brought, etc. The verb *pi*, to give, forms *Causatives*.

Thus, *chang-pi*, to-be-cause, appoint; *ron-pi-so*, he caused to be carried; *māng-pi*, he wasted, etc. *Ngē*, which seems to be identical with *ngāi*, forms *Desideratives*. Thus, *lāimā lā-ngē-tā am-hā a-pā hā*, a little take-wishing-with being-together man that, that man in the presence of him who claimed a little. Other words added in order to form compound verbs are *hā*, together; *lāk*, begin; *sēr*, back, again. I cannot ascertain the meaning of *sū*, *sūk*, *sūng*, and *song*, in forms such as:—*sam-sū-so*, he divided; *laū-sing-sūk-so*, his-mind-wise-became; *am-sūng*, it remains; *mo thēng-song*, he goes, he went, etc. Compare, however, the suffix of the past tense.

The *Negative particle* is *ni*; thus, *ngāi-ni-yo*, he wished-not. It is used as a verb in *lāimā ni-yaū-wē*, a-little is-not, it is not sufficient. *Ni* seems always to be followed by the suffix *yaū* or *yo*, and the forms *no*, *nok*, and *nong*, are used when this suffix is wanting. They seem to contain a negative prefix *n*, which is identical with *ni*, and a verb substantive *o*, *ok*, or *ong*. Compare Introduction, p. 19, and the Tibetan affirmative suffix *o*. *No*, *nok*, *nong*, occur in words such as:—*pē-no*, thou gavest-not; *ā-nok*, no; *yoi-no-ē-nong*, I disobeyed not, etc.

The *Interrogative participle* is *a-moi*, *a-mo*, or *mo*.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb.

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

PŪRŪM.

SPECIMEN I.

(STATE, MANIPUR.)

(*Babu Bisharup Singh, 1899.*)

Mi akhā-pā sa-nāū-pā ani am-ē. Ma-nūi ani kārā nāū-pang-pā
Men one sons two were. Them two from-amongst younger

ma-pā ningā ril, 'apā-o, ka-chang-ang-ma-khai lal-thūm
his-father to said, 'father-O, my-share-for-all property

hāo kai-ta pěyo.' Ma-pā-nā ma-ral pūm-nā-pā ma-nūi ani ningā
that to-me give.' His-father his-wealth all them two to

sam-sū-so. Rūng-ni titē am-ā ma-sa-nāū-pā nāū-pang-pā-nā ma-ral pūm-nā-pā
divided. Days some remaining his-son younger his-wealth all

ronā ram a-lā akhā thēng-so; nā ram-hanā oknūwā ma-ral
carrying place distant one-(to) went; that place-in wickedly his-wealth

pūm-nā-pā hāū-sū-so. Lal pūm-nā-pā hāū-sū-nūngā nā ram
all flung. Wealth all having-been-thrown-away that place

hanā bū a-tam tānga, nānā mo ol-pi-yo. Mo-nā nā
in rice very became-dear, and he became-wretched. He that

ram-ā am mi akhā-pā ningā thēng-ā tūla-am-soi. Nānā
place-in living man one to going was-joined-with. That

mi-nā wok sēlo tā mo-ta ma-tā laū-wā sē-pi-so. Mo-nā wak
man-by swine tend saying him his field-to sent. He (by)swine

bāk sawāi lūko bak-ā won hop-tik-ē tā ning-ting-achaū
which-was-eaten husks even-that eating belly will-fill saying although-wished

tū-a-khā-nā pē-ni-yo. Tūn-chaū laū-sing sūk-so mo-nā
any-one-by it-was-not-given. Now sense having-come he

ril-pi-yo, 'ka-pā sūk ngāi-na lūko lēm-bong-pā-bong bāk-so, kai-chū
said, 'my-father servants many even in-abundance are-eating, I-whereas

ka-won tām-ā thi-yang-si-yang. Kai ka-pā ningā thēng-ā ril-thing-tik-ē,
my-belly hunger-in am-dying. I my-father to going will-say,

"apā-o, kai Thāirū ningā lāl-piyang-ē, na-ningā-ko lāl-piyang-ē;
"father-O, I God to have-done-wrong, you-to-also have-done-wrong;

kai na-sa-nāū chang ka-ma-tik-ni-yo; kai-ta sēlo na-sūk akhā chang-pi."'
I your-child to-be worthy-am-not; me hired your-servant one be-let."'

Mo-nā thaūwā ma-pā ningā fāū-so, a-lā am-lēy-ā ma-pā-na mo-ta riyā,
He arising his-father to came, far being-time-at his-father him seeing,

a-lūng-si-yā, tān-a-lūt-a, a-hong kol-ā, chūp-ā. Ma-sa-nāū-pā-nā ma-pā
having-compassion, running, neck embracing, kissed. His-son his-father

ningā ril-so, 'apā-o, kai Thāirū-ningā lāl-piyang-ē, na-mā-ko
to said, 'father-O, I God-to have-done-wrong, you-before-too

lāl-piyang-ē. Kai na-sa-nāū chang ka-ma-tik-ni-yo.' Nā-nā ma-pā-nā
have-done-wrong. I your-child to-be worthy-am-not.' Thereupon his-father

ma-sūk ngāi ningā ril-so, 'pūn arrhā choiyā-fāwā sa-nāū ningā
his-servants all to said, 'garments best bringing child to

pāi-pi; a-kūt-ā kūt-sabik a-khā nai-pi, ma-kē-yā khongūp būr-pi;
put-on; his-hand-on ring one put, his-feet-on shoes put;

ka-sa-nāū ha-nā a-thiyang-sā, thaibak ring-sēr-ā-so·chaū; a-māng-sā,
my-child this had-been-dead, again has-been-alive-as; had-been-lost,

tūk-sēr-siyang; ka-ni bāk-a in-ā nūngāiya-woi-yo.' Hi-ta ril-ā
has-been-found; we eating drinking merry-let-us-remain.' This saying

ma-ni nūngāi-so-wē.
they rejoiced.

Nāriyā kālā ma-sa-nāū ū-liēn-pā laū-wā am. Ma-in-ā hi-ta
That time-at his-child elder field-in was. His-house-to this

hongā hūng-sūwā lām-a tarā tbai-yēng-ē. Mo-nā ma-sūk akhā
coming drum-beating dancing sound heard. He his-servant one

kokā, 'i-yē-amoi?' ril-ā sāyā. Nā-nā ma-sūk-nā sang-ē,
calling, 'what-is-the-matter?' saying asked. Thereupon his-servant-by replied,

'na-nāū-pā lē-so-wē. Ma-sa-nāū nā-no-sā-no-wā lē-yaū-lē-chū na-pā-nā
'your-brother has-returned. His-child illness-without on-returning your-father

bū piyang-ē.' Nā-chū thai-yā mo-nā a-lūng-sā in-lūto tā
feast is-giving.' This hearing he being-angry house-enter saying

ngāi-ni-yaū. Nā-chū-sērūk-ā ma-pā-nā sūk-ā mo-ta lhēm-ē. Nā-nā
wished-not. Therefore his-father coming-out him entreated. Thereupon

mo-nā ma-pā ningā sang-ē, 'an, kūm hichan na-sipā hiyākēyā
he his-father to answered, 'look, years so-long your-service in-doing

kai-nā na-tong khak yoi-no-ē-nong; chū-ma-hakan ka-ton-pi ka-than-rūlē-tā
I your-words ever have-not-disobeyed; nevertheless my-friends companions

thēng-hā-ā nūng-āiyē ka-bak-ang nang-nā kēl tē akhā lūko bāk ko-ta
together-with merrily to-eat you goat young one even eat saying

pē-no: na-ral na-thūm pūm-nā-pā namai ningā pē-yā māng-pi,
have-not-given: your-goods your-property all woman to by-giving wasted,

na-sa-nāū nā-hā fāū-yaū-lē-chū pāntrā bāk-pē-saū-sē.' Nā-nā ma-pā-nā
your-child this on-coming feast to-eat-you-gave.' Thereupon his-father

ril-ā, 'ka-sa-nāū, nang-chū kai-ta nitiyā am-hā-sāimē, ka-tā ka-don
said, 'my-child, you indeed me-with always live-together, mine whatever-is

pum-nā-pā na-tā chak. Na-nāū-pā ha-nā thi-thēng-ā, thai-bak ring-sēr-ā;
all yours is. Your-brother this having-died, again being-alive;

māng-thēng-ā, tūk-ā; ka-ni nūngāi hāraū chūm-so.'
having-been-lost, being-found; we to-be-merry to-be-glad it-is-proper.'

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

PŪRŪM.

SPECIMEN II.

FOLK-TALE TAKEN FROM THE LIPS OF A PŪRŪM.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

A-pā	akhā	ma-pot	nē-no-wā,	'sāng	lāimā	pēy-ang
Man	*a-certain*	*his-load*	*being-unable-to-carry,*	*'paddy*	*some* (or *a little*)	*will-give*

ka-pot	san,'	ril-ā	a-pā	a-khā-dā	ron-pi-so.	Ma-in
my-load	*assist,'*	*saying*	*man*	*(another)-one*	*made-to-carry* (it).	*His-house*

tūng-yūi-ya	sāng	kaithilūk	a-khā	pē-yā,	'lāimā	ni-yaū-wē,'
on-arriving-at	*paddy*	*basket*	*one*	*on-giving,*	*'some* (or *a-little*)	*it-is-not,'*

rilā	ngāi-ni-yo.	Nā-nā-chū	ma-nūi	sū-lāk-saū.	Rūisang-ā	wā-kat-so.
saying	*refused.*	*Therefrom*	*they*	*began-to-quarrel.*	*Court-in*	*went-complained.*

Nā-nā	rūi-sang-ā	nā	sāng	lā-tin-pi-so.	Lāi-mā	lā-ngē-tā
Thereupon	*court*	*that*	*paddy*	*ordered-to-be-brought.*	*A-little*	*who-claimed*

amhā	a-pā	hā	sāng	chūng	hāū	a-khā	thāl-pi-yā	thai-bak
in-continuance	*man*	*that*	*paddy*	*that*	*bag*	*one* (in)	*putting-in*	*again*

sūng-sēr-ā.	Ti-tē-tē	chak-ā	rūi-sangai,	'nā	iyā	am-amoi,'
took-out.	*A-little*	*when-remained* (in the bag)	*court,*	*'that*	*what*	*is-remaining,'*

tā	sāyā.	Nā-nā	apā	chū-nā	'lāimā	am-sūng,'	ril-so;	'na-dit
saying	*asked.*	*Thereupon*	*man*	*that*	*'a-little*	*is-remaining,'*	*said;*	*'you-want*

lāimā	hā	nang	chang-sā';	chū-tā	ril-ā	'thēng-o,'	tā
a-little	*this*	*yours*	*is';*	*this*	*saying,*	*'go-away,'*	*saying*

rūisangai-nā	mo-tā	thēng-pi-sū-cho.
court	*him*	*drove-away.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a man who was not able to carry his load. So he got another to carry it, having promised to give him some paddy in return. On coming home he then gave him a basket. The other, however, refused to accept it saying that it was nothing. They began to quarrel, and went to complain in Court. The Court ordered the paddy to be brought, and the man who claimed some paddy was asked to put it in a bag, and then to take it out again. When only a little was left in the bag, the Court asked him what was left. He answered, 'something is left.' The Court then said, 'the something you claim is here, and you may take it,' and then turned him out.

ANĀL.

The Anāls are a small tribe living in the hills on the east of the Manipur valley. Their chief village is Anal in the south-east. It is stated that they belong to a set of tribes whose populations vary between 500 and 1,000 souls each. Major McCulloch has given the following account of the tribe :—

'The whole of the people in a large tract in the south-east have received the name of Anal-Namfau from the two largest villages amongst them. These people say they came from a position south of their present one, and they celebrate in their songs the beauties of the land of their origin. In personal appearance they are much like Khongjais, with whom, though they are at deadly feud, they appear to have affinity. The Anals, in more immediate connection with Munnipore, have been corrupted so far as to have given up many of their former customs. They have now no longer amongst them hereditary chiefs, but the villages in the interior retain their old habits and hereditary heads. Their houses are made like those of the Khongjais, and in their social usages there is but little difference. From its birth every male child is called "moté," and every female one "keenoo," their ears are pierced at the annual festival for this purpose, and a distinguishing name is added to the moté or keenoo, but for this there does not appear to be any fixed time, or particularity as to the name to be given. Their marriages are effected much in the same way as those of the Khongjais. After the first application for their daughter, if the parents consent and drink of the wine brought, the young man goes to the girl's father's house as accepted husband. After this the young man, four different times, feasts the bride's family. At the fourth time they settle what is to be given finally for the girl; the rich giving according to their means, and the poorer according to theirs, not less however than a pig and a piece of iron one cubit long. The want of eye-brows and eye-lashes is amongst this people admired, and the young men to render themselves attractive carefully extract them.'

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McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes; with a Comparative Vocabulary of the Munnipore and other Languages. Selections* from the Records of the Government of India. (Foreign Department.) No. xxvii. Calcutta 1859. Account of the Anal-Namfau tribe on p. 64; Vocabularies, Anal-Namfau, etc., Appendix, pp. vii. and ff.

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. Note on Anal-Namfau on p. 279.

The name of the tribe, Anāl, is that under which it is known to the Manipuris. Major McCulloch states that the hill tribes have also distinctive names of their own, but we have no information about these names.

Two specimens and a list of standard words and phrases have been received from Manipur. They are all due to Babu Bisharup Singh. The first specimen, a translation of the Parable of the Prodigal Son, is to a great extent mixed up with Meithei forms, and this latter language seems to have largely influenced the Anāl dialect. The second specimen, a war-song, exhibits a much purer language. But there are several mistakes in the translation, and it has not, therefore, been possible to analyse it throughout. The remarks on Anāl grammar which follow are entirely based on the texts just mentioned and are given with every reserve.

Pronunciation.—The marking of long vowels is not consistent. Thus, we find *fā-nŭ*, has been found; but *fa-rang*, to be found; *ka-pē-mā-nŭ*, gave not; but *rho-ma-nŭ*, wished not. *Ā* is interchangeable with *i* in the negative particle; thus, *tha-mi,* good-not, bad; but *ikopi-nā-mā-nŭ*, ill-not-being. We find *ē* and *ā* in *chērā* and *chārā*, small. The word *chārā*, child, probably represents a third form of the same word. Compare *ka-da-bē* and *dē-nū*, saying. *Ai* and *ē* are interchanged in *ma-khai* and *ma-khē*, whatever. *I* seems to be written for *ē* in *wonichā*, the-two-brothers-for. This compound seems to contain the words *wo*, elder brother, and *nē*, younger brother. McCulloch gives *o* for *wo*.

There are several instances of interchange between hard and soft consonants; thus, *ha-rău-bā-ka*, to rejoice; *nang-pa-kă*, fell in want; *kung-gi* and *kung-ki*, from; *dē* and *thē*, to say, etc. *R* and *l* are interchangeable in *rūpā* or *lūpā*, rupee, silver. *B* is perhaps written for *w* in *a-thiŭ-bā*, be; compare *a-shŭ-wā*, see, etc. *Shi* and *thi* are both used in the meaning ' field.' *M* and *n* are sometimes interchanged; thus, *chon-thŭ-nū* and *wăng-chom-nū*, having gone; *ēm* and *in*, house. The form *ēm*, house, seems to be due to the influence of Meithei. There is also some uncertainty in the writing of aspirated letters. For instance, in the suffix *rang* and *rhang* both are used in exactly the same way; thus, *ni ka-nā fa-rang mēm*, me with to-be-had property, the property which I shall get; *wā chā-rhang chē-wē*, pigs-by to-be-eaten husks, the husks which the pigs got to eat. *Ng* has apparently often a very faint sound, and is cccasionally dropped; thus, *wāng*, *wān*, and *wā*, come; *ang-gā* and *an-ka*, was; *a-nū*, being; *thiŭ-ga-ning* and *thiŭng-ga-ni*, I shall be, etc. It is often difficult to state which sound is meant when *w* is written. Thus, we find *wanē*, and *a-nē*, the younger brother. These inconsistencies are perhaps partly due to inaccuracy, but it is also possible that the pronunciation is rather indistinct.

Articles.—There are no articles. The numeral *khē*, one, is often used as an indefinite article, while definiteness is marked by using relative clauses or demonstrative pronouns.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *ka-nē*, brother, *lit.* my brother; *ka-kū*, hand, *lit.* my hand. The pronoun *ma*, his, seems to have a wider use. Thus, we find *ma-rūp ma-pāng*, my friends my companions, in the Parable. *Ma* is also used as a prefix in adjectives and nouns, just as in Meithei. Thus, *ma-tam*, time; *ma-tombā*, young, etc. The prefix *a* is also often used; thus, *a-nē* and *wa-nē*, thy-younger brother; *a-pă*, thy father; *a-bē-nū*, sound; *a-chērā*, young; *a-mi-nai*, slave; *a-ni*, day, etc. In one place we find *ka* used in a similar way, in *ka-pā kong-ki sēl-li-nū ka-mi-nai*, my-father with-from wages-taking servants, my father's hired servants.

Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is often distinguished by means of different words. Thus, *pā*, father; *no*, mother: *nē*, brother; *achalo*, sister. In *sēn-pā*, man; *sē-nū*, woman, we find the suffixes *pā*, male, and *nū*, female, well known from most Kuki-Chin languages. *Sēn-pā* and *sē-nū* are also used in order to distinguish the gender of human beings. Thus, *sēn-pā charā*, son, boy; *sē-nū charā*, daughter, girl. The gender of animals is denoted by adding *patal*, male, and *anū* or *nū*, female; thus, *sakol patal*, a horse; *sakol anū*, a cow: *wi patal*, a dog; *wi nū*, a bitch.

Number.—The usual suffix of the plural is *hing*; thus, *mi-nai hing*, servants. Other words meaning 'many', 'all', etc., can also be used in the same way; thus, *kēl nhīm-kā*, goat many, goats.

Case.—There is apparently no suffix denoting the agent. The suffix *to* is sometimes added to the subject as well as to the object. Thus, *a-mā-to ma-pā kŭng-hā pa-thang-nū*, he his father to answered; *ma-pā ma charā-to panhēn-nū*, his father his son entreated. Compare the corresponding suffix *ṭa* in Pūrūm. The Genitive is sometimes denoted by putting the governed before the governing noun; thus *a-pā in-thŭng*, thy (?) father's house-in; *sakol hai-bē kŭm*, horse this year, the years of this horse. But more generally the suffix *gi* or *ki*, from, which is common in Meithei, is added. Thus, *a-mā khŭ-gi tŭkal*, that village of a shopkeeper, a shopkeeper of the village. Sometimes a demonstrative

pronoun is also prefixed to the governing noun. Thus, *mi khē-gi ma-charā*, man one-of his-sons ; *mēm-gi ma-khai*, property of whatever. The suffix *ki* or *gi* seems also to mean 'from'; thus, *a-si-ni-ki*, this-day-from. The Vocative is generally expressed without adding any prefix or suffix. Thus, *ka-pā*, my father. But we also find the suffix or interjection *o* added ; thus, *ka-charā-o*, my son. Other relations are indicated by means of postpositions. Such are :—*hā*, to, in ; *ka-dū-hā*, before (me) ; *ka-thal-hā*, behind (me) ; *kūng*, to ; *kūng-hā*, towards, to ; *lē*, in ; *hēni*, under ; *thūng*, in ; *thūng-gi*, from ; *wā*, with, by means of, etc.

Adjectives.—Adjectives sometimes precede and sometimes follow the word they qualify ; thus, *i-thā sēn-pā khē*, good man one ; *kēl achērā*, goat young ; *ma-charā ma-rhēm*, his son the elder. The ordinary verbal suffixes are often added ; thus, *bū tha-tang-nū*, cloth best being, the best cloth : *ama-nhi chā-kē amā-hi tha-kā*, these-two among-from he good-is, better. The word *ma-tom-bā*, younger, is perhaps borrowed from Meithei *a-tom-bā*. The suffix *hā* seems to form adverbs of place or time ; thus, *hūlā-hā*, near ; *hai-so-hā* and *han-so-hā*, far off, at a distance ; but *hai-so-wā-kā*, far. The suffix *mā* seems to be used in a similar way ; thus *ma-lang-mā*, wickedly ; *ido-mā*, very ; *in-tē-tē-mā*, always. I cannot properly analyse the clauses illustrating the use of the Comparative and the Superlative. In *ama-nhi chākē amā-hi sāng-gā*, higher, *chā-kē* seems to contain the postposition *kē*, for *ki*, from. *Chā* seems to mean ' among,' ' between ' ; compare *wo-ni-chā*, between the two brothers. The whole clause, therefore, perhaps means ' them-two from-among he tall-is '. In *a-mā chal hēlē wa-nē amān-chēlē sāng-kā*, his younger-sister than his-younger-brother taller, I cannot analyse the words *hēlē* and *amān-chēlē*. In the superlative we find *bū tha-tang-nū*, the best cloth, *lit.* probably ' cloth good-very-being ' ; *hūyā-pāng kālhi sāng-gā*, highest, *lit.* probably ' those-many among high.' The word *kālhi* does not, however, occur in other places so that its meaning is uncertain.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. McCulloch gives *aya-khet* instead of *ayā-khē*, one hundred, and *lising khet* thousand. From these forms we infer that the numeral *khē*, one, is derived from *khet*. There are no instances of the use of *āto*, one.

Pronouns.—The following are the *Personal pronouns* :—
Singular,—

ni, I.	*nang*, thou.	*a-mā*, he.
ni, *ka*, my.	*nang*, *na*, thy.	*a-mā*, *a*, his.
ni ka, mine.	*nang*, thine.	

Plural,—

ni-hing, we.	*nang-hing*, you.	*a-mā-hing*, they.

Several suffixes seem to be added in order to emphasise. Thus, *ni-bē*, I ; *nang-bē*, thou ; *ma-dā*, he ; *ni-hing-to*, we ; *amā-hi* and *amā-hē*, he, etc. The list of words furnishes forms such as *ni ka-pē*, of me. The literal translation is probably ' my word.' McCulloch gives the forms *ni-ga*, mine ; *nang-ga*, thine ; *amā-ga*, his ; *ni-rū*, we ; *nang-rū*, you ; *ma-rū*, they. *Ni-rū* seems to mean ' me-with ' in the parable ; thus, *nang-bē ni-rū amhā-yā-sē-nū*, thou me-with together-art. The pronoun of the third person consists of two elements, *a* and *mā*. Both can be used alone ; thus, *a-nē*, his-brother ; *ma-pā*, his father. It has already been stated that the use of the prefixes *a* and *ma*, which

are probably identical with these pronominal stems, is a rather wide one, *a* for instance being used instead of *na*, thy.

Demonstrative pronouns.—*Hai*, *hē*, and *hi*, this; *hū*, that; *tū*, that. Most of these forms are inferred from other words such as *hi-yā-bang*, so many; *hū-yā-pāng*, those-many; *a-mā-hi*, he; *tū-hā*, that-in, then, etc. The word *bē*, which occurs in forms such as *ni-bē*, I; *hai-bē*, this, etc., is perhaps also originally a demonstrative pronoun. It is still such in Bodo. The pronoun *a-mā*, he, also occurs in the sense 'that.' *Hē* generally means 'this,' but occasionally also 'that.' It is probably identical with *hai* and *hi*. *Tū* seems to correspond to Meithei *adu*, and the Meithei pronoun *asi*, this, also occurs in the parable; thus, *asi-ni*, this-day, to-day.

There are no *Relative pronouns*. The common suffix of the relative participle is apparently *nū*; thus, *lipā hē kūng a-nū mi khē*, country that in living man one; *sēl-li-nū ka-mi-nai*, wages-getting servants. Another suffix *mā* seems to occur in *yāo shēl-mā mi*, a shepherd. A suffix *rang* or *rhang* is also used to form relative sentences; thus, *ni ka-nā fa-rang mēm*, me with to-be-got property, the property which I shall get; *wā chā-rhang chē-wē*, pigs-by to-be-eaten husks. *Rang* seems to correspond to the postposition *rang*, for, in Hallām and other languages, where it is also used to form the future and an infinitive of purpose. 'All that I have is thine' is rendered *ni kanā tho-ki-ma-khē nang thimpā*. *Tho-ki* seems to be the genitive of *tho*, *i. e. thiū*, to be, and *thimpā* probably mean 'property.' The whole sentence, therefore, must apparently word for word be translated as follows:—me-with being-of all thy property. Compare *mēm-gi ma-khai*, property-of everything, all his property.

The following *Interrogative pronouns* occur :—*a-kū* or *a-kū-ti*, who? *dā-pā* or *dā-bā*, what? *dā-wa-wa-di*, why? *yā-thū-chā*, how many? *a-yāng-kā*, how many are?

The *Indefinite pronoun a-kū-rāmhēn*, any-one, is derived from the interrogative *a-kū*, who?

Verbs.—*Ka* is often prefixed to various forms of the verbs; thus, *ka-pē-wā*, give; *ka-pē-mā*, gavest-not; *ka-da-bē*, saying. I cannot see what meaning this prefix has. The list of words is so arranged that it seems as if there were a regular conjugation with different forms for the three persons. But a closer examination of the forms shows that there is no such conjugation. On the other hand, there are some traces of the use of pronominal prefixes in order to distinguish the person of the subject. Thus we find *ni ka-bon-wal*, I strike; *nang ū-chē-wā*, thou goest; *a-wāng-nū*, he came; *ma-yēl-bē-wal*, he divided-gave. The prefix *a* seems also to be used in the second person indicative and imperative. Thus, *nang a-bon-wal*, thou strikest; *a-shū-wā*, see, etc. In most instances, however, no prefix is used.

There is apparently no essential difference between present and past times. Some suffixes, however, seem to be regularly used to convey the meaning of the past. Sometimes no suffix is added; thus, *a-mā wa-chā*, he goes; *a-mā-hing wa-chā*, they go; *kēl a-chē-rā khē-rā ka-pē-mā*, goat young one-even given-was-not. A reduplication seems to occur in *a-mā-hing chi-chē*, they go. In the second specimen the suffix *ē* is generally added; thus, *rāl-ē*, enemy-is, there are enemies; *ka-thā-yē*, it is good; *lū lām-ē*, head is taken. The commonest suffixes in the parable are *kā* or *gā*, and *nū*. *Kā* seems to be used indifferently to denote the present and past times; thus, *amā thiū-kā*, he is; *ma-charā a-nhi ang-gā*, children two were; *nang-pa-kā*, he became wretched. *Kē* seems to be

identical with *kā* in *a-mā-hing nūngāi-kē,* they rejoiced. It probably contains the suffix *ē.* According to the list *ni* may be added to *kā;* thus, *ni thiū-ga-ni,* I am; *ni chi-ka-ni,* I go. This form occurs as a future in the parable.

The suffix *nū* seems to have a wider use. We have found it added in order to form relative participles, and we will find it hereafter as a suffix of the verbal noun. But generally it seems to be used in forming the historic tenses of the verb. Thus, *ni chē-nu,* I went; *lē-dē-nū,* I disobeyed not; *som-nū,* he asked; *thi-nū,* he said. In *ni-bē thi-ē-nū,* I am dying, it seems to be added to the suffix *ē.* It is also added to several other suffixes. Thus, *thē-cha-nū,* he said; *khāng-cha-ka-nū,* thou hast given; *ni-hing chi-hē-nū,* we went; *nang ki-ta-nū,* thou struckest; *pa-mā-ta-nū,* he wasted; *a-mā chi-yē-nū,* he went. *Hē-nū* and *yē-nū* are probably identical with *ē-nū;* see above. *Ta-nū* or *tā-nū* seems to contain a suffix *tā,* probably identical with *tā* in Lushēi and many other connected languages where it is used as a suffix of the past. *Cha-nū* probably contains some independent verb. *Chā,* to go, occurs in the list of words.

The suffix *tā* just mentioned seems to be connected with another suffix, *ti* or *thi* which seems to be used in the past tense. Thus, *ni-hing kē-ti,* we struck; *kamhā-thi,* I sinned; *ka bon-thi,* I have struck; *nang-hing wā-cha-ti,* you went. Compare *hang-thi-nū* having arisen; and perhaps *chon thū-nū,* having gone, etc. The list of words furnishes *nang thiū-ga-ti,* thou art.

Tā seems also to be connected with *dā* or *dēn-dā* in *ni thiūndā,* I was; *nang-bē thiūndēndā,* thou wast.

A suffix *wā,* perhaps related to Meithei *bā,* occurs in *ka-ma-ti-ma-wā,* I-worthy-not-am; *nang ū-chē-wā,* thou goest.

The suffix *wal* seems to convey the idea of past time. Thus, *ni kē-wal,* I struck; *ka-thē-wal,* he said; *ma-yēl-bē-wal,* he divided-gave.

Present definite.—The root alone, without any suffix, seems to be used as a present definite. Thus, *ni kē,* I am striking. Other forms of the same tense are *chā-nā-nū,* they are eating; *ma-chā-mang,* he is giving (a feast); *wa-pūng-hān-mang,* he is grazing.

Perfect.—The form *ni cha-lē,* I have walked, is perhaps Meithei.

The suffix of the *Future* seems to be *ni* or *ning,* to which *ga* or *fo* may be prefixed. Thus, *ni thūng-ga-ni* or *ni thiū-ga-ning,* I shall be; *thē-ka-ni,* I will say; *ni a-būm-fo-ni,* I will strike.

The root alone, without any suffix, but generally with a prefix, seems to be used as an *Imperative.* Thus, *i-chē,* go; *ka-pē,* give. The root is apparently reduplicated in *cha-chā,* go, walk. A suffix *o* occurs in the second specimen and in several of the verbs in McCulloch's list; thus, *khūng-bi pāng-ō,* war-song raise; *kā-di-yo,* be strong. In other instances we find a suffix *ā,* generally preceded by a consonant, *b, w,* or *m.* Thus, *tūng-ā,* bind; *i-bon-bā,* strike; *wang-wā,* walk; *ali-wā,* take; *a-bu-mā,* strike. The forms *thakā,* die, and *ka-chā-mang,* eat, look like finite tenses. The suffix of the first person is *sē* or *sik;* thus, *wa-sē* (McCulloch), let us go; *an-yā-sikā,* let us all be. McCulloch furnishes the form *wa me othī,* do not go. *Wa-me* is perhaps a negative participle; compare *tha-mi,* good-not-being, bad. *Othī* is perhaps the imperative of *thiū,* to be; thus, *wa-me o-thī,* going-not be.

The root alone is also used as an *Infinitive* or *Verbal noun.* Thus *lū-lām,* head-taking; *ni ithiū pangam,* I be can, I may be; *ni ka-nā tho-ki ma-khē,* me with being-of all, all that I have; *wān-thūng,* remaining-in, when he remained. I have already

mentioned that the forms *fa-rang*, to-be-got, and *chā-rhang*, to be-eaten, perhaps contain this verbal noun *plus* a postposition *rang* or *rhang*, for. It seems probable that we have to explain the forms *ka-da-bē*, on saying, and *ka-wāng-bē*, on coming, in the same way. Thus, *in-thūng hā a-wāng-rhū-wā ka-da-bē rho-ma-nū*, house-into enter on-saying he-refused, when (the servant) said ' enter' he refused; *na-charā hē ka-wāng-bē*, thy son this coming-on, when this thy son came. A verbal noun is also formed by adding the suffixes *nū* and *bā*. Thus, *a-bē-nū*, sound; *a-dā-nū*, dancing; *pūng-yai-bā*, drum-beating. The root alone is also used as an *Infinitive of purpose;* thus, *wā rhong*, pigs to-tend, in order to-tend pigs. The suffix *nū* seems also to be used; thus, *ma-pāng-hā nūngāi-nā chā-hā-hang-nū*, my-companions-with in-happiness feasting-for, in order to make merry with my friends. The forms *nūngāi-bāka harāu-bāka*, to make merry and be glad (is proper), are apparently Meithei. The forms *ithiū-na-rā*, to be; *ibon-na-rā*, to strike, are probably infinitives of purpose; *i-thiū-kā ka-ma-ti-ma-wā*, to-be (thy son) I-worthy-not-an, is perhaps identical with the Meithei future in *gē*.

Participles.—The Relative participle has been mentioned under Relative pronouns. An Adverbial participle may be formed by adding the suffix *nā*, as in Meithei. Thus, *ni-kam-nā*, in plenty; *nūngāi-nā*, happily. Compare the form *chā-nā-nū*, they are eating. Another suffix of this participle seems to be *mā*; thus, *ma-lang-mā*, wickedly. *Nā* seems also to be used in order to form a Conjunctive participle; thus, *amā-hē kanā bū-nā shū-wā tūng-ā*, him well beating ropes-with bind. *Dē* may be added to *nā;* thus, *ka-bū-nā-dē*, striking, having struck. It is, however, possible that *n* belongs to the root, in which case the suffix would be *ā*. The suffix *nū* is the most common in forming this participle. Thus, *ma-pā chom-nū ma-dā-to pa-yo-nū*, his-father running him kissed; *ma-dā hang-thi-nū ma-pā kūng a-wāng-nū*, he arising his-father to he-went; *ma-pā a-wāng-thū-nū ma-charā-to pa-nhēn-nū*, his-father having-come-out his-son entreated. This form is, as already stated, also used to denote the finite tenses, or, in other words, the sentences are simply put together, without any connecting participle.

There is no *Passive voice*. Thus, *ni-do mi ki-nū*, I am struck, seems to mean ' me man strikes.' I cannot satisfactorily explain the form *ni-do mi-kai-ko-thi-ma*, I shall be struck. In the parable we find forms such as *dū-nū*, he has been found; *fā-nū*, he has been recovered.

Compound verbs are freely formed. Thus, *yēl;* divide; *pē*, give; *yēl-bē*, divide-give, allot : *wāng*, walk; *chom*, go; *wāng-chom*, go: *wāng*, walk; *rhū*, enter; *wāng-rhū*, go in. The prefix *hā* seems to denote motion towards; thus, *ni-bē ka-pā kūng hā-wā-ni*, I my-father to go-will. The prefix *pa* has apparently a transitive force. Thus, *pa-thang-nū*, answered; *pa-mā-tā-nū*, wasted; *pa-sol-nū*, was lost; *pa-yo-nū*, kissed. There are apparently several verbs *yo*. Compare the sentence *wā chā-rhang chē-wē yo-nā pa-yo-nū* pigs food husks even although-he-wished-to-eat. *Yo-na* perhaps corresponds to Meithei *yām-nā*, much, and *pa-yō-nū* may mean ' wanted.' Thus, *yo-nā pa-yo-nū*, he wanted much. A causative prefix *ma* seems to occur in forms such as *ma-pūm-hā-wal*, he wasted; *ma-shi-wal*, he sent; *ma-chā-māng*, he is giving a feast.

The *Negative particle* is *mā*, or, in adjectives, *mi*. Thus, *ka-pē-mā-nū*, gave not; *ikopi-nā-mā nū*, ill was not; *tha-mi*, good-not, bad. In one instance we find the Meithei negative *dē :* thus, *lē-dē-nū*, disobeyed not.

Order of Words.—The usual order of words is subject, object, verb. The indirect object sometimes precedes, but generally follows, the direct one.

[No. 32.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

ANĀL.

SPECIMEN I.

(Babu Bisharup Singh, 1899.)   (STATE, MANIPUR.)

Mi   khē-gi   ma-charā anhi ang-gă. Anhiki   manŭng   ma-charā ma-tom-bă
Man   a-certain-of   his-sons   two   were.   Two-of   from-amongst   his-son   younger

ma-pā kŭng ka-thē-wal, 'ka-pā, nang asi-ni-ki makhai ni kanā fa-rang
his-father   to   said,   'my-father,   you   to-day-from   whatever   me   with   to-be-had

mēm   hē ka-pē-wā.' Ma-pā   woni-chā   mēm ma-yēl-bē-wal. Ani
wealth that   give.'   His-father   the-two-brothers-for   wealth   divided.   Days

chirēm   hāthē   ma-charā ma-tom-bā   mēm-gi-ma-khai   honnū hai-so-hā
a-few   remaining   his-son   younger   wealth-of-as-much-as   carrying   far

lipā   khē-hā chon-thū-nū ma-lang-mā   ma-mēm-ki-ma-khai   ma-pūm-hā-wal.
country   a-to   having-gone   wickedly   his-wealth-of-as-much-as   wasted.

Mēm-ki-ma-khai   pūma-thū-nū   ma-chonā-hā   bū   ido-mā
Wealth-of-as-much-as   having-been-wasted   that-place-in   rice   very

tāng-lam-nū. Ma-dā   nang-pakā.   Ma-dā lipā   hē   kŭng   a-nū   mi
dear-became.   He   wretched-became.   He   country   that   in   living   man

khē   kŭng wāng-chom-nū   ambāi-nū.   Mi a-mā-to wā   rhong   shi-hā
a   to   having-gone   joined-together.   Man   that   swine   to-pasture   field-to

ma-shi-wal.   Wā   chā-rhang   chēwē   yonā   payonū
sent(-him).   Swine-(by)   to-be-eaten   husks   even   although-wished-to-eat

akū-rāmhēn ka-pē-mā-nū. Tū-thāl   tē-sing-nū   ma-dā manūmrā thē-cha-nū,
any-one   gave-not.   Afterwards sense-having-come   he   to-himself   said,

'ka-pā-kong-ki   sēl-li-nū   ka-mi-nai   nikam-nā   chā-nā-nū; ni-bē   ka-poi
'my-father's   money-taking   servants   in-plenty   are-eating;   I   belly

tham   thiē-nū.   Ni-bē ka-pā   kŭng hā-wā-ni thē-ka-ni, "ka-pā,
being-hungry am-nearly-dying.   I   my-father   to   going   will-say,   "my-father,

ni-bē Lē kŭng-hā   ka-mhā-thi,   nang kŭng-hā khē   pa-mhā-nū,   ni-bē
I   God   to   have-done-wrong,   you   to   also   have-done-wrong,   I

nang charā ithiū-kā ka-ma-ti-ma-wā; ni-bē a-mi-nai khē thiū-ga-ning."' Ma-dā
your   son   to-be   worthy-am-not;   I   servant   one   will-be."'   He

hang-thi-nū   ma-pā   kŭng a-wāng-nū.   Han-so-hā   wān-thŭng   ma-pā
getting-up   his-father   to   came.   At-distance   coming-in   his-father

thi-nū,   woam-sā-nū,   chom-nū, ma-dā-to pa-yo-nū. Ma-charā   ma-pā
seeing,   being-compassionate,   running,   him   kissed.   His-son   his-father

kūng ka-thē-wal, 'ka-pā ni-bē Lē kūng-hā ka-mhā-thi nang kūng-hā
to said, 'my-father I God to have-done-wrong, you to

khē pa-mhā-nū, nang charā ithiū-kā ka-ma-ti-ma-wā.' Tū-hā ma-pā
also have-done-wrong, your son to-be worthy-am-not.' Thereupon his-father

mi-nai hing kūng-hā ma-thē-wal, 'bū tha-tang-nū a-hol-nū ka-charā
servants many to said, 'garments best bringing my-son

a-pa-hēl-wā; ma-kū-hā kūpāl khē abnā-wā, ma-khū-hā khongūp abnā-wā.
let-wear; his-hand-on ring a put, his-feet-on shoes put.

A-charā hē thi-nū, athā a-yēl-nū; pa-sol-nū, dū-nū;
My-son this had-died, again came-alive; he-was-lost, he-was-found;

ni-hing chā-nū ne-nū nūngi-nā anyā-sik-ā.' A-mā-to dē-nū a-mā-hing nūngai-kē
we eating drinking merrily let-us-remain.' This saying they rejoiced.

Ma-tam tūng ma-charā ma-rhēm thi-lē. ang-kā. Ma-dā ma-in-hā
Time that-at his-son elder field-in was. He his-house-towards

a-wāng-nū pūng yai-bā a-bē-nū a-dā-nū wā-nā-tā-nū. Ma-dā mi-nai khē on-nū,
coming drum beating sound dancing heard. He servant a calling,

'ma-na-to-hing dā-bā?' mi-nai kūng som-nū. Tū-hā mi-nai hē
'things-these what-are?' servant to asked. Thereupon servant that

pa-thang-nū, 'wa-nē a-wāng-nū; ikopi-nā-ma-nū ma-charā a-wāng-nū
replied, 'brother has-come; ill-not-being his-son having-come

na-pā pāntrā ma-chā-mang.' Tū-hā ma-dā ma-long-thi-nū in-thūng-hā
your-father feast is-giving.' Thereupon he getting-angry house-into

a-wāng-rhū-wā ka-da-bē rho-ma-nū. Ma-pā a-wāng-thū-nū ma-charā-to pa-nhēn-nū.
enter on-saying refused. His-father having-come-out his-son entreated.

A-mā-to ma-pā kūng-hā pa-thang-nū, 'a-shū-wā, kūm hiyā-bang hē ni-bē ka-pā
He his-father to answered, 'behold, years so-many these I my-father

nang a-sipā to-nū tokhi-rā ka-pā nang a-pē ni lē-dē-nū;
your service in-doing even-once my-father your words I did-not-disobey;

tū-lhān-tūng ma-rūp ma-pāng-hā nūngai-nā chā-hā-hang-nū kēl a-chērā
nevertheless my-friends companions-with in-happiness to-eat goat young

khē-rā ka-pē-mā. Nang a-mēm som-bang sē-nū kūng-hā pē-ta-nū
one-even has-not-been-given. Your substance all-that woman to giving

pa-mā-ta-nū na-charā hē ka-wāng-bē nang pāntrā khāng-chaka-nū.' Tū-hā
who-wasted your-son this on-coming you feast have-given.' Thereupon

ma-pā ka-thē-wal, 'ka-charā-o, nang-bē ni-rū in-tē-tē-mā amhāyā-sē-nū;
his-father said, 'my-child-O, you me-with at-all-times live-together;

ni kanā tho-ki-makhē nang thim-pā: a-nē hē thi-nū, a-thā
me with whatever-is yours is: your-brother this had-died, again

a-yēl-nū; pa-sol-nū, fā-nū; ni-hing-to nūngāi-bā-ka harāu-bā-ka
he-came-alive; he-was-lost, he-was-found; we merrily-to-remain gladly-to-remain

chūm-kā.'
it-is-proper.'

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

ANĀL.

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

SONGS SUNG AT THE TIME OF WAR AND ON THE OCCASION OF KILLING
A TIGER RESPECTIVELY.

Rālē   rālē,   kādiyē,   hēngūn   rālē   kādiyo.
There-is-war   there-is-war,   (the-enemy-)is-strong,   here   is-war   be-strong.

Rālē   rālē,   kādiyē,   hēngūn   rālē,   kādiyo.
There-is-war,   there-is-war,   the-enemy-is-strong,   here   is-war,   be-strong.

Shā-rhāng-pāngtē ma-yēlbata dēndūnū ; Sēmbū-pāngtē mhi bling-kēng-kūng.
Tiger   its-skin   is-striped ;   Sēmbū [1]   eye   wide-opened.

Changhāl-pātē ma-yēlbata dēndūnū. Sēmbū-pāngtē mhi bling-kēng-kūng.
Wild-cat   its-skin   is-striped.   Sēmbū   eye   wide-opened.

Lū-lāmē   lū-lāmē,   khūngbi   pāngo,   lū-lāmē,   tarāng,   lū-lām
Head-is-taken head-is-taken, war-song   raise,   head-is-taken,   sing,   head-taking

ka-thāyē.   Khūngbi   pāngo,   lū-lāmē.   Lū-lāmē,   lū-lāmē
good-is.   War-song   raise,   head-is-taken.   Head-is-taken,   head-is-taken,

khūngbi   pāngo,   lū-lāmē,   tarāng,   lū-lām   ka-thāyē,   khūngbi   pāngo,
war-song   raise,   head-is-taken,   sing,   head-taking   good-is,   war-song   raise,

lū-lāmē,   tarāng,   lū-lām   kathāyē.
head-is-taken,   sing,   head-taking   good-is.

FREE TRANSLATION OF THE FOREGOING.

The war has broken out, the enemy is strong.   He is here, be you strong.
The tiger's skin is striped ; the Sembu's eye is wide-open.
The wild cat's skin is striped ; the Sembu's eye is wide-open.
   A head is taken, a head is taken, raise the war-song.   A head is taken, sing a song.
Good it is to take a head.   Raise the war-song, for a head is taken, and so forth.

---

[1] A kind of bird having large eyes.

HIRŌI LAMGĀNG.

The Hirōi Lamgāng dialect is spoken by a small tribe in Manipur. Their total number is estimated to lie between 500 and 1,000. We have no information regarding their villages in the hills, but they are found in the plains at Lamgāng, in the southern part of the valley.

Mr. Damant mentions the Lumyang Kukis as a powerful and warlike tribe to the south of the Anāls. He states that they are gradually being driven north-wards by the Soktēs, and that they claim to be the oldest branch of the whole Kuki family. This tribe is probably identical with the Hirōi Lamgāng tribe.

AUTHORITY—

> DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, New Series, Vol. xii, 1880, p. 228. Note on Lumyang Kuki on p. 239.

I have not come across any other authority dealing with this tribe.

Two specimens and a list of standard words and phrases have been received from Lamgāng, all prepared by Babu Bisharup Singh. The list of words abounds in verbal forms, the exact meaning of which cannot be ascertained. There are also some doubtful points in the specimens. The remarks on Lamgāng grammar which follow, and which are entirely based on these texts, must accordingly be used with caution.

Pronunciation.—The vowels of the prefixes seem to be indistinctly sounded. They are sometimes entirely dropped, and their colour is apparently influenced by the following vowel. Thus, we find :—*ka-chēn-ā*, run ; *ki-di-yā*, die ; *kū-dŭi*, to find pleasure at ; *nai-k pāŭ-thē*, of me, *lit.* I my (*ka*) word ; *pa-rai-dā*, striking ; *a-prai*, strike ; *ta-kū*, nine ; *ti-ksi-yŭ*, seven ; *tŭ-rŭk*, six, etc. *Ka-lā* and *klā*, far, and several other instances of the same kind can only be accounted for through the supposition that the *a* in *ka* has a very faint sound. We find a similar contraction in cases such as *awā* and *āo*, that ; *ha-wā*, *hau* and *hāo*, this. It is often difficult to decide whether a vowel is long or short. *U* is always marked as long, but this is the case in all texts prepared by Babu Bisharup Singh, and we can never know whether a *u* is really long or short. We often find the same word written sometimes with a long, and sometimes with a short, vowel. Thus, *thang* and *thăng*, in ; *awā* and *āwa*, that. The use of the short vowel seems to be due to the adding of an accentuated suffix in *ta-ki*, what-from? why? from *tā*, what? *Ai* is sometimes interchangeable with *ē* ; thus, *nai*, I ; *nēmbē*, with me ; *nang-ai*, thou ; *nai-yē*, I : *Lāi*, God ; *lē-ka-long*, devil. In the same way *au* and *o* are sometimes interchanged ; thus, *alau*, take ; *klo*, taking. *O* and *ŭ* often seem to denote the same sound ; thus, *kū* and *ko*, who ? *Ē* and *i* are sometimes interchangeable ; thus, *pi* and *pē*, give ; *hin-ki* and *hin-kē* from, etc. The sound of final *ng* is apparently rather faint. Thus, we find *wăng*, *wăn*, and *wā*, to come ; *a-dŭ-thăng*, behind ; *kŭ-dŭ-thā*, behind me, etc. Hard and soft consonants are sometimes interchangeable. Thus, we occasionally find the common prefix *ka* written *ga*, etc. *R* is a common sound, but *l* is substituted, for it in *lūpā*, silver. We often find *rr* as final consonant ; thus, *thirr*, iron ; *horr*, bring, etc. The doubling of the *r* seems in some cases to be due to the elision of a following short vowel ; thus, *ka-ra-wā*, he comes ; *karr-băng-dā*, he has come. It will be seen that *b* is substituted for the initial *w* in *wăng*, *wā*, to come, after this double *r*.

We have no information about accentuation and tones.

Prefixes and Suffixes.—There are in Lamgāng, as in the Nāgā languages, many prefixes and suffixes, which have originally had a definite meaning of their own, but are now apparently used without adding anything to the meaning. Most of the suffixes, however, seem to be used as postpositions in the inflection of nouns and verbs, and will be mentioned below. The vowels of the prefixes are often, as already stated, of uncertain colour, partly assimilating themselves to the vowel of the following syllable. They are also sometimes dropped altogether so that only the initial consonant of the prefix remains. Thus, *lam-klā*, distant, seems to consist of two words, *lam*, way, and *klā*, far. *Klā* must be compared with *lā* or *lhā*, far, in connected languages and certainly contains a prefix *ka*; compare Kōm *ka-lhā*, far. The form *klā* apparently represents an intermediate stage between *ka-lā* and *lhā*. Compare Tibetan, where the prefixes are still written, but have long since ceased to be pronounced. The most usual prefixes in Lamgāng will be mentioned in alphabetical arrangement. The *a* which will be given as their final vowel is, in many cases at least, an indistinct sound:

A.—The prefix *a* or *ā* is very often used before nouns. Thus, *a-khŭt*, hand; *a-poi*, belly; *a-ka-nā*, ear. It is often prefixed to the governing noun after the genitive of a personal pronoun. Thus, *nai a-kāng-rŭp*, my companions; *nang a-chā-pā*, thy son, etc. It is sometimes translated 'thy.' Thus, *a-hin-rŭko*, thy-presence-in-also. It also occurs before verbs, especially in the imperative; thus, *a-jā-dā*, he heard; *a-rŭng*, pasture; *a-son*, listen. In *a-rāngō*, formerly, it is apparently prefixed to an adverb. We sometimes find *arr* instead of *a*, thus *arrbāng-dā*, came; *arrpom-dā*, embraced. This *arr* is perhaps a contraction of two suffixes *a* and *ra*. Compare *ka-ra-wā*, comes. In *i-sāng*, high, the prefix *i* seems to be identical with *a*. The original meaning of the prefix *a* cannot be ascertained. In some places it may be compared with the Burmese prefix *a* which forms nouns from verbal roots; thus *a-kā*, the side of a building, from *kā*, to cover on the side. But it is also possible to compare the possessive pronoun or, more correctly, pronominal prefix *a*, his, which is used in most Kuki-Chin and Nāgā languages. It must then be supposed to have lost the special meaning of a pronoun of the third person and to have become merely a definite article. We find a corresponding phenomenon in Rāngkhōl where *ā* seems gradually to supersede the pronominal prefixes of the first and second persons in the conjugation of verbs.

Ka.—The prefix *ka* is often a pronominal prefix of the first person. Thus, *ka-pā*, my father; *nai ka-hin-thā*, I my-presence-in, to me; *nai-k pāŭthē*, *i.e. nai ka-pāŭthē*, of me, *lit.* I my word. This meaning is probably, in many cases, the original one. But the use of this prefix is so wide that we must probably infer that more than one word are the origin of it. Thus *ka-poi*, belly; *ka-tham*, hunger; *ki-ni*, sun; *ko-mo*, child; *ka-thā*, good; *ka-sāng*, high; *ka-lā* and *klā*, far; *klō*, taking, receiving; *ki-ni*, two; *ka-dŭm*, three; *ka-māng-thok*, he was lost; *ka-tik-mē*, I am unworthy; *ka-am*, was, etc. This prefix is occasionally also written *ga*; thus, *ga-dŭm* (drum-)beating; *ga-mā*, without. The prefix *karr* seems to contain *ka* and another prefix *ra*. Thus, *karr-bāng-ā*, he has come; *karr-dām-dā*, dancing. In the Nāgā languages *ka* or *ke* and in Bodo *ga*, are the regular adjectival prefixes. Compare Introduction, p. 15.

Ma.—The prefix *ma* is often the possessive pronoun of the third person. Thus, *ma-chā-pā*, his son. It is, however, used in many words where such a meaning can no more

be found. Thus, *ma-sa-wāi*, husks; *ma-don*, branch; *ma-shon*, young; *ma-pūm*, all; *ma-hān*, up; *ma-thē-ni*, I will say; *ma-pi-mē*, thou gavest not; *ma-to-lān*, doing, etc. In *marr-wan-nā*, coming; *marrawān-thūng-tā*, when he came, *ma* seems to be combined with another prefix *ra*.

Na, which generally is the pronominal prefix of the second person, is used in a wider sense in *ma-nā-chā*, his son, etc.

Pa.—A prefix *pa* occurs in words such as *plūng*, mind; *aplai*, tongue; *pa-wā*, bird; *pilli*, four; *pa-ra-ngā*, five; *pa-then-dā*, entreated; *a-pa-hil*, put on, etc. In *ka-koi-ka-parr-nā-ga mā*, illness-without, a prefix *ra* is apparently added after *pa*. The prefix *po* in *po-māng*, to waste, seems to be different, and to impart a causative meaning to the verb. It is connected with the Mikir *pi* and the Bodo *fi*, Tibetan *b*.

Ra.—A prefix *ra* has been mentioned above as added to the prefixes *a*, *ka*, *ma*, and *pa*. It is perhaps connected with the prefix *ro* in *nai ka-ro-prai ma-ro-wā*, I may be. I do not, however, understand this form.

Sa—seems to be a prefix in words such as *sa-chāi*, stripes; *ma-sa-wāi*, husks, etc. In *sa-kol*, horse, etc., it is no prefix, but means ' animal.'

Ta.—A prefix *ta* occurs in a few words. Thus, *tū-rūk*, six; *tiksiyū*, seven; *ti-rēt*, eight; *ta-kū*, nine; *ta-am*, to be; *ta-prai-na-rā*, to strike; *ta-fāk*, till.

Articles.—There are no articles. The numeral *khat*, one, may be used as an indefinite article, and definiteness is indicated by the use of relative clauses, prefixes, and demonstrative pronouns.

Nouns.—Gender is only apparent in the case of animate beings. It is distinguished, in the case of human beings, by the use of different words. Thus, *a-pā*, father; *a-nū*, mother: *a-nāo*, brother; *a-charr*, sister. Or the suffixes *pā*, male, and *nū*, female, are added. Thus, *a-chā-pā*, child male, son; *a-chā-nū*, child female, daughter. The same suffixes are also used in order to distinguish the gender of animals. Thus, *sa-kol-pā*, a horse; *sa-kol-nū*, a mare.

Number.—There are two numbers, the singular and the plural. When it is necessary to mark the plural, some word meaning 'many,' 'all,' etc., is added. Thus, *a-pā ka-nēm-kat*, father many, fathers; *a-pā ka-nēm hin-ki*, father many presence from, from fathers; *pa-sēl-pā ka-thā-rēt*, man good-many, good men; *ma-sarāwor-rēt*, servants, etc.

Case.—The Nominative and the Accusative do not, as a rule, take any suffix. An *ā* is sometimes added to the nominative. Thus, *sa-kol ka-ngaū-ki sāpal-ā in-thūng-hā ka-am*, horse white-of saddle house-place-in is, in the house is the saddle of the white horse. This *ā* is probably identical with the *ā* which is added to the personal pronouns, where it also takes the forms *ai* and *ē*. It is probably originally a demonstrative pronoun. The suffix *nā*, denoting the agent, is once, in the second specimen, added to the subject of a transitive verb. Thus, *sangār-nā khēl-dā*, the wild cat asked. *Nā* is once added to the subject of *wā-dā*, went; thus, *sangār-nā wā-dā*, the wild cat having-gone, *lit.* wild-cat-that going-was. This latter *nā* is perhaps a demonstrative pronoun. Another suffix of the agent, corresponding to *in* in Lushēi and connected languages, perhaps occurs in forms such as *chā-pāng ma-pā hiniyā thē-dā*, the-son his-father to said. The *ng* in *chā-pāng* is perhaps the suffix *ing* or *in*. Other instances are: *ma-pāng dai-dā*, his-father saw (him); *ma-māng ā-raū ma-pūm po-māng-dā*, he his-property all

having-wasted, etc. It is, however, also possible that this *ng* only marks a slight nasal pronunciation of the preceding vowel.

The Genitive is often expressed by putting the governed before the governing word, without any suffix. Thus, *a-pā in-thā*, thy-father's house-in. In *rū ma-don-thā*, tree its-branch-on, on the branch of the tree, the possessive pronoun *ma*, its, seems to denote the genitive. The suffix *ki*, from, is often added to the governed word; thus, *sa-kol ka-ngaū-ki sāpal-ā*, horse white-of saddle. Other relations are indicated by means of postpositions. Such are: *ā*, with, by means of; *a-dū-thāng*, before; *a-dil-thā*, behind; *hin*, with; *hiniyā*, to; *hin-ki* or *hin-kē*, from; *hin-thā*, to; *i*, *ē*, and *ing*, in, at, to; *ki*, from; *lēn* and *lēng-thā*, on; *mbē*, with; *ngin*, for; *thā*, in, to; *thang*, towards, to; *thū* and *thūng*, in, on, with; *thūng-ki* and *thūng-ti*, from. Many of these post-positions are probably individual nouns. Thus, *thūng* occurs in the sense 'village' in sentence No. 241, and it probably means 'place.' But in most cases we do not know these words otherwise than as postpositions.

Adjectives.—Adjectives usually follow, but occasionally also precede the noun they qualify. Thus, *ma-chā-pā thom-pū* and *thom-pū chā-pāng*, the younger son. The suffix *pū* in *thom-pū* is probably a suffix of the relative participle. In other cases the ordinary verbal suffixes are added; thus, *bū tāng-dā*, food became dear. The comparative degree is sometimes only indicated by the position of the compared nouns; thus, *ma-charr-nū ma-nāo isāng-ā*, his-sister his-brother tall-is, his brother is taller than his sister. The suffix *sēt* may be added in order to form comparatives and superlatives. Thus, *khat ka-sāng-sēt*, one high-much, higher; *ma-mā ka-sāng-sēt*, he high-much, highest. The superlative is formed by adding *lang-lang* in *ka-thā-lang-lang*, best.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes or suffixes.

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

nai, I.	*nang*, thou.	*ma-mā*, he.
nai-ki, nai-a, ka, my.	*nang-a, na*, thy.	*ma-mā-ki, ma-mā, ma*, his.

Plural,—

nain, we.	*nangin*, you.	*ma-mān*, they.
nai-ki-ki, our.	*nanga-na-ki*, your.	*ma-mān-ā, mān-a*, their.

A suffix *ai*, *ē*, or *ā* is often added in the nominative of the two first persons. Thus, *nai-yē* and *nai-yā*, I; *nang-ai*, and *nang-ā*, thou. In the Genitive the short form *ka* is often added to the nominative of the first person. Thus, *naik pāūthē*, that is *nai ka-pāūthē*, I my word, of me; *nai ka-hin-thā*, I my-presence-in, to me. In the second person *a* or *ā* is added instead of *na*; thus, *nang-ā pāūthē*, thy word, of thee; *nang a-chā-pā*, thy son. *Nai-ka-ti*, mine, seems to mean 'I my property' or something like that. *Nang-i-hin*, thine, probably means 'thee-with.' Compare *nai-ka-hin ka-am-ki-ma-khai*, I-my-presence-in being-of-all, all that I have. The stem of the third person is *ma*; thus, *ma-ki-ni*, they-two. The plural is formed by adding *n*. In sentence No. 198 we find *nai-ni*, we, and in No. 200 *ma-mā-ni*, they, with a suffix *ni*, corresponding to the forms in Kōm, Hallām, and Langrong. The form *nangin*, you, seems to be derived from *nangini*, *i.e. nangē* and *ni*. In No. 160 we find *nangan-jū*, you, apparently derived

from *nangā*, thou. The addition *jŭ* is probably an emphasising demonstrative pronoun. The forms *nai-ki-ki*, our, and *nanga-na-ki*, your, have no plural suffix. The final *ki* is the common genitive suffix, but the forms *ki* (*i.e. ka*), and *na* before *ki* seem to indicate that *ki* is treated as a noun.

Demonstrative pronouns.—*Ha-wā* or *hāo*, this; *a-wā* or *ā-o*, that. The simple stems of these pronouns are apparently *ha* or *hā*, and *a* or *ā*. Compare Kōm *hi* and *hi-wa*, this Another stem *si*, corresponding to Meithei *asi*, this, occurs in *si-ni*, this-day, to-day. The word *jŭ* in *nangan-jŭ*, you, is probably the same as Rāngkhōl *jŭ*, that.

Relative pronouns.—There are no relative pronouns, their place being supplied by relative participles. The usual form of these participles is the root with the prefix *ka* without any suffix. Thus, *laŭ kŭ-nŭm mi*, jhum cutting man, cultivator; *yāo ka-sēl mi*, a shepherd; *nai ka-tŭm ā-raŭ*, I getting property, the property which I shall get; *lai-pāk a-wā-thā ka-am mi khat*, country that-in living man one. The suffix *nā* is added to the verb in *wak ro-chāk-nā ma-sa-wāi a-wā*, pigs eaten husks that, the husks which the pigs ate. The suffix *pŭ* in *thom-pŭ chā-pāng*, the younger son, is apparently also a suffix of the relative participle. In *nanga-ki ā-raŭ ma-pŭm ka-sŭ-bi hin-thā pi-dā po-mang-dā na-chā-pā ha-wā*, thy property all harlots to giving wasting thy-son this, this thy son who wasted and gave away all thy property to harlots, the forms ending in *dā* may be considered as relative participles. The suffix *dā* is very common in the inflection of the verbs, and it generally denotes the past time.

Interrogative pronouns.—*Kŭ* and *ko*, who? *tā*, what? *ta-ki*, why? *ta-yām*, how much? *ta-yā*, how many?

Indefinite pronouns.—The only indefinite pronoun which occurs in the specimens is *kŭ-khat-son*, any-one, composed of the interrogative pronoun *kŭ*, the numeral *khat*, one, and the indefinite particle *son*.

Verbs.—The root alone, without any suffix, is often used to denote present and past times. Thus, *nai ka-prai*, I strike, I am striking; *ka-am*, he is; *ka-ra-wā*, he comes; *ka-chŭm*, it is proper; *a-rēn*, thou boughtest; *mamā ka-wā*, he went. The commonest suffixes which are used in the same times are:—

Ā; thus, *chā-dā ka-an-ā*, (they) are eating; *ka-di-rak-thi-yā*, I am about to die; *ka-am-ā*, they were; *kŭ-dŭi-yā*, he found (it) sweet. Some of these forms perhaps contain a suffix *yā*, which belongs to the past tense. Thus, *naiyā ka-prai-yā*, I struck.

Cha seems to convey the idea of past time. Thus, *nŭngāi-chē*, they made merry; *thē-cha-dā*, he said; *pāp cho-cha-nŭ*, sin I committed.

Dā is a very common suffix, and denotes the past. Thus, *bŭ tāng-dā*, rice dear became; *ma-pā hiniyā thē-dā*, his father to (he) said; *ka-pā komo a-nā-chā ma-charr laŭ-dā*, my uncle's son his sister has-taken, the son of my uncle has married his sister.

Kā only occurs in one or two places. Thus, *sa-kol ā-kŭm ta-yām sŭ-kā*, (this) horse's years how-much amount? how old is this horse? and perhaps *ha-li lon-thā ma-māng sil· sa-jik ma-pē-gā*, this-hill's top-on he cattle grass giving-is. The *g* in *ma-pēgā*, however, is perhaps the final consonant of the root, in which case the suffix would be *ā*.

Nŭ.—This suffix is apparently also added to the present as well as to the past tenses. Thus, *nai ka-thok-nŭ*, I am, I was; *nai-yā chē-nŭ*, I have walked; *nai-yā pa-rai-nŭ*, I have struck.

The list of words contains many other suffixes, so arranged as to give the idea that there is a regular conjugation. We have no instances of their use, and I can therefore only reproduce the forms given. These suffixes are :—

Aping, in *nai ka-wā aping,* I go, I went; *nang ka-wā aping,* thou wentest.

Ampin, in *nain ka-wāng ampin,* we go; *nain ka-wā ampin,* we went.

Ampati, in *nang ka-wāng ampati,* thou goest; *nang-in ka-wā ampati,* you went.

In, in *nain ka-prai-in,* we struck.

Lom, in *ma-mān ka-wā-lom,* they went.

Nā, in *ma-mā ka-thok-nā,* he is.

Ngan, in *nang-an-jū ka-thok-ngan,* you are.

Ngan-ti-nū, in *nang-in ka-thok-ngan-ti-nū,* you were.

Ni, in *nang ka-thok-ni,* thou art.

No and *no-mā,* in *nang-in, ma-mān, a-prai-no,* you, they, struck; *ma-mān ka-wāng-no-mā,* they go. *No* is probably identical with *nŭ.*

Paktē, in *nang ka-thok-pak-tē,* thou wast.

Riyaū, in *nai ka-prai-riyaŭ,* I had struck.

Most of these additions are certainly separate words with a meaning of their own. This is also the case with the elements *jāk, lam,* and *thi,* which occur in the specimens in forms such as :—*ka-do-fan-jāk,* he has been found again; *wā-karr-do-lam-dā,* he went and joined; *ma-mān ka-thok-lam-dā,* they are, they were; *ka-di-rak-thi-yā,* I am dying. But I am unable to see the real meaning of these words.

A *Present definite* and an *Imperfect* are formed by adding the verb *am,* to remain, to the root or to the participle in *dā.* Thus, *tong-dā ka-am,* he is sitting; *chā-dā ka-am-ā,* they are eating; *nai ka-prai ka-am,* I was striking.

A kind of *Perfect* is effected by adding the verb *thok,* to be; thus, *ka-māng-thok,* he has been lost.

The suffix of the *Future* is *ni :* thus, *nai ka-pā hin-thā wā-ni ma-thē-ni,* I my father to go-will (and) say-will. The list of words furnishes the following forms: *nai ka-thŭk-ni-ka-di,* I shall be; *nai pa-rai-ningdi,* I shall strike; *nang a-prai-nā,* thou wilt strike; *ma-māng ka-prai-rā,* he will strike; *nai-ni a-prai-ni-kān,* we shall strike; *nang-in a-prai-nān,* you will strike; *ma-mā-ni ka-prai-rang,* they will strike. I do not understand all these forms; *nai ka-thŭk-ni-ka-di,* I shall be, must be compared with forms such as Hallām *kei om-kā-tī,* I shall be. Compare p. 196 above. The suffix *rā* of the third person singular and *rang* of the third person plural is probably a postposition meaning 'for', 'in order to.' Compare Infinitive. The other suffixes have probably a similar meaning.

The root alone, or with one of the prefixes *a* and *ka,* is often used as an *Imperative.* Thus, *wā,* go; *a-laū,* take; *ka-thok,* be. We also find imperatives formed by means of the suffixes *ā, nā,* and *pā.* Thus, *ka-chēn-ā,* run; *ap-nā,* put; *chēt-pā,* go. I cannot analyse the forms *yū-koong,* sit, and *ma-hai-pā-thŭt-chā,* cause me to be. The first person plural is formed by adding *anchē* or *inchē;* thus, *chānchē nēanchē nūngāi-in-chē,* let us eat, drink, and make merry.

The root alone, without any suffix, is often used as an *Infinitive* or *Verbal noun.* Thus, *nain nŭng-āi-nā kampā-dā ta-am ka-chŭm,* we merrily gladly to-remain proper-is. Adverbial sentences are formed by adding postpositions to this form. Thus, *ma-di-thŭng-ki,* dying from, after he had died; *marra-wān-thŭng-tā,* his-coming-at, as soon as he came;

ma-plūng sing-dā, his-mind-wise-becoming-in, when he came to senses; *ma-am-lă-ni,* his being-in, while he was; *ma-hān-sūt-nā,* up-looking-at, when he looked up, etc. The suffixes *dā, nū,* and *pā* are sometimes added to the verbal noun. Thus, *karr-dām-dā,* dancing; *ka-thok-nū,* to be; *yē-pā,* to fill. The suffix of the *Infinitive of purpose* seems to be *rang.* Thus, *a-kāng-rūp thūng nūng-āi-nā ka-do-chāng-rang,* my-friends with merrily together-eating-for, in order to make merry with my friends; *ta-yā-pang kū-dūi-rang,* how-much nice-being-for, how nice would it have been. The suffix *rā* in *ka-thok-rā,* to be; *ta-prai-na-rā,* to strike, is probably identical with *rang.* The purpose of an action is also denoted by adding an imperative in connection with the participle *ē-dā,* saying. Thus, *wak a-rūng ē-dā ma-mā lau-thā si-dā,* 'pigs tend,' saying his fields-to (he) sent, he sent him to his fields in order to tend pigs.

Participles.—The Relative participles have been dealt with under Relative pronouns. The usual suffixes of the *Adverbial participle* are *dā* and *nā.* Thus, *kam-pā-dā,* gladly; *nūng-āi-nā,* merrily. A suffix *lā* or *lān* occurs in *ma-sa-wāi chā-mi-lā ka-poi yē-pā sūk-nā,* husks eating belly to-fill wishing; *nang-a sēpā ma-to-lān nang a-pāuthē nai ma-ka-toi-ka-mā-to-mē,* thy service doing thy word I transgress-did-not. These forms may also be considered as conjunctive participles. They are originally probably verbal nouns with a postposition. The same is the case with forms such as *mao-ma-ki,* wickedly; *ta-di,* on saying, etc. The common form in *dā* may often be considered as a *Conjunctive participle.* Thus, *bū horr-dā ka-chā-pā a-pa-hil,* cloth bringing my-son cause-to-wear. The suffix *lā* is used in the same way in *ma-mā kà-dūngē a-prai-lā rūi-yā a-ktū,* him well beating ropes-with bind.

There is no *Passive voice. Fā-dā,* he has been found, literally means 'his finding (took place)'; *nai ma-prai-dā,* I am struck, *lit.* me he strikes, etc.

Compound verbs are freely used in order to modify the meaning of the verbs. Thus, *wāng,* come; *chēn,* run; *wāng-chēn,* run towards; *thēm,* divide; *pi,* give; *ka-thēm-pi,* he divided and gave; *wā,* go; *karr-do,* join; *wā-karr-do-lam-dā,* he went and joined. In most cases we have no materials for deciding which meaning the members of a compound have. Thus, *ma-hai-pi,* give; *hāi-sok,* draw; *won-pi-sā-dā,* he pitied; *pa-thēn-dā,* he entreated, etc. *Po* seems to give a transitive force to the verb; thus, *po-māng,* to waste. *Hān* or *hang* seems to denote motion upwards; thus, *ma-hān-sūt-nā,* looking up; *hang-yong,* to jump up. The suffix *rak* seems to mean 'to begin,' 'to be about'; thus, *ka-di-rak-thi-yā,* I am about to die. *Thok* probably corresponds to Lushēi *chhuak,* to go out; thus, *ma-pāng wāng-thok-dā,* his father came-went-out, etc.

The *Negative particle* is *mā* or *māng.* Thus, *ka-thā-kà-mā,* good-not, bad; *pi-māng,* gave not. When it is added to verbs it generally occurs in the form *mē.* Thus, *ma-pi-mē,* thou gavest not. The prefix *ka* in *ka-mā* seems to show that the negative particle is still felt as a verbal root. In *a-ma-dā,* was not, the negative is apparently used as an ordinary verb.

I have not found any *Interrogative* particle.

Order of Words.—The usual order of words is subject, object, verb. The indirect object sometimes precedes and sometimes follows the direct one.

[No. 34.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

HIRŌI-LAMGĀNG.

SPECIMEN I.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

Mi khat-ki ma-chā-pā kini ka-am.
Man one-of his-sons two were.

Māna la-ki thom-pū
Them from-amongst younger

chā-pāng ma-pā hiniyā thē-dā, 'a-pā
son his-father to said, 'father

nai-ka-tūm ā-raŭ a-wā
to-me-to-be-allotted goods that

nai-ka hinthā mahai-pi.' A-pā
me towards give.' His-father

ā-raŭ ma-ki-ni ngin ka-thēm-pi.
goods them-two for divided.

Ni ki-ni khat am-thirā ma-chā-pā thom-pū ā-raŭ ma-pūm pŭ-dā
Days two one remaining his-son younger wealth all carrying

lam-klā laipāk khat thā wā-da mao-ma-ki ā-raŭ ma-pūm po-māng-dā.
distant country one to having-gone wickedly wealth all wasted.

Ma-māng ā-raŭ ma-pūm po-māng-dā laipāk awā kūm-i bū
He wealth all wasted country that year-in rice

tāng-dā; āwa-thūng ma-māng manūkadai nang-dā.
became-dear; thereupon he very became-wretched.

Ma-māng laipāk
He country

awā-thā ka-am mi khat hin-thā wā-karrdo-lam-dā.
that-in residing man one to went-and-joined.

Awā mi wak
That man swine

a-rūng ē-dā ma-mā laŭ-thā si-dā.
pasture saying his field-to sent (him).

Wak ro-chāk-nā
Swine (by) which-was-eaten

ma-sa-wāi awā yaŭnā chāmi-lā ka-poi yēpā sūk-nā
husks that even by-eating belly to-fill wished-although

kū-khat-son
any-one

pi-māng. Ma-plŭng sing-dā ma-māng ma-thainā thē-cha-dā,
gave-not. His-mind became-sensible he to-himself said,

'ka-pā
'my-father's

ā-raŭ klo ma-sårāwor-rēt ka-wāt ka-mā bū chā-dā ka-amā.
money taking servants deficiency without rice eating are-living.

Nai-yā ka-poi ka-tham ka-di-rak-thi-yā.
I-whereas my-belly of-hunger am-about-to-die.

Nai ka-pā hin-thā wā-ni
I my-father to will-go

ma-thē-ni, "a-pā, nai-yā Lāi hin-thā pāp
will-say, "father, I God to sin

cho-cha-nū ahin-rūko pāp
committed you-before-too sin

chc-cha-nū. Nai-yē nang a-chā-pā ka-thok-nū
committed. I your son to-be

ka-tik-mē. A-sarāworr sēn-klo
fit-am-noi. Servant hired

khat mahai-pā-thŭt-chā."'
one cause-me-to-be."'

Ma-māng
He

rip-dā ma-pā hin-thā
got-up his-father to

arrbāngdā.   Lam-klā   ma-am-lāni   ma-pāng   dai-dā,   won-pi-sā-dā,
came.   *Place-far*   *when-he-was-yet*   *his-father*   *saw,*   *was-compassionate,*

wang-chen-dā,   ma-lolē   arrpom-dā,   yon-dā.   Āo-thū   ma-nā-chā   thē-dā,
ran,   *his-neck*   *embraced,*   *kissed.*   *Thereupon*   *his-son*   *said,*

'a-pā,   nai-yē   Lāi   hin-thā   pāp   cho-cha-nū   ahin-rūko   pāp   cho-cha-nū.
'*father,*   *I*   *God*   *to*   *sin*   *committed*   *you-before-too*   *sin*   *committed.*

Nai-yē   nang   a-chā-pā   ka-thok-nū   ka-tik-mē.'   Ma-pāng   ma-sarāwor-rēt
I   *your*   *son*   *to-be*   *worthy-am-not.'*   *His-father*   *his-servants*

hin-thā   thē-dā,   'bū   ka-thā-lang-lang   horr-dā   ka-chā-pā   a-pa-hil;
to   *said,*   '*clothes*   *best*   *bringing*   *my-son*   *cause-to-wear;*

ma-khūt   lēn   khūtpārr   ap-nā,   ma-khū   lēn   khongūp   ap-nā;   ka-chā-pā
his-hand   *on*   *ring*   *put-on,*   *his-feet*   *on*   *shoes*   *put-on;*   *my-son*

hawā   ka-di-karrhē-lā,   woi-khat   ka-kin-jērrpa-dā;   ka-māng-thok,
this   *from-being-dead,*   *again*   *has-become-alive-because;*   *he-was-lost,*

ka-do-fan-jāk;   nain   chān-chē   nēan-chē   nūngāi-in-chē.'   Awā-to-nū
has-been-found-because;   *we*   *eating*   *drinking*   *let-us-be-merry.'*   *Thus*

ma-mān   nūngāi-chē.
they   *rejoiced.*

Han-thū-dēm-pang   ma-chā-pā   ka-wērr   laū-thā   ka-am. Ma-māng   ma-in-thang
At-that-time   *his-son*   *elder*   *field-to*   *was.*   *He*   *his-house-towards*

marr-wannā   khong   ga-dūm   karrdām-dā   a-jā-dā.   Ma-māng   ma-sarāworr   khat
in-coming   *drum*   *beating*   *dancing*   *heard.*   *He*   *his-servant*   *one*

on-dā,   'ta-plē-dā?'   khēl-dā.   Ma-sarāworr   arrthāng-dā,   'a-nāo-pā
calling,   '*what-is-this?'*   *asked.*   *His-servant*   *answered,*   '*your-brother*

karrbāng-dā.   Ma-māng   ka-koi-ka-parrnā-ga-mā   karrbāng-ā   ē-dā
has-come.   *He*   *illness-without*   *has-come*   *saying*

na-pāng   pāntrā   khāng-dā.'   Āo-thū   ma-māng   ma-plūng   pa-thi-dā
your-father   *feast*   *has-given.'*   *Thereupon*   *he*   *his-mind*   *being-angry*

arrbāng-lūt   ta-di   ro-mē.   Awā-kē   ma-ramē   ma-pāng   wāng-thok-dā
enter   *on-saying*   *refused.*   *This*   *reason-for*   *his-father*   *came-out*

ma-mā   pa-thēm-dā.   Āo-thū   ma-māng   ma-pā   hin-thā   arrthāng-dā,   'a-son,
him   *entreated.*   *Thereupon*   *he*   *his-father*   *to*   *answered,*   '*look,*

kūm   haū-rak-pang   nanga   sēpā   ma-to-lān   woi-khat-son   nang   a-pāu-thē   nai
years   *so-many*   *your*   *service*   *in-doing*   *once-even*   *your*   *commandment*   *I*

ma-ka-toi-ka-mā-to-mē;   hāo-thū-kāk   nangai   nai   a-kāng-rūp   thūng   nūngāi-nā
disobey-did-not;   *nevertheless*   *you*   *my*   *companions*   *with*   *merrily*

ka-do-chāng-rang   kēl   ma-son   khat   ma-pi-mē.   An-to-ma-nā   nanga-ki   ā-raū
together-to-eat   *goat*   *young*   *one*   *have-not-given.*   *Whereas*   *your*   *wealth*

ma-pūm   kasū-bi   hin-thā   pi-dā   po-māng-dā,   ra-chā-pā   hawā   marra-wān-thūng-tā,
all   *harlot*   *to*   *by-giving*   *wasted,*   *your-son*   *this*   *his-returning-on,*

2 P

nang   pāntrā khāng-dā.'   Āo-thū   ma-pāng thē-dā, 'ka-chā-pā, nang nēmbē
you   feast   have-given.'   Thereupon his-father said,   ' my-son,   you   me-with

ka-dēt-ka-mā ka-am-pamēn,   nai-ka-hin ka-am-ki-makhai nanga-ki.   Na-nāo-pā
ceaselessly   are-in-company, me-to(with) whatever-is   yours-is.   Your-brother

hawā   ma-di-thūng-ki, woi-khat ring-dā;   ka-māng-ka-rahēl-dā, fā-dā;   nāin
this   from-being-dead, again   came-alive; from-being-lost,   was-found;   we

nūngāi-nā kampā-dā   ta-am   ka-chūm.'
merrily   gladly   to-remain it-is-proper.'

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

HIRŌI-LAMGĀNG.

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bisharup Singh.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A LAMGĀNG.

Arāngo sangār-lē pa-wā khat-lo ka-thok-dā. Sangār-nā pa-wā
Formerly wild-cat-with bird one-friendship was. Wild-cat bird

hin-thā, 'in tong-pli-dā?' ē-dā khēl-dā. Āo-thū pa-wā hawā, 'nai-ki
to 'house where-is?' saying asked. Thereupon bird that, 'my

in rū-būl ka-am,' ē-dā arrthāng-dā. Harakhūn sangār-nā wā-dā
in house bamboo-root is,' saying replied. In-morning wild-cat went

pa-wā hawā a-ma-dā. Ma-māng ma-hān-sūt-nā pa-wā hawā rū
bird that was-not. He on-looking-up bird that bamboo

ma-don-thā am-dā. Āo-thū ma-māng ma-plūng pa-thi-dā, hang-yong-dā,
the-branch-on was. Thereupon he his-mind being-angry, on-jumping-up,

ma-shon khat ka-yong-dā; aichāni-dā ma-khūt-thū mēēk ēdā wāng-yong-dā.
young one caught; on-his-going-to-eat his-hand-on dung voiding flew-away.

Sangār hawā mēēk ma-chāk-nā kū-dūi-yā. 'Ma-dak ngālbi chā-bā-ni
Wild-cat that dung on-eating found-it-nice. 'Flesh very if-eaten

ta-yā-pang kū-dūi-rang,' ē-dā sangār hawā ngo-dā sūn-cha-dā.
how-much (it)-would-be-nice,' saying wild-cat that angrily departed.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a wild cat made friends with a bird. One day he asked the bird where it lived and learnt that it was at the root of a bamboo. The next morning the wild cat went there, but the bird was gone. The cat then looked up and saw the bird on the branch of the bamboo. He got angry, jumped up, and seized a young bird. When he was going to eat it, the bird voided dung on his paw and flew away. The wild cat ate the dung and found it very good. 'How nice it would have been to eat the flesh,' he thought, and went angrily away.

English.	Răngkhŏl (Cachar).	Hallăm (Sylhet).	Langrong (Hill Tipperah).
1. One	In-kăt	In-khăt	Khăt-kă, *or* pă-kăt
2. Two	In-nĭ	In-ni	In-ni-kă, *or* pă-ni
3. Three	In-tŭm	In-thŭm	In-thŭm-kă, *or* pă-tŭm
4. Four	Min-li (mĭ-lĭ)	Man-li	In-lik-kă, *or* pă-li
5. Five	Ringă	Ra-ngă	Re-ngă-kă, *or* pă-ngă
6. Six	Ruŏk (ga-rŭk)	Ă-rŭk	Rŭk-kă, *or* pă-rŭk
7. Seven	Sărĭ	Sa-rĭ	Sarri-kă, *or* pă-sarri
8. Eight	Giriĭt (ga-rĭt)	Ă-riet	Riet-kă, *or* pă-riet
9. Nine	Gŭŏk	Ă-kŭok	Ŭ-kă, *or* pă-kŭâe
10. Ten	Shŏm	Săm	Săm-kă, *or* pă-shŭom
11. Twenty	Shŏm-ni	Săm inni	Shăm-an-ni-kă, *or* shăm-ni
12. Fifty	Shŏm-ringă	Săm rang	Shom-rungă
13. Hundred	Ra-jă-kăt	Răa khăt (*or* ră-jă khăt-tă)	Ră-jă-kă
14. I	Gĕ-mă	Kei, kei-mă	Kai-mă
15. Of me	Gĕnĭ	Kă	Kai-mă-tă
16. Mine	Gĕnĭ	Kei-mă-tă, *or* kă-tă	Kai-mă-tă
17. We	Gĕmă-hai	Kei-ni (*or* kei-mă-ni)	Kai-mă-ni, *or* kai-ni
18. Of us	Gĕmă-hai-nĭ	Kăn	Kai-mă-ni-tă, *or* kai-ni-tă
19. Our	Gĕmă-hai-nĭ	Kei-ni kăn-tă	Kai-mă-ni-tă, *or* kai-ni-tă
20. Thou	Nang	Nang-mă, *or* nang	Nang-mă
21. Of thee	Nangmă	Nă	Nang-mă-tă
22. Thine	Nangmă	Nang-mă-tă, *or* nă-tă	Nang-mă-tă
23. You	Nangmă-hai	Nang-ni-ngăi (*or* nang-mă-ni)	Nang-mă-ni
24. Of you	Nangmă-hai-nĭ	Năn	Nang-mă-ni-tă
25. Your	Nangmă-hai-nĭ	Nang-ni năn-tă (*or* nang-mă-ni-tă).	Nang-mă-ni-tă

Aimol (Manipur).	Chiru (Manipur).
An-khat	A-khat . . . . .
An-ni	A-di . . . . .
An-thūm . . .	A-thūm . . . .
Man-li	Mi-li . . . . .
Rā-ngā	Ra-ngā . . . .
Ka-rūk	Ū-rūk . . . .
Sari	Sirik . . . .
Ka-riet	Arrēt . . . .
Kūo	A-ko . . . .
Som	Som . . . .
Som ni	Som-di . . . .
Som rāngā . . .	Som-ra-ngā . . .
Rēkhat	Arja-khat . . .
Kai	Kai . . . .
Kai-ka-chaūng . .	Kai-ka-chong, ka- . .
Kai-ka-ni . . .	Kai . . . .
Kai-ni . . .	Kai-kā-ni (kai-ni) . .
Kai-ni-ka-chaūng . .	Kai-ni ka-chong .
Kai-ni . . .	Kai-ni . . .
Nang . . .	Nang . . . ᶜ
Nang-na-chaūng .	Nang chong, na- .
Nang-na-ni . .	Nang . . .
Nang-ni . . .	Nang-ni . . .
Nang-ni-na-chaūng .	Nang-ni chong . .
Nang-ni . . .	Nang-ni . . .

Kolrēn (Manipur).	Kōm (Manipur).
Khat	In-khat
Ki-ni	I-nhi
Kan-thŭm	In-thŭm
Milli	Malli
Ra-ngā	Ra-ngā
Kŭ-rŭk	Ka-rŭk
Sāri	Sari
Ki-rĕt	Karĕt
Kŭo	Kŭ
Som	Sōm
Som-ni	Sōm-nhi
Som ra-ngā	Sōm-rangā
Rai-khat	Rē-khat
Kai	Kai
Kai chong, ka-	Ka-tōng
Kai-tā	Kai-si
Kai-ni	Kai-ni
Kai-ni chong	Kai-ni-tōng
Kai-ni-tā	Kai-ni-si
Nang	Nang
Nang chong, na	Nang-tōng
Nang-tā	Nang-tā-si
Nang-ni	Nang-ni
Nang-ni chong	Nangni-tōng
Nang-ni-tā	Nang-ni-si

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IN THE OLD KUKI DIALECTS.

Pūrŭm (Manipur).	Anāl (Manipur).	Hirŏi-Lamgāng (Manipur).	English.
A-khā	Āto, khē	Khat	1. One.
A-ni	A-nhi	Ki-nī	2. Two.
In-thŭm	A-thŭm	Ka-dŭm	3. Three.
Illi	Palli	Pilli	4. Four.
Ra-ngā	Pa-ngā	Pa-ra-ngā	5. Five.
A-rŭk	Ta-rŭk	Tŭ-rŭk	6. Six.
Sĕri	Tak-si	Tik-siyŭ	7. Seven.
Ari	Ta-rik	Ti-rēt	8. Eight.
A-kŭ	Ta-kŭ	Ta-kŭ	9. Nine.
A-som	Som	Som	10. Ten.
Som-ni	Som-nhi	Som ki-nī	11. Twenty.
Som-ngā	Som-pa-ngā	Som pa-ra-ngā	12. Fifty.
Ri-yā-h	A-yā-khē	Arja khat	13. Hundred.
Kaî	Ni	Nai	14. I.
Ka tong, ka-	Ni ka-pĕ, ka-	Naik pāŭthē, ka-	15. Of me.
Ka-tā	Ni ka	Nai ka-ti	16. Mine.
Ka-ni	Ni-hing	Nain	17. We.
Ka-ni tong	Ni-hing ka-pē	Nain pāŭthē	18. Of us.
Ka-ni-tā	Ni-hing	Nai ki-ki	19. Our.
Nang	Nang	Nangā	20. Thou.
Nang tong, na-	Nang kapē, na-	Nangā pāŭthē, na-	21. Of thee.
Nang-tā	Nang	Nangi hin	22. Thine.
Nangai	Nang-hing	Nangin	23. You.
Nangai tong	Nang-hing	Nanga-nā pāŭthē	24. Of you.
Nangai-tā	Nang-hing	Nanganaki	25. Your.

English.	Rāngkhōl (Cachar).	Hallām (Sylhet).	Langrong (Hill Tipperah).
26. He	Āmā . . .	Āmā (or ā-ni-cha) .	Ā-ni . . .
27. Of him . .	Āmā-nī . . .	Ā	Ā-ni-tā . . .
28. His . . .	Āmā-nī . . .	Ā-mā-ā-tā, or ā-tā (or ā-ni-tā).	Ā-ni-tā . . .
29. They . .	Āmā-hai . .	Ān-ni-ngāi (or An-mā-ni) .	Ān-mā-ni . .
30. Of them . .	Āmā-hai-nī . .	Ān	Ān-mā-ni-tā . .
31. Their . .	Āmā-hai-nī . .	Ān-ni-ngāi ān-ta, or ān-tā (or an-mā-ni-tā).	Ān-mā-ni-tā . .
32. Hand . .	Gūt (kūt) . .	Kūt	Kūt . . .
33. Foot . .	Kĕ . . .	Ke	Fĕi, or keay .
34. Nose . .	Nak (nār) . .	Nār . . .	Nar . . .
35. Eye . . .	Ā-mig or āmit (mīt) .	Mit . . .	Mit . . .
36. Mouth . .	Ā-mūr . . .	Mūr, or bāy[1] . .	Mūr . . .
37. Tooth . .	Hā . . .	Hā	Hā . . .
38. Ear . . .	Mi-gor (migūr) .	Kor (or kūr) . .	Kūor . . .
39. Hair . .	Shām (sām) . .	Sām . . .	Sām . . .
40. Head . .	Ā-lū . . .	Lū . . .	Lū . . .
41. Tongue . .	Mi-lē (mĕ-lē) . .	Ma-lei . . .	Lai . . .
42. Belly . .	Ā-ping . . .	Von . . .	Vân, or pūng .
43. Back . .	Ā-rŏl (rūŏng) .	Rūong . . .	Rūang . . .
44. Iron . .	Tīr . . .	Thir . . .	Thir . . .
45. Gold . . .	Rangajār (rāng-mā-jāk) .	Rāng kāchāk (or rāng-ā-chāk).	Rāngā-chāk . .
46. Silver . .	Shūm . . .	Sūm, or ruppāi .	Dhar . . .
47. Father . .	Ga-pā . . .	Pā . . .	Pā . . .
48. Mother . .	Ga-nūng (nū) . .	Nū . . .	Nū . . .
49. Brother . .	Ga-ūpā (elder), Ga-shumpā (younger).	Pārul[2] . . .	Nāi . . .
50. Sister . .	Ga-ū-nū (elder), Ga-shungnū (younger).	Sār-nū[3] . . .	Far-nō . . .
51. Man . .	Miriim (mī-rim) .	Mi, miriem,[4] pā-sāl[5] .	Mi-pā, or pā-sāl .
52. Woman . .	Nūpāng . . .	Nū-pāng . .	Mi-nū, or nū-pang .

[1] *Mūr* is the outer surface of the mouth, *bāy* also includes the cavity. [2] *Ū-pā*, elder brother ; *nāi-pā*, younger brother.
[3] *Ū-nū*, elder sister ; *nāi-nū*, younger sister. [4] Human being. [5] A male.

Aimol (Manipur).	Chiru (Manipur).
Na-tak, a-mă	A-mă
Na-tak-ka-chaūng	A-mă chong, a-
A-mă-tă	A-mă
A-mă-ni, an-mă-ni	A-mă-ni
A-mă-ni chaūng	A-mă-ni chong
A-mă-nĭ	A-mă-ni
Kūt	Khūt
Kē	Kē
Năr	Nărr
Mĭt	Mĭk
Mūr	A-nĕrrko
Hă	A-hă
Kŭor	Arrkorr
Sam	Sam
Lū	Lū
Lai	Mallai
Won	Won
Ting	Karrnam
Thir	Thirr
Răngkachak	Răngkachak
Rūfăi	Dăngkă
A-pă	Ka-pă
A-nŭ	Kŭ-nū
A-năi-pang-pă	Ka-nai-pang-pă
Ka-char-nŭ	Ka-sarr-nū
Pasal	A-pă
Nūmai	Nū-păng

Kolrēn (Manipur).	Kōm (Manipur).
A-mā	A-mā
A-mā chong, a-	A-mā-tōng
A-mā-tā	A-mā-si
An-mā-ni	An-mā-ni
An-mā-ni chong	An-mā-ni-tōng
An-mā-ni-tā	An-mā-ni-si
Kūt	Ka-kū
Kē	Ka-kē
A-nārr	Ka-nhār
A-mit	Ka-mhit
A-nĕrr	Ka-nhĕr
A-hā	Ka-hā
A-kūworr	Ka-kūr
A-sam	Ka-sam
A-lū	Ka-lū
A-lai	Ka-ma-lai
A-won	Ka-wŏn
A-ting	Ka-thŭm
Thirr	Thir
Sonā	Sanā
Dangkā (*same as rupee*)	Dangkā
Ka-pā	Ka-pā
Ka-nū	Ka-nū
Ki-nāi	Ka-nāi
Ki-charr-nū	Ka-sar-nū
Pasal	Pasē
Nūmai	Nūmhai

Pŭrŭm (Manipur).	Anāl (Manipur).	Hirōi-Lamgāng (Manipur).	English.
Mo-jū	Amā-bē	Ma-mā	26. He.
Ma tong-jū, ma-	Amā-bĕ kapē, ma-	Ma-mā pāūthē, ma-	27. Of him.
Ma-tā	Amā-bē	Ma-mā ki	28. His.
Ma-ni-chū	Amā-hing	Ma-mān	29. They.
Ma-ni tong	Amā-hing kapē	Ma-mān pāūthē	30. Of them.
Ma-ni-chū	Amā-hing	Ma-mānā	31. Their.
Kūt	Ka-kū	A-khūt	32. Hand.
Kē	Ka-khū	A-khū	33. Foot.
Nātŭng	Ka-nhāl	A-nărr	34. Nose.
Mit	Ka-mhi	A-mit	35. Eye.
Bāo	Ka-nhing-kol	A-nērr	36. Mouth.
Hā	Ka-hā	A-hā	37. Tooth.
Kŭrr	Ka-nā	Ā-ka-nă	38. Ear.
Sam	Ka-sam	A-sam	39. Hair.
Lū	Ka-lū-chē	A-lū	40. Head.
Lai	Ka-bi-li	A-plai	41. Tongue.
Won	Ka-po	A-poi	42. Belly.
Ting	Ka-pang	A-pang	43. Back.
Atū	Thal	Thirr	44. Iron.
Sonā	Sanā	Sēnā	45. Gold.
Rŭpā	Lūpā	Lūpā	46. Silver.
Ma-pā	Pā	A-pā	47. Father.
Ma-nū	No	A-nū	48. Mother.
Ma-nāū	Ka-nē	A-nāo	49. Brother.
A-sarr-nū	A-chalo	A-charr	50. Sister.
A-pā	Sēn-pā	Pasēl-pā	51. Man.
Namai	Sē-nū	Si-nū	52. Woman.

English.	Rāngkhōl (Cachar).	Hallām (Sylhet).	Langrong (Hill Tipperah).
53. Wife	Adaoūnā (daumā)	Dong-mā	Nū-pūi
54. Child	Nai-tē	Nāi, or nāi-pāng	Nāi-pang
55. Son	Bashal, (nai bā-sāl), nai-tē.	Nāi, or nāi-pāng	Nāi-pā
56. Daughter	Nū-pāng-tē	Nāi nū-pāng, or sā-nū[2]	Nāi-nū
57. Slave	Shūōk	Sūok	Sēl
58. Cultivator	Lū-jōn-hai	Ālachai loivāt[3]	......
59. Shepherd	Shīlāvai	Rākhāl[4]	......
60. God	Jābai, jōbai, Pā-thiin[1] (Pā-tīn).	Pā-tiyen	Khūā-bang
61. Devil	Pathiim[1] shāmuk (Pā-tīn-shā-māk).	Khori	......
62. Sun	Mīshā (mī-sā)	Nī-sā	Nī
63. Moon	Tā	Thā	Ṭhlā
64. Star	Ārshī	Ār-si	Ār-chi
65. Fire	Mēi (mē)	Māi	Mēi
66. Water	Dui	Ṭūi	Ṭūi
67. House	Īn, Īju (small temporary house).	In	In
68. Horse	Gōrai (sā-kor)	Sā-kor	Sā-kor
69. Cow	Shērhā (shērhāt)	Se-rāt	Serāt
70. Dog	Ūi	Ūi (or wūi)	Wūi
71. Cat	Meng	Ā-meng	Meng
72. Cock	Ārjār (ārkōng)	Ār	Ār
73. Duck	Vātō (vātōk)	Vātok	Vāi-âk
74. Ass	Sākōr	Gāddā	......
75. Camel	......	Mā-king-kang	Mā-king-kang
76. Bird	Vār (ār)	Vā	Vā
77. Go	Phē-rō (fē-rō)	Sēro (sing.), sē-roi (plur.)	Kāl-nā (Infinitive)
78. Eat	Nē-rō, phur-rō (fāk-rō)	Sā-ro, or nē-ro	Fāk-nā, or nek-nā
79. Sit	Tōi-rō	In-sūng-ro	Thūng-nā

[1] M or n in different villages.
[2] Nāi nā-pēng means also 'girl', sā-nū means only 'daughter.'
[3] Lit. jhum cutter.
[4] A Bengali word.

Aimol (Manipur).	Chiru (Manipur).
A-lom-nŭ	A-nŭngāk
Nāi-tē-pă	Nāi-tē
Anāi-pasal-nāi	Ka-sā-pă
Anāi-nŭmai-nāi	Kŭ-sŭ-nŭ
Swok-pă	Soŭk
Laŭ-chon-mi-kĕng	Loi-nĕi hāi
Yāŭ sēl-pa kĕng	Kĕbĕr sēn hāi
Pathien	Pithēn, Pathin
Khotăng	Rāikho
Ni	Ani
Thă	Thă
Ārsi	Ārrsi
Mai	Mai
Tŭi	Tŭi
In	In
Sĕkor	Sakorr
Sĕrăt	Shi
Ŭi	Ŭi
Mĕng	Hŭitŭng
Ār-khong	Ārr-khong
Wătok	Watok
Gādhā	Gādhā
Ŭt	Ŭt
Wătē	Vā
Ka-chē	Ā-shē
Ka-chă	Ka-shăk
A-aŭng	A-sŭ

Kolrĕn (Manipur).	Kŏm (Manipur).
Ki-nūmai	Ka-nŭmhai
Nāi-pang	Nāi-pang
Ki-cha-pă	Ka-să-pă
Ki-cha-nū	Ka-sâ-nū
Ki-soŭk-pă	Shak
Ki-lai-tho pasal	Lhai-ga-thŏk
Yāo khāl pasal	Kyāyŏng-kasēr
Pathiĕn	Pathin
Pathiĕn sa-mak	Ramkhūrhı
Ni	Ka-ni
Thā	Thā
Āsi	Ārsi
Mai	Mai
Tūi	Tūi
Ín	In
Sakorr	Sakor
Sērāt	Sērhāt
Ūi	Ūi
Ngāitong	Mēng-tē
Ārr-khong	Ār-khŏng
Ātok	Ātŏk
Gādhā	Gādhā
Ūt	Ūt
Wā	Wā
Ka-chē	Kasē
A-chā-yē	Ka-sā
A-ong-yĕ	In-sŭng

Pūrŭm (Manipur).	Anāl (Manipur).	Hirŏi-Lamgāng (Manipur).	English.
Ma-namai	A-sē-nŭ	A-namai	53. Wife.
Ūngā	Amo charā	Komo	54. Child.
Ma-sa-nāŭ-bā	Sēn-pā charā	A-chā-pā	55. Son.
Ma-sa-nāŭ-nŭ	Sē-nŭ charā	A-chā-nŭ	56. Daughter.
A-sŭ	Mi-nai	A-sarāworr	57. Slave.
Laū-ēbā	Shiwē	Laū kū-nŭm mi	58. Cultivator.
Yāo-sēl-bā	Yāo shēl-mā mi	Yāo ka-sēl mi	59. Shepherd.
Thāirŭ	Lē	Lāi	60. God.
Rihirhā (ghost)	Ditto	Lē-ka-long	61. Devil.
Ni	A-ni	Ki-ni	62. Sun.
Lhā	Thā	Thā	63. Moon.
Ārsi	Bŭtsha	Bŭrsi	64. Star.
Mai	Mhi	Mai	65. Fire.
Tūi	Dŭ	Di	66. Water.
In	Ēm, in	Ĭn	67. House.
Sakorr	Sakol	Sakol	68. Horse.
Sil	Shal	Sil	69. Cow.
Ūi	Wi	Ūi	70. Dog.
Haūtong	Yotē	Yomē	71. Cat.
Ār-hong-pā	Hal	Harr	72. Cock.
Ār-tok	Ngānŭ	Ngānŭ	73. Duck.
Gādhā	Gādhā	Gādhā	74. Ass.
Ŭt	Ūt	Ŭt	75. Camel.
A-wā	Pāhā	Pa-wā	76. Bird.
Thēng	I-chē	Chēt-pā	77. Go.
A-bāk	Ka-chā-mang	A-chā	78. Eat.
Ong	Wong-wā	Yūko-ong	79. Sit.

English.	Răngkhŏl (Cachar).	Hallām (Sylhet).	Langrong (Hill Tipperah).
80. Come	Hŏng-rŏ	Hong-ro, or hŏ-ro	Hong-nā
81. Beat	Vŏ-rŏ, jĕm-rŏ	Jem-ro	Hem-nā
82. Stand	Darhai-rŏ (nĭ-rŏ)	In-thoi-ro[1], or In-ding-ro	Ngir-nā
83. Die	Tĭ-rŏ	Thĭ-ro	Thĭ-nā
84. Give	Pĕ-rŏ	Pĕ-ro	Pek-nā
85. Run	Ā-rŏt-rŏ	Tăn-ro	Tlai-nā
86. Up	Ā-jŭng-ting	Chŭng-ā	Chŭng
87. Near	Ā-nai	Ānāi-teng (or ānāigh)	Ā-nāigh
88. Down	Ā-shŭk-ting	Noyā, or thoy-ā	Nai-ā
89. Far	Ā-lhā	Ālāk, (or allāk)	Allā
90. Before	Muthanā (mā-tŏn-ā)	Mā-ton (or man-theng)	Mā-teug
91. Behind	Ā-nŭng, ā-nŭng-ting	Nŭk-ā (or nŭk-teng)	Nŭng-teng
92. Who	Tŭ-mŏ	Tŭ, or tŭ-mâ	Tŭ-mâ
93. What	Ĭ-mŏ	Ĭ-mâ	Ĭ-mâ
94. Why	Itiroiā (ĭ-mā-nĭ)	Hā-ong-mâ (or ĭ-rang-mâ)	Ĭ-dhing-mâ
95. And	......	Hā-nŭk-chŭ (or nŭk-chŭ)	Chŭn
96. But	Dārŏ	Ā-nŭk-chŭ, or imoti-le-chŭ	Chŭn
97. If	......	Jodi[2]	Chŭn
98. Yes	Hā (ŏh)	Â	Â, or ā-chang
99. No	Ŭmuk (ŏ-măk)	Heë (or mang)	Â-ai, or chang-nâ
100. Alas	Hĕjŏ	Āh-āh (or a-pam)	A-pam
101. A father	Ā-pā; my father, ga-pā; your father, nĕ-pā; his father, ā-pā.	Pā in-khāt-ā	Pā
102. Of a father	(G)a-pā-mŏ	Pā in-khāt-ā	Pā-tā
103. To a father	(G)a-pā-kā	Pā in-khāt kom (or neng-ā)	Pā neng-ā
104. From a father	(G)a-pā-lĕ, (g)a-pā-tāk jŭnga.	Pā in-khāt tātā (or rŭai)	Pā rŭ-ai
105. Two fathers	Ā-pā innĭ	Pā in-ni-kā	Pā ni-kā
106. Fathers	(G)a-pā-hai	Pā-ngāi-hā (or pā-ngāi)	Pā-hĕi

[1] *Lit.* arise from a seat.
[2] A Bengali word.

Aimol (Manipur).	Chiru (Manipur).
Ā-yong	Ā-hong
A-vē	Ā-jĕm
Ā-ngir	Ā-ding
A-thi	Ā-thi
A-pĕk-yoi	Pĕ-ro
A-tăn	Ā-tăn
A-sak-tēng	Alling
A-năiyoi	A-năi
Thăng-tēng	Thăng-tēng
A-lāk	Āllāk
Ka-ma-ton	Ka-măi-kŭng
Ka-nŭk-tiēng	Kā-nūk
Tŭ-mo	Tŭ-mo
I-mo	I-mo
Iraihi-mo	I-ranga-mo
Khanakhanako	Tană (*a termination*)
Ko (*it is always suffixed to the root of a verb*).	Pakhālo
Ditto	Atū
Â	Ŏ (*sounds like 'o' in 'on'*).
Ni-mă	Ni-mă
E-kā-nū	Kŭ-nū (*The word 'mother' or 'father' is uttered to express pity or grief*).
A-pā ankhat	Ka-pā khat
A-pā khat-ningko	Ka-pā khat
A-pā khat-yēng	Ka-pā khat ding
A-pā khat-yēng jagin	Ka-pā khat dingā
A-pā anni	Ka-pā a-di
A-pā ngăi	Ka-pā hăi

Kolrēn (Manipur).	Kōm (Manipur).
A-wā-yē	Ka-hōng . . . .
A-wēl-yē	Wŭk . . . .
A-nirr-yē	Ngir . . . .
A-thi-yē	Ka-thiyō . . .
A-pē	Ka-pē . . . .
A-tān-yē	Ka-tān . . . .
A-sak	Sak . . . .
A-nai-tak-ā	Ka-nhāi . . . .
Thang-tiyēng . . .	Thai . . .
A-lāk	Ka-lhā . . . .
A-mā-tiyēng . . .	A-mhā . . . .
A-nŭng-tiyēng . .	Ka-ka-nhūng . . .
Khoy-ē-ni . . .	Tŭ-mō . . . .
Ang-ē	Hāi-mō . . .
Ang-sik-ē-ni . .	Hāi-lhai-yā-mō . .
Hāko	Khanchūng . . .
Amāko	Khanchū . . .
Ko (*a termination to be suffixed*).	Yŭwālēnchū (*a termination*)
Ŏ (*sounds like 'o' in 'of'*).	Ō . . . .
Ni-mak	Ē-mak . . . .
Aya-ka-nŭ . . .	Ŏ a-nū . . . .
Ki-pā khat pā . .	Ka-pā in-khat . .
Ki-pā khat tā . .	Ka-pā in-khat . .
Ki-pā khat yiēng .	Ka-pā in-khat-nhēng .
Ki-pā khat yiēnga .	Ka-pā in-khat-nhēng-ā
Ki-pā ki-ni . .	Ka-pā inhi . . .
Ki-pā an-tam . .	Ka-pā ka-tam . .

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Pūrūm (Manipur).	Anāl (Manipur).	Hīrōi-Lamgāng (Manipur).	English.
Wā-tik	A-wā-wā	Arr-bāng	80. Come.
Wēl	A-bū-mā	A-prai	81. Beat.
Ngir	Wa-rē-wā	Jarip	82. Stand.
A-thi	Tha-kā	Ki-di-yā	83. Die.
Pē	Ka-pē	A-pi	84. Give.
A-tān	Chom-jā	Ka-chēn-ā	85. Run.
A-chūng	A-thā-hā	Tūn-thāng	86. Up.
A-nāyā	Hūlā-hā	Ka-nāi-tēk	87. Near.
Ā-thūyā	Ka-ti-hā	Ti-thā	88. Down.
A-lā	Hai-so-wākā	Lam-ka-lā	89. Far.
Ma-mā	Ka-dū-hā	A-dū-thang	90. Before.
Ma-nū-wā	Ka-thal-hā	A-dil-thā	91. Behind.
A-tū	A-kū-ti	Ko	92. Who.
Ī	Dā-pā	Tā	93. What.
Iyē ajē	Dā-wa-wa-di	Ta-ki	94. Why.
Nā-nā	Dāl dālū thi-mang	Ta-dā	95. And.
Nā-chū	Tū	Padāinū	96. But.
Yāū-lē-chū	Ni-bē	Tāng (*This is a termination suffixed to the root of a verb*).	97. If.
Ŏ (*sounds like ' o ' in ' of '*).	Aing	Ŏ (*pronounced like ' o ' in ' on '*).	98. Yes.
Ā-nok	Māi	Māng	99. No.
A-nū-wo	Nū-wā-pārāng	A-nū a-pā	100. Alas.
Ma-pā a-khā	Ma-pā khē (*his father one*)	A-pā khat	101. A father.
Ma-pā a-khā	Ma-pā khē	A-pā khat hin-ki	102. Of a father.
Ma-pā a-khā ningā	Ma-pā khē kūng	A-pā khat hin-thā	103. To a father.
Ma-pā a-khā ningā	Ma-pā kbē kūnggi	A-pa khat hin-ki	104. From a father.
Ma-pā a-ni	Ma-pā anhi	A-pā ki-nī	105. Two fathers.
Ma-pā a-tam	Ma-pā hing	A-pā ka-nēm-kat	106. Fathers.

English.	Rāngkhŏl (Cachar).	Hallām (Sylhet).	Langroŏg (Hill Tipperah).
107. Of fathers	(G)a-pā-hai-nī *or* -mŏ	Pā-ngāi-hā	Pā-hĕi-tā
108. To fathers	(G)a-pā-hai-kā	Pā-ngāi kom	Pā-hĕi-neng-ā
109. From fathers	(G)a-pā-hai-jung-tak, āhai-tak.	Pā-ngāi tākā-tā	......
110. A daughter	Nū-pāng-tĕ	Nāi nū-pāng in-khāt-ā	Nū-pang
111. Of a daughter	Nū-pāng-tĕ-mŏ	Nāi nū-pāng in-khāt-ā	Nū-pang-tā
112. To a daughter	Nū-pāng-tĕ-kā	Nāi nū-pāng in-khāt kom	Nū-pang-neng-ā
113. From a daughter	Nū-pāng-tak jŭnga	Nāi nū-pāng in-khāt tātā	......
114. Two daughters	Nū-pāng-hai-innī, nū-pāng-hai-nī.	Nāi nū-pāng in-ni-kā	Nū-pang inni-kā
115. Daughters	Nū-pāng-hai	Nāi nū-pāng-ngāi-hā (*or* -ngāi).	Nū-pang-hĕi
116. Of daughters	Nū-pāng-hai-mŏ	Nāi nū-pāng-ngāi-hā	Nū-pang-hĕi-tā
117. To daughters	Nū-pāng-hai-kā	Nāi nū-pāng-ngāi-kom	Nū-pang-hĕi-neng-ā
118. From daughters	Nū-pāng-hai-jung-tak.	Nāi nū-pāng-ngāi-tākā-tā	......
119. A good man	Mi-riim āshā	Pā-sāl khāt āssā	Mī ṭhā
120. Of a good man	Āshā mi-riim-mŏ	Pā-sāl khāt āssā	Mī ṭhā-tā
121. To a good man	Āshā mi-riim-kā	Pā-sāl khāt āssā-kom	Mī ṭhā-neng-ā
122. From a good man	Āshā mi-riim-tak; ājung-tak.	Pā-sāl khāt āssā-tātā	......
123. Two good men	Mi-riim āshā innī	Pā-sāl in-nik āssā (*or* mi sā-n-ni-kā).	Mī ṭhān-ni-kā
124. Good men	Mi-riim-hai āshā	Pā-sāl āssā-ngāi	Mī ṭhā-hĕi
125. Of good men	Āshā mi-riim-hai-mŏ	Pā-sāl āssā-ngāi	Mī ṭhā-hĕi-tā
126. To good men	Āshā mi-riim-hai-kā	Pā-sāl āssā-ngāi-kom	Mī ṭhā-hĕi-neng-ā
127. From good men	Āshā mi-riim-hai-jung-tak, -āhai-tak.	Pā-sāl āssā-ngāi tākā-tā	......
128. A good woman	Nū-pāng āshā	Nū-pāng khāt āssā	Nū-pang ṭhā
129. A bad boy	Nai-tĕ shā-māk	Nāi pā-sāl khāt āssiet (*or* sā-māk).	Nāi-pā ā-ṭhā-lai
130. Good women	Nū-pāng-hai āshā	Nū-pāng āssā-ngāi	Nū-pang ṭhā-hĕi
131. A bad girl	Nū-pāng-tĕ shā-māk	Nāi nū-pāng khāt āssiet (*or* sā-lai)	Nāi-nū ṭhā-lai
132. Good	Āshā (ā-sā)	Āssā (*or* ā-sā)	Ā-ṭhā
133. Better	Āshā (ā-sā-ŏl)	Ā-mā nekin āssā	......

Aimol (Manipur).	Chiru (Manipur).
A-pā ngāi-inko	Ka-pā hāi
A-pā ngāi-yēng	Ka-pā hāi ding
A-pā ngāi-yēng-jagin	Ka-pā hāi dingā
A-nāi-nūmai-nāi khat	Kū-sū-nū khat
A-nāi-nūmai-nāi khat-inko	Kū-sū-nū khat
A-nāi nūmai-nāi khat-yēng	Kū-sū-nū khat ding
A-nāi-nūmai-nāi khat-yēng-jagin.	Kū-sū-nū khat dingā
A-nāi-nūmai-nāi anni	Kū-sū-nū a-di
A-nāi-nūmai-nāi ngāi	Kū-sū-nū hāi
A-nāi-nūmai-nāi ngāi-inko	Kū-sū-nū hāi
A-nāi-nūmai-nāi ngāi-yēng	Kū-sū-nū hāi ding
A-nāi-nūmai-nai ngāi-yēng-jagin.	Kū-sū-nū hāi dingā
Pasal a-sā khat	A-pā a-tha-pā khat
Pasal a-sā khat-inko	A-pā a-tha-pā khat
Pasal a-sā khat-yēng	A-pā a-tha-pā khat ding
Pasal a-sā khat-yēng-jagin	A-pā a-tha-pā khat dingā
Pasal a-sā anni	A-pā a-thā a-di
A-sāi pasal ngāi	A-pā a-tha-rūk
A-sāi pasal ngāi-inko	A-pā a-tha-rūk
A-sāi pasal ngāi-yēng	A-pā a-tha-rūk ding
A-sāi pasal ngāi-yēng-jagin	A-pā a-tha-rūk dingā
A-sā nūmai khat	Nū-pāng a-thā khat
Sa-mak pasal nāi khat	Pa-sa-nāi a-thā-būi khat
A-sāi nūmai ngāi	Nū-pāng hāi a-tha-rūk
Sa-mak nūmai nāi khat	Nū-pāng-nāi a-thā-būi khat
A-sā, a-sāi	A-thā
Anni nēgā a-sā	A-di kārā a-thā

Kolrēn (Manipur).	Kōm (Manipur).
Ki-pā an-tam-tā	Ka-pā ka-tam
Ki-pā an-tam yiēng	Ka-pā ka-tám-nhēng
Ki-pā an-tam yiēngā	Ka-pā ka-tam-nhēng-ā
Ki-cha-nū khat	Ka-sā-nū in-khat
Ki-cha-nū khat-tā	Ka-sā-nū in-khat
Ki-cha-nū khat yiēng	Ka-sā-nū in-khat-nhēng
Ki-cha-nū khat yiēngā	Ka-sā-nū in-khat-nhēng-ā
Ki-cha-nū ki-ni	Ka-sā-nū inhi
Ki-cha-nū an-tam	Ka-sā-nū ka-tam
Ki-cha-nū an-tam-tā	Ka-sā-nū ka-tam
Ki-cha-nū an-tam yiēng	Ka-sā-nū ka-tam-nhēng
Ki-cha-nū an-tam yiēngā	Ka-sā-nū ka-tam-nhēng-a
Pasal-pā a-sā khat	A-ka-thā pasē in-khat
Pasal-pā a-sā khat-tā	A-ka-thā pasē in-khat
Pasal-pā a-sā khat yiēng	A-ka-thā pasē in-khat-nhēng
Pasal-pā a-sā khat yiēngā	A-ka-thā pasē in-khat-nhēng-ā.
Pasal-pā a-sā ki-ni	A-ka-thā pasē inhi
Pasal-pā a-sā an-tam	A-ka-thā pasē ka-tam
Pasal-pā a-sā an-tam-tā	A-ka-thā pasē ka-tam
Pasal-pā a-sā an-tam yiēng	A-ka-thā pasē ka-tam-nhēng
Pasal-pā a-sā an-tam yiēngā	A-ka-thā pasē ka-tam-nhēng-ā.
Nūmai a-sā khat	A-ka-thā nūmhai in-khat
Sā-mak nāi-tēdē khat	Tha-mak pasē nāi-pang-pā in-khat.
Nūmai a-sā an-tam	A-ka-thā nūmhai ka-tam
Sā-mak nūmai-tēdē khat	Tha-mak nūmhai nāi-pang-nū in-khat.
A-sā	A-ka-thā.
A-mā ē kin-ko a-mā sā-dēt	Inhi-ā ka-thak.

Pūrŭm (Manipur).	Anāl (Manipur).	Hiroi-Lamgāᴜg (Manipur).	English.
Ma-pā a-tam	Ma-pā hing	A-pā ka-nēm-kat-ki	107. Of fathers.
Ma-pā a-tam ningā	Ma-pā hing kūng	A-pā ka-nēm-hin-thā	108. To fathers.
Ma-pā a-tam ningā	Ma-pā hing kūng-gi	A-pā ka-nēm-hin-ki	109. From fathers.
Ma-sa-nāū-nū a-khā	Sē-nū chara khē	A-chā-nū khat	110. A daughter.
Ma-sa-nāū-nū a-khā	Sē-nū charā khē	A-chā-nū khat-ki	111. Of a daughter.
Ma-sa-nāū-nū a-khā ningā	Sē-nū charā khē kūng	A-chā-nū khat hin-thā	112. To a daughter.
Ma-sa-nāū-nū a-khā ningā	Sē-nū charā khē kūng-gi	A-chā-nū khat hin-ki	113. From a daughter.
Ma-sa-nāū-nū a-ni	Sē-nū charā anhi	A-chā-nū ki-nī	114. Two daughters.
Ma-sa-nāū-nū a-tam	Sē-nū charā hing	A-chā-nū ka-nēm-kat	115. Daughters.
Ma-sa-nāū-nū a-tam	Sē-nū charā hing	A-chā-nū ka-nēm-kat-ki	116. Of daughters.
Ma-sa-nāū-nū a-tam ningā	Sē-nū charā hing kūng	A-chā-nū ka-nēm-kat-hin-thā.	117. To daughters.
Ma-sa-nāū-nū a-tam ningā	Sē-nū charā hing kūng-gi	A-chā-nū ka-nēm-kat-hin-ki	118. From daughters.
A-pā arrhā a-khē	Ithā sēn-pā khē	Pasēl-pā ka-thā khat	119. A good man.
A-pā arrhā a-khā	Ithā sēn-pā khē	Pasēl-pā ka-thā khat-ki	120. Of a good man.
A-pā arrhā a-khā ningā	Ithā sēn-pā khē kūng	Pasēl-pā ka-thā khat-hin-thā	121. To a good man.
A-pā arrhā a-khā ningā	Ithā sēn-pā khē kūng-gi	Pasēl-pā ka-thā khat-hin-ki	122. From a good man.
A-pā arrhā a-ni	Ithā sēn-pā anhi	Pasēl-pā ka-thā kinī	123. Two good men.
A-pā arrhā a-tam	Ithā sēn-pā hing	Pasēl-pā ka-thā-rēt	124. Good men.
A-pā arrhā a-tam	Ithā sēn-pā hing	Pasēl-pā ka-thā-rēt-ki	125. Of good men.
A-pā arrhā a-tam ningā	Ithā sēn-pā hing kūng	Pasēl-pā ka-thā-rēt hin-thā	126. To good men.
A-pā arrhā a-tam ningā	Ithā sēn-pā hing kūng-gi	Pasēl-pā ka-thā-rēt hin-ki	127. From good men.
Namai arrhā a-khā	Ithā sē-nū khē	Si-nū ka-thā khat	128. A good woman.
A-pā-tē ha-no a-khā	Tha-mi sēn-pā charā khē	Pasēl na-chā ka-thā-ka-mā khat.	129. A bad boy.
Namai arrhā a-tam	Ithā sē-nū hing	Si-nū ka-thā-rēt	130. Good women.
Namai-tē ha-no a-khā	Tha-mi sē-nū charā khē	Si-nū na-chā ka-thā-ka-mā khat.	131. A bad girl.
Arrhā	Ithā	Ka-thā	132. Good.
A-mo-nā arrhā-tik-ti	Ama-nhi chākē amā-hi thakā	Khat ka-thā-sēt	133. Better.

English.	Rāngkhōl (Cachar).	Hallām (Sylhet).	Langrong (Hill Tipperah).
134. Best . . .	Ārenging āshā (ā-sā-tāk) .	Āssā uol . . .	......
135. High . . .	Āshēī . . .	Ān-sāng . . .	Ān-sang . . .
136. Higher . .	Ditto with genitive case	Āmā nekin ān-sāng .	......
137. Highest . .	Ārenging āshēi .	Ān-sāng uol, or ān-reng-in nek-ā ān-sāng.	......
138. A horse . .		Sā-kor ā-chal khāt .	Sā-kor chal . .
139. A mare . .	Hindostānī words used, plural -hai.	Sā-kor ā-nū-pāng khāt (or sā-kor-pūi).	Sā-kor-pūi . .
140. Horses . .		Sā-kor ā-chal-ngāi .	Sā-kor-chal-hēi .
141. Mares . .		Sā-kor ā-nū-pāng-ngāi	Sā-kor-pūi-hēi .
142. A bull . .	Shērhā-jāl (shērhāt-ā-jāl) .	Serāt ā-chal khāt .	Se-rāt chal . .
143. A cow . .	Shērhā-nū (shērhāt ā-nū-pāng).	Serāt ā-nū-pāng (or pūi) khāt.	Se-rāt pūi . .
144. Bulls . .	Shērhā-jāl-hai . .	Serāt ā-chal-ngāi .	Se-rāt chal-hēi .
145. Cows . .	Shērhā-nū-hai . .	Serāt ā-nū-pāng-ngāi	Se-rāt pūi-hēi .
146. A dog . .	Ūi . . .	Ūi ā-chal khāt .	Wūi chal . .
147. A bitch . .	Ūi-nū . . .	Ūi ā-nū-pāng (or pūi) khāt	Wūi pūi . .
148. Dogs . .	Ūi-hai . . .	Ūi ā-chal ngāi .	Wūi chal-hēi .
149. Bitches . .	Ūi-nū-hai . .	Ūi ā-nū-pāng ngāi .	Wūi pūi-hēi .
150. A he goat .	Gēl-jāl . . .	Kēl ā-chal khāt .	Kel chal . .
151. A female goat .	Gēl-nū . . .	Kēl ā-nū-pāng (or pūi) khāt	Kel pūi . .
152. Goats . .	Gēl-hai . . .	Kēl-ngāi . .	Kel hēi . .
153. A male deer .	All deer have different names. Sambhur=shājū (sā-jūk); barking deer =shākhi (sā-kī); if male is required, -jāl is made the suffix; if female has to be expressed, -nū is the suffix.	Ā-jūk ā-chal khāt .	Sā-jūk chal .
154. A female deer .		Ā-jūk ā-nū-pāng (or pūi) khāt.	Sā-jūk pūi .
155. Deer . .		Ā-jūk . .	Sā-jūk hēi .
156. I am . .	Gē(mā) ā-ōm, gē-ōm, gēnī ōm.	Kei kā om, or kā om[1]	Kai-mā om, or kai om
157. Thou art . .	Nang-mā nē-ōm .	Nang nā om, or nā om	Nang-mā om, or nāy om
158. He is . .	Ā-mā ā-ōm .	Ā-mā ā om, or ā om .	Āni om, or ā om
159. We are . .	Gē-mā-hai gin-hōm .	Kei-ni kān-ā-om	Kai-mā-ni om, or kāin-om
160. You are . .	Nangni nin-hōm, nin-ōm .	Nang-ni nānā om	Nang-mā-ni om, or nāin om

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[1] Om means to be, to remain. The verb substantive is chang.

Aimol (Manipur).	Chiru (Manipur).
Andrēngā kāra asā	Wānūi nig-a a-thā
A-sānga	Arrshāng
Anni nēgā a-sānga	A-di kārā arrshāng
Andreng-ā kāra a-sanga	Wānūi nìgā arrshāng
Sēkor achal khat	Sakorr chā khat
Sēkor apūi khat	Sakorr a-nū-pāng khat
Sēkor achal tam	Sakorr chā a-tām-pūi
Sēkor apūi tam	Sakorr a-nū-pāng a-tām-pūi
Sērāt achal khat	Shi chā khat
Sērāt apūi khat	Shi a-nū-pāng khat
Sērāt achal tam	Shi chā a-tām-pūi
Sērāt apūi tam	Shi a-nū-pāng a-tām-pūi
Ūi achal khat	Ūi chā khat
Ūi apūi khat	Ūi a-nū-pāng khat
Ūi chal tam	Ūi chā a-tām-pūi
Ūi apūi tam	Ūi a-nū-pāng a-tām-pūi
Kēl chal khat	Kē chā khát
Kēl apūi khat	Kē a-nū-pāng khat
Kēl chal tam	Kē ā-rop
Sangāi chal khat	Sangāi chā khat
Sangāi apūi khat	Sangāi a-nū-pāng khat
Sangāi	Sangāi
Kai-ka-ni	Kai a-ni-lāi
Nang na-ni	Nang a-ni-lāi
Amā a-ni	A-mā a-ni-lāi
Kai-ni ka-ni	Kai-kā a-ni-lāi
Nang-ni na-ni	Nang-ni nang-ni-lāi

Kolrēn (Manipur).	Kōm (Manipur).
A-tam kārā a-sā-ko a-mā a-sā	A-ka-tam-ā ka-thak .
A-sāng	Ānsāng . . .
A-mā ē kin-ko a-mā sāng-dēt	Inhi-ā ānsāng . .
A-tam kārā a-sāng-ko a-mā a-sāng.	A-ka-tam-ā ānsāng .
Sakorr chal khat .	Sakōr chē inkhat .
Sakorr a-pi khat .	Sakōr apūi inkhat .
Sakorr chal an-tam .	Sakōr chē ka-tam .
Sakorr a-pi an-tam .	Sakōr pūi ka-tam .
Sērāt chal khat .	Sērhāt chē inkhat .
Sērāt a-pi khat .	Sērhāt apūi inkhat .
Sērāt chal an-tam .	Sērhāt chē ka-tam .
Sērāt a-pi an-tam .	Sērhāt apūi ka-tam .
Ūi tang khat . .	Ūi chē inkhat . .
Ūi pi khat . .	Ūi pūi inkhat . .
Ūi tang an-tam .	Ūi chē ka-tam .
Ūi pi an-tam . .	Ūi pūi ka-tam .
Kēl chal khat . .	Kē chē inkhat .
Kēl pi khat . .	Kē apūi inkhat .
Kēl an-tam . .	Kē ka-tam .
Sangāi chal khat .	Sangāi chē inkhat .
Sangāi a-pi khat .	Sangāi apūi inkhat .
Sangāi . . .	Sangāi . . .
Kai ki-la-chang .	Kai ka-chang . .
Nang ni-la-chang .	Nang ka-chang .
A-mā a-la-chang .	Amā ka-chang .
Kai-ni kin-la-chang .	Kaini ka-chang .
Nang-ni nin-la-chang	Nang-ni ka-chang-chai

Pūrŭm (Manipur).	Anāl (Manipur).	Hirōï-Lamgāng (Manipur).	English.
A-tam kārā mo-nā arrhā-tik-ti.	Hūyā pāng kālhi thakā	Ma-mā ka-thā-sēt	134. Best.
Sāng-ē	Sāng-gā	Ka-sāng	135. High.
A-ni kārā nā-pāi sāng-tik	Ama-nhī chākē amā-hi sāng-gā.	Khat ka-sāng-sēt	136. Higher.
A-tam kārā mo-nā sāng-tik-ti.	Hūyā pāng kālhi sāng-gā	Ma-mā ka-sāng-sēt	137. Highest.
Sakorr a-pā a-khā	Sakol patal khē	Sakol pā khat	138. A horse.
Sakorr namai a-khā	Sakol a-nū khē	Sakol nū khat	139. A mare.
Sakorr a-pā a-tam	Sakol patal hing	Sakol pā ka-nēm-kat	140. Horses.
Sakorr namai a-tam	Sakol a-nū hing	Sakol nū ka-nēm-kat	141. Mares.
Sil chal-pā a-khā	Shal patal khē	Sil pā khat	142. A bull.
Sil a-mai a-khā	Shal a-nū khē	Sil nū khat	143. A cow.
Sil chal-pā a-tam	Shal patal hing	Sil pā ka-nēm-kat	144. Bulls.
Sil a-mai a-tam	Shal a-nū hing	Sil nū ka-nēm-kat	145. Cows.
Ūi tang-pā a-khā	Wi patal khē	Ūi pā khat	146. A dog.
Ūi bi-nū a-khā	Wi nū khē	Ūi nū khat	147. A bitch.
Ūi tang-pā a-tam	Wi patal hing	Ūi pā ka-nēm-kat	148. Dogs.
Ūi bi-nū a-tam	Wi nū hing	Ūi nū ka-nēm-kat	149. Bitches.
Kēl chal-pā a-khā	Kēl patal khē	Kēl pā khat	150. A he goat.
Kēl pi-nū a-khā	Kēl nū khē	Kēl nū khat	151. A female goat.
Kēl chal-pā a-tam	Kēl nhim-kā	Kēl pā ka-nēm-kat	152. Goats.
Sangāi chal-pā a-khā	Chaksha patal khē	Sangāi pā khat	153. A male deer.
Sangāi pi-nū a-khā	Chaksha nū khē	Sangāi nū khat	154. A female deer.
Sangāi	Chaksha	Sangāi	155. Deer.
Kai chang	Ni thiū-ga-ni	Nai ka-thok-nū	156. I am.
Nang chang	Nang thiū-ga-ti	Nang ka-thok-ni	157. Thou art.
Mo-na chang	Amā thiū-kā	Ma-mā ka-thok-nā	158. He is.
Ka-ni chang	Ni-hing thiū-ga-ni	Nain ka-thok-nū	159. We are.
Nangai chang	Nang-hing thiū-ga-ti	Nangan-jū ka-thok-ngan	160. You are.

English.	Rāngkhōl (Cachar).	Hallām (Sylhet).	Langrong (Hill Tipperah).
161. They are . . .	Āmā-hai ā-ōm . .	Ān-ni ānā om . .	Ān-mā-ni om, *or* ān-in-om .
162. I was . .	Gē-ōm-tā . . .	Kei kā ni . . .	......
163. Thou wast .	Nang nē-ōm-tā . .	Nang nā ni . .	......
164. He was . .	Āmā ā-ōm-tā . .	Ā-mā ā-ni . .	......
165. We were . .	Gēni-hai gē-ōm-tā .	Kei-ni kānā ni . .	......
166. You were . .	Nangni nin-ōm-tā .	Nang-ni nānā ni .	......
167. They were .	Āmā-hai ā-ōm-tā .	Ān-ni ānā ni . .	......
168. Be	Ōm	Om-ro . . .	Om-nā . . .
169. To be . .	Ōmrāng . . .	Om-rāng, *or* om-nā .	Om-nā-ding . .
170. Being . .	Ā-ōm-ma . .	Om-ā . . .	Om-mā . .
171. Having been .	Ōm-tā . . .	Om-ā . . .	......
172. I may be . .	Gē ōm-tē-rāng . .	Kei kā om-thei .	Kai om-thēi .
173. I shall be .	Gēmā ōm-rāng . .	Kei om kā-ṭi . .	Kai om-ding .
174. I should be .	Gē-ōm-tē . . .	Kei kā om-rāng-in ā om .	......
175. Beat . .	Jēm-rō . . .	Jem-ro *or* hem-ro .	Thūk-nā . .
176. To beat . .	Jēm-rāng . .	Jem-rāng (*or* jem-nā-rāng)	Thūk-nā-ding .
177. Beating . .	Jēm-mā . .	Jem-ā . . .	Thūk-ā . .
178. Having beaten .	Ā-jēm-tā . .	Jem-ā . . .	......
179. I beat . .	Gē-jēm . . .	Kei kā jem . .	Kai-mā thūk .
180. Thou beatest .	Nē-jēm . . .	Nang nā jem . .	Nang-mā thūk .
181. He beats .	Ā-jēm . . .	Ā-mā ā jem . .	Ā-ni thūk .
182. We beat . .	Gē-mā-hai gē-jēm .	Kei-ni kān jem .	Kai-mā-ni thūk .
183. You beat .	Nang-mā-hai nē-jēm .	Nang-ni nān jem .	Nang-mā-ni thūk .
184. They beat .	Āmā-hai ā-jēm .	Ān-ni ān jem . .	Ān-mā-ni thūk .
185. I beat (*Past Tense*) .	Gē-jēm-tā . .	(Kei-mān kā jem-rang) .	Kai-mān kē hem-tā .
186. Thou beatest (*Past Tense*).	Nang nē-jēm-tā .	(Nang jem-rang) .	Nang-mān nā hem-tā
187. He beat (*Past Tense*) .	Āmā ā-jēm-tā .	(Ā-ni ān jem-rang) .	Ā-ni ān hem-tā .

Aimol (Manipur).	Chiru (Manipur).
An-mă-ni an-chang	A-mă-ni a-ni-lăi
Kai ka-chang-yoi	Kai kă-ni
Nang na-chang-yoi	Nang nang-ni
Amă a-chang-yoi	Amă-ni
Kai-ni ka-chang-yoi	Kai-ni kă-ni
Nang-ni na-chang-yoi	Nang-ni nang-ni
An-mă-ni an-chang-yoi	A-mă-ni a-ni-lăyă
An-ni-yoi	Ni (*Imperative form is ni-rŭ*).
Chang-rang	A-tha-na-răngă
Ka-chang-ă	A-ni-na-wo-lă
Ka-chang-yoi-yă	A-ni-dală
Kai ka-chang ayot	Kai kă-ni-yom a-yoi
Kai changin ka-ti	Kai ni-rang-kan
Kai changin ka-ti	*Ditto*
A-vē	A-jēm
A-vē-na-rang	A-jēm-na-răng-ă
A-vē-yă	A-jem-da-nă
A-vē-yoi-yă	*Ditto*
Kai-in ka-vē	Kai-nă ka-jēm
Nang-in na-vē	Nang-nă nang-jēm
A-măn a-vē	A-mă-nă a-jēm
Kai-ni[n] kan-vē	Kai-ni-nă ka-jēm
Nang-nin nana-vē	Nang-ni-nă nang-jēm
A-mă-nin ana-vē	A-mă-ni-nă a-jēm
Kai ka-vē-yoi	Kai-nă ka-jēm-yoi
Nang na-vē-yoi	Nang-nă nang-jēm-yoi
A-măn a-vē-yoi	A-mă-nă a-jem-yoi

Kolrēn (Manipur).	Kōm (Manipur).
An-mā-ni an-la-chang .	An-mā-ni ka-chang-hai .
Kai ki-lai-chang-chang .	Kai kailē ka-chang-ē .
Nang ni-lai-chang-chang .	Nang kalai ka-chang-chē .
Amā a-lai-chang-chang .	Amā alai ka-chang .
Kai-ni kin-lai-chang-chang	Kai-ni lai-ka-chang-ūng .
Nang-ni nin-lai-chang-chang	Nang-ni lai-ka-chang-chi .
An-mā-ni an-lai-chang-chang.	An-mā-ni alai-ka-chang-ai .
Chang	Ka-chang . . .
Chang-sik-a-ni . . .	Chang-sikā . . .
Chang-lēyā . . .	Ka-chang-ā . . .
Ditto . . .	Ka-chang-yo-ā . .
Kai ki-chang-chak .	Kai ka-chang ka-thā .
Kai changing kē-tā .	Kai ka-chang sēng .
Kai changing kē-tā .	Ditto .
A-ni-wēl . . .	Wūk . . .
Ni-wēl-sik-a-ti . .	Wūk-sikā . .
Wēl-ā . . .	Ka-wūk-ā . . .
Wēl-ā . . .	Ka-wūk-yo-ā . .
Kain ki-wēl . .	Kain ka-wūk .
Nang-in ni-wēl .	Nang-in na-wūk .
A-mān a-ni-wēl .	Amān a-wūk .
Kai-nin kin-wēl .	Kai-nin kan-wūk .
Nang-nin nina-wēl .	Nang-nin nan-wūk .
An-mā-nin ana-wēl .	An-mā-nin an-wūk .
Kain ki-wēl-yai	Kain ka-wūk-yō .
Nang-in ni-wēl-yai .	Nang-in na-wūk-yō .
A-mān a-wēl-yai	Amān a-wūk-yō .

Pūrūm (Manipur).	Anāl (Manipur).	Hirōi-Lamgāng (Manipur).	English.
Ma-nin chang	Amā-hing thiūkā	Ma-mān ka-thok-lam-dā	161. They are.
Kai-in chang fūring	Ni thiūndā	Nai ka-thok-nū	162. I was.
Nang-in chang fūring	Nang bē thiūndēndā	Nang ka-thok-paktē	163. Thou wast.
Mo-na chang fūring	A-mā hē thiūkā	Ma-māng ka-thok-dā	164. He was.
Ka-ni chang fūring	Ni-hing thiūndā	Nain ka-thok-nū	165. We were.
Nangai chang fūring	Nang-hing thiūndēndā	Nangin ka-thok-ngan-ti-nū	166. You were.
Ma-nin chang fūring	A-mā-hing thiūkā	Ma-mān ka-thok-lam-dā	167. They were.
Chang	Ithiū-bā	Ka-thok	168. Be.
Chang-ang	Ithiū-narā	Korthok-rā	169. To be.
Chang-ang-nong	Thūngū-nū	Korthok-dā	170. Being.
Chang-ang-nong	Thiū-nū	Korthok-riyaū-dā	171. Having been.
Kai-ko ka-chang arhā	Ni ithiū pa-ngam	Nai-kā ka-thūk-ma-rūwā	172. I may be.
Kai chang-ang	Ni thiūng-ga-ni	Nai ka-thūk-ni-ka-di	173. I shall be.
Ditto	*Ditto*	*Ditto*	174. I should be.
Wēl	Ibon-bā	A-prai	175. Beat.
A-wēl-ang	Ibon-narā	Ta-prai-narā	176. To beat.
Wēl-a	Ka-būnā-dē	Pa-rai-dā	177. Beating.
Ditto	Ka-būnā-dē	Pa-rai-riyaū-dā	178. Having beaten.
Kai-nā wēl-ā	Ni ka-bon-wal	Nai ka-prai	179. I beat.
Nang-nā wēl-ā	Nang a-bon-wal	Nang ka-prai	180. Thou beatest.
Mo-nā wēl-ā	A-mā a-bon-wal	Ma-mā ka-prai	181. He beats.
Ka-ni-nā wēl-ā	Ni-hing ka-bon-mang	Nain ka-prai	182. We beat.
Nangai-nā wēl-ā	Nang-hing ka-bon-dēndā	Nangin ka-prai	183. You beat.
Ma-ni-nā wēl-ā	A-mā-hing kiyē-nū	Ma-mān ka-prai	184. They beat.
Kai-nā wēl-piyang	Ni kē-wal	Naiyā ka-prai-yā	185. I beat (*Past Tense*).
Nang-nā wēl-piyaū-chē	Nang ki-ta-nū	Nang a-prai-yā	186. Thou beatest (*Past Tense*).
Mo-nā wēl-piyaū	A-mā ki-nū	Ma-māng ma-prai-yā	187. He beat (*Past Tense*).

English.	Rāngkhōl (Cachar).	Hallām (Sylhet).	Langrong (Hill Tipperah).
188. We beat (*Past Tense*) .	Gē-mā-hai gē-jēm-tā	(Kei-nin kāin jem-rang) .	Kai-mā-ni kāin hem-tā
189. You beat (*Past Tense*)	Nang-mā-hai nē-jēm-tā	(Nāng-ni nāin jem-rang) .	Nang-mā-ni nāin hem-tā .
190. They beat (*Past Tense*)	Āmā-hai ā-jēm-tā .	(Ān-mā-ni ān-īn jem-raṇg)	Ān-mā-ni ān-in hem-tā .
191. I am beating . .	Gē-jēm . . .	Kei kā lā-jem-bāng .	......
192. I was beating . .	Gē-jēm-tā . .	Kei kā lā-jem-bāng . .	......
193. I had beaten . .	Gē-jēm-tā . .	Kei kā jem . .	......
194. I may beat . .	Gē-jēm-tō . .	Kei kā jem-thei .	Kai-mā thūk-theī . .
195. I shall beat . .	Gē-jēm-rāng . .	Kei jem kā-tī . .	Kai-mā thūk-ding . .
196. Thou wilt beat . .	Nang nē-jēm-rāng . .	(Nang jem-ding) . .	Nang-mān hem-ding . .
197. He will beat . .	Āmā ā-jēm-rāng .	(Āni ān jem-ding) . .	Ā-ni ān hem-ding . .
198. We shall beat . .	Gē-mā-hai gē-jēm-rāng .	(Kei-nin kāin jem-ding) .	Kai-mā-ni kāin hem-ding .
199. You will beat . .	Nang-mā-hai nē-jēm-rāng .	(Nang-ni nāin jem-dīng) .	Nang-mā-ni nāin hem-ding
200. They will beat . .	Āmā-hai ā-jēm-rāng	(Ān-mā-ni ān-in jem-dīng)	Ān-mā-ni ān-in hem-dīng .
201. I should beat . .	Gē-jēm-tē-rāng .	Kei kā jem-rāng-in ā om .	......
202. I am beaten . .	Gē-jēm-fāk . .	Kei ān ā jem . . .	......
203. I was beaten . .	Gē-jēm fāk-tā . .	Kei ān ā jem . . .	......
204. I shall be beaten .	Gē-jēm fāk-rāng .	Kei nā-jem-ā-tī . .	......
205. I go . . .	Gē-phē (gē-fē) .	Kei kā sē . . .	Kai-mā kāl . . .
206. Thou goest . .	Nang nē-phē . .	Nang nā sē . .	Nang-mā kāl . . .
207. He goes . .	Āmā ā-phē . .	Ā-mā ā sē . .	Ā-ni kāl . .
208. We go . .	Gē-mā-hai gē-phē .	(Kei-nin kāin kāl) .	Kai-mā-ni kāl . .
209. You go . .	Nang-mā-hai nē-phē .	(Nang-ni sē) . .	Nang-mā-ni kāl .
210. They go . .	Āmā-hai ā-phē. .	(Ān-mā-ni ān sē) .	Ān-mā-ni ān kāl .
211. I went . .	Gē-phē-tā . .	Kei kā sē-jei . .	......
212. Thou wentest .	Nang nē-phē-tā .	Nang nā sē-jei . .	......
213. He went . .	Āmā ā-phē-tā . .	Āmā ā sē-jei . .	......
214. We went . .	Gē-mā-hai gē-phē-tā	(Kai-mā-ni kāin sē-tā)	Kai-mā-ni kāin kāl-tā

Aimol (Manipur).	Chiru (Manipur).
Kai-ni kan-vē-yoi	Kai-ni-nā ka-jēm-yoi
Nang-ni nana-vē-yoi	Nang-ni-nā nang-jēm-yoi
A-mā-nin ana-vēyoi	A-mā-ni-nā a-jēm-yoi
Kai ka-la-vē	Kai-nā ka-jēm-lāi
Kai ka-lai-vē	*Ditto*
Kai ka-vē-yoi	Kai-nā kā-jēm-yoi
Kai ka-vē a-yot	Kai-nā ka-jēm-om-a-tha
Kai-in vēng-ka-ti	Kai-nā a-jēm-rang
Nang-in vēng-na-ti	Nang-nā a-jēm-rang-nang-ni
A-mā-in vēng-a-ti	A-mā-nā a-jēm-rang
Kai-ni vēng-kan-ti	Kai-ni-nā a-jēm-rang
Nang-ni na-vē-rang	Nang-ni-nā a-jēm-rang-nang-ni.
A-mā-nin ana-vē-rang	A-mā-ni-nā a-jēm-raso
Kai-in vēng-ka-ti	Kai-nā a-jēm-rang
Kai-in na-vē	Kai khālo na-jēm
Kai-in na-vē-yoi	Kai khālo na-jēm-yoi
Kai na-vē-rang a-ni-yoi	Kai khālo a-jēm-rāng-ni-ti
Kai ka-la-chē	Kai kā-shē
Nang na-la-chē	Nang nang-shē
A-mā a-la-chē	A-mā a-shē
Kai-ni kan-la-chē	Kai-ni kā-shē
Nang-ni na-la-chē	Nang-ni nang-shē
A-mā-ni a-la-chē	A-mā-ni a-shē
Kai ka-chē-yoi	Kai kā-shē-yoi
Nang na-chē-yoi	Nang nang-shē-yoi
A-mā a-chē-yoi	A-mā a-shē-yoi
Kai-ni kan-chē-yoi	Kai-ni kā-shē-yoi

Kolrēn (Manipur).	Kōm (Manipur).
Kai-nin kin-wēl-yai	Kai-nin kan-wūk-yō
Nang-nin nin-wēl-yai	Nang-nin nan-wūk-yō
An-mā-nin ana-wēl-yai	An-mān-in an-wūk-yō
Kain ki-wēl-ā a-om	Kain ka-lai-wūk-hi
Kain ki-wēl-ā a-om-yai	Kain ka-lai-wūk-shai-yō
Kain ki-wēl-yai	Kain ka-wūk-yō
Kain ni-wēl asā	Kain ka-wūk ka-thā
Kain ni-wēling kētē	Kain ka-wūk-si
Nangin ni-wēling kētē	Nang-in na-wūk-si
A-mān a-wēling kētē	Amān a-wūk-si
Kai-nin ni-wēling kētē	Kai-nin kan-wūk-si
Nang-nin ni-wēling kētē	Nang-nin nan-wūk-si
An-mā-nin ana-wēling kētē	An-mā-nin an-wūk-si
Kain ni-wēling kētē	Kain ka-wūk-si
Kaiyē ni-wēl	Kai ani-wūk-ēng
Kāiyē ni-wēl-yai	Kai ani-wūk-yo-ēng
Kaiyē ni-wēl-hi-ka-ti	Kai anta-wūk-si-ēng
Kai ki-chai	Kai ka-sē
Nang ni-chai	Nang ka-sē
A-mā a-chai	Amā ka-sē
Kai-ni kin-chai	Kai-ni ka-sē-ūng
Nang-ni nin-chai	Nang-ni ka-sē-chai
An-mā-ni an-chai	An-mā-ni ka-sēng-hai
Kai ki-chai-yai	Kai ka-sē-yō-ēng
Nang ni-chai-yai	Nang ka-sē-yō-chē
A-mā a-chai-yai	Amā ka-sē-yōng-hai
Kai-ni kin-chai-yai	Kai-ni ka-sē-yō

Pūrūm (Manipur).	Anāl (Manipur).	Hirōi-Lamgāng (Manipur).	English.
Ka-ni-nā wēl-piyaū .	Ni-hing kē-ti . .	Nain ka-prai-in .	188. We beat (*Past Tense).*
Nangai-nā wēl-piyaū	Nang-hing ki-ta-nū .	Nangin a-prai-no . .	189. You beat (*Past Tense).*
Ma-ni-nā wēl-piyaū .	Amā-hing ki-yē-nū .	Ma-mān a-prai-no .	190. They beat (*Past Tense).*
Kai-nā wēl-song-ing .	Ni kē . . .	Nai ka-prai . .	191. I am beating.
Kai-nā wēl-am-song	Ni kē-wal . .	Nai ka-prai-ka-am .	192. I was beating.
Kai-nā wēl-sū-piyaū .	*Ditto* . .	Nai ka-prai-riyaū .	193. I had beaten.
Kai ka-wēl kolhā .	Ni kē-warr . .	Nai ka-ro-prai ma-ro-wā .	194. I may beat.
Kai-nā wēl-ang .	Ni a-būm-fo-ni .	Nai pa-rai-ningdi .	195. I shall beat.
Nang-nā wēl-ang .	Nang a-būm-fo-ni .	Nang a-prai-nā .	196. Thou wilt beat.
Mo-nā wēl-ang .	Amā-hē a-būm-fo-ni .	Ma-māng ka-prai-rā .	197. He will beat.
Ka-ni-nā wēl-ang .	Ni-hing a-būm-fo-ni .	Nai-ni a-prai-ni-kān .	198. We shall beat.
Nangai-nā wēl-ang .	Nang-hing a-būm-fo-ni	Nangin a-prai-nān .	199. You will beat.
Ma-ni-nā wēl-ang .	A-mā-hing a-būm-fo-ni .	Ma-mā-ni ka-prai-rang .	200. They will beat.
Kai-nā wēl-ang .	Ni a-būm-fo-ni .	Nai parai-ningdi .	201. I should beat.
Kai-ta wēlē .	Ni-do mi-ki-nū .	Nai-ma prai-dā .	202. I am beaten.
Kai-ta wēl fūrpiyo .	Ni-do mi-ki-nū .	Nai-ma prai-riyaū-dā .	203. I was beaten.
Kāi-ta wēl-angiti .	Ni-do mi-kaikothima .	Nai-mā ka-prai-rā .	204. I shall be beaten.
Kai thēng-song-ing .	Ni chi-ka-ni . .	Nai ka-wā-aping .	205. I go.
Nang thēng-song-sē .	Nang ū-chē-wā .	Nang ka-wā-ngampati	206. Thou goest.
Mo thēng-song .	A-mā wā-chā . .	Ma-mā ka-wāngā .	207. He goes.
Ka-ni thēng-song .	Ni-hing chi-ka-ni .	Nain ka-wāng-ampin	208. We go.
Nangai thēng-song .	Nang-hing ū-chē-wā	Nangin ka-wāng-ampin	209. You go.
Ma-ni thēng-song . .	A-mā-hing chi-chē .	Ma-mān ka-wāng-nomā	210. They go.
Kai thēng-sēngē .	Ni chē-nū . .	Nai ka-wā-aping .	211. I went.
Nang thēng-songē .	Nang chē-ta-nū .	Nang ka-wā-aping .	212. Thou wentest.
Mon thēng-song .	A-mā chi-yē-nū .	Ma-mā ka-wā . .	213. He went.
Ka-ni thēng-song .	Ni-hing chi-hē-nū .	Nain ka-wā-ampin .	214. We went.

English.	Răngkhŏl (Cachar).	Hallăm (Sylhet).	Langrong (Hill Tipperah).
215. You went	Nang-mā-hai nē-phē-tā	(Nang-ni nāin sē-tā) .	Nang-mā-ni nāin kāl-tā
216. They went	Āmā-hai ā-phē-tā	(Ān-mā-ni ān-in sē-tā)	Ān-mā-ni ān kāl-tā .
217. Go	Phē-rō	Sē-ro	Kāl-nā
218. Going	Phē-mā	Sē-ā	Kāllā
219. Gone	Ā-phē-tā	Sē-ā	......
220. What is your name ?	Nang-mā irming ī-mō ?	Nā rā-ming ī-mâ ?	Nai ming ī-mâ ?
221. How old is this horse ?	Gōrai (or sā-kor) gūm ijā-mō ?	Hi-mā sā-kor ūmar ītūk-mâ ? (or Mā sā-kor hi kūm ī-tū-kā mâ ?)	Mā sā-kor ā-kūm ī-jā-kā mâ ?
222. How far is it from here to Kashmir ?	Āmā ātākāhī (Kāsmir) alhā ijāmō ?	Hi-mā tākā-tā Kāsmir ī-tūk-mâ ālāk ?	Hijā omin Kasmir karten-kā mâ ?
223. How many sons are there in your father's house ?	Nē-pā in-shūngā bashal ijāmō (or ijā-ni) ?	Nā pā in-ā ītūk-mā nāi ā-om ? (or Nang-mā pā nāi ī-jātā mā ā nēi ?)	Nang-mā pā nāi ī-jā-kā mâ ?
224. I have walked a long way to-day.	Abun (or ā-vūn) gēma alhā āhōng ā-ni-tā.	Ā-vien ā-lāk-pā lām kāl kā choy.	Kai-mā banālam allā sir.
225. The son of my uncle is married to his sister.	Ga-pā-tēr bāshāl āmā ga-ūnū moiän biik-tā.	Kā pangäk nāi ā sar-nū-lē kānin lāk (or...sar-nū rū-thār lak).	Kai-mā pang-ak nāi ā-nī far-nū ā nēi.
226. In the house is the saddle of the white horse.	Īn inshūng-hā gāhāba gōrai-nu zīn ā-ōm.	Ā-mā in-ā sā-kor ngoi sā-phal ā om.	......
227. Put the saddle upon his back.	Ā-mā ā-rōl-hā zīn ni-pē-rō .	Hi-mā sā-phal ā rūong chung-ā ma-khap-râ.	......
228. I have beaten his son with many stripes.	Gēmā āmā bāshal attām gē-jēm-tā.	Kein tok-molle āmā ā-nāi āchālāk-in kā jem (or kei-mā mā nāi retta-in jem-ŏk).	Kai-mā mā nāi rettā-in bai-tam kā thūk.
229. He is grazing cattle on the top of the hill.	Āmā āshēi ājūngting shē-rhā-hai naidī āphāk.	Ā-mā sip chūng-ā se-rāt ā hol.	Ā-ni tlang chūng-ā se-rāt hāl.
230. He is sitting on a horse under that tree.	Āmā ting irjūng āmā(lē) gōrai-gūng ātoi.	Ā-mā sa-mā thing-kūng noy-ā sā-kor khāt chūng-ā ān-sung-ā ā om.	Ā-ni mā kūg nai-yā sā-kor chūng-ā tūng.
231. His brother is taller than his sister.	Āmā āū-pā āmā ga-ū-nū āllīn ā-ōm.	Ā-mā ā pā-rul-pā ā sar-nū nekin ā sei (or an-chang).	Ā-ni tā-pā ā far-nū nēkin ān-sang.
232. The price of that is two rupees and a half.	Āmāhi ā-mān dār-ni ādūli .	Sa-mā ā mān dār ni aduli (or dār ni lai duli).	Mā-hi ā-mān cheng-ni lai dhūli.
233. My father lives in that small house.	Gē-pā āmā injin in-shūnghā ā-ōm.	Kā-pā sa-mā in-tē-ā ā om (or omi).	Kai-mā pā sā in-tai-ā om-thin.
234. Give this rupee to him	Āmā-hā āmā-hi dārkat ni-pē-rō.	Hi-mā sum-dār āmā-hā pē-ro.	Mā cheng ā-ni-ding pai-râ.
235. Take those rupees from him.	Ā-mā-tak shūm lā-rō	Sa-mā sum-hā āmā-kom-ā-tā lā-ro.	Sā cheng hā ā-ni neng-ā lā-râ.
236. Beat him well and bind him with ropes.	Āmā-hā ā-shā-tēn jēm-rō ē mināng-lē kid-rō.	Āmā-rāng achālāk-in jem-ro ruile khit-ro.	Āni hem-chem-râ chūn rū-in khit-râ.
237. Draw water from the well.	(No word for well) Thūā-tak dūi lā-rō.	Āmā nidrā-tā (or tūi-khūr-ā) tūi lok-ro (or choi-râ).	Mā tūi-khūr-ā tūi choy-râ .
238. Walk before me	Gē-mā mutthuna phē-rō	Kā māton-ā kāl-choi-ro (or se-râ).	Kāi-mā masā masā sir-râ .
239. Whose boy comes behind you ?	Nangmā innūnghā tū-mō nai-tē ā-hōng ?	Nā nūk-ā tū nāi mâ ā hong?	Nang-mā nūng-ā tū nāi mâ hong ?
240. From whom did you buy that ?	Tūmō tūtē nahōng-mō āmāhā ni-rjōng-tā ?	Tū kom-ā-tā mâ sa-mā nei-rā-chok ?	Mā-hi tū neng-ā mâ châk ?
241. From a shopkeeper of the village.	Kuo mō bēpāri tak gi-rjōng-tā.	Hi-mā khūā mudi khāt kom-ā-tā.	Mā khūā dhūkānder khāt-kā neng-ā.

Aimol (Manipur).	Chiru (Manipur).
Nang-ni na-chē-yoi .	Nang-ni nang-shē-yoi .
A-mă-ni a-chē-yoi .	A-mă-ni a-shē-yoi .
Ka-chē (*Imperative mood*, cha-ro).	A-shē . . .
Ka-chē-yă . .	A-shē a-lă . . .
Ka-chē-yoi-yă . .	A-shē-lăy-ă . . .
Na-ming imo n-ti ? .	Nang ri-ming i-mo-ti ? .
Sěkor-hi kūm iyat a-ni-yoi-mo ?	Sakorr hilă kūm i-yăt-mo-ni ?
Hiwătēnă Kashmir tŭng-rang hikok i-dor-mo-la ?	Hi-nă-hi Kashmir shokrăng-khūlă i-chăn-mo a-la-tă ?
Na-pă innă na-năi pasal iyat-mo an-om ?	Nang-pă in-ă a-sha-pă i-yăt-mo om ?
Venni kai tam ka-chē-yoi .	Kai a-won-tū ā-la-tak kă-shē-yoi.
Ka-păngă a-nai-in a-char-nū a-loi-yoi.	Ka-pă năi-pang a-sha-pă-nă a-sarr-nū-khălo a-loi.
Sěkor angoi-pă yăfal-ko in-sūngă a-om-yoi.	Sakorr angoi safărr in-ă om
A-ting-ă yăfal beng-ta-ro .	Arrnamă safărr ma-kop-pē-ro.
Amă năi-pasal-ko kai-in molă a-tam ka-vē-yoi.	Kai-nă a-mă a-sha-pă khălo ra-mo-lē tăm-pūi ka-jēm-yoi.
A-lon-a a-măn sěrăt sachĭk a-la-pē.	A-mă-nă ching lonă shirăt sobū ka-pēk-lăi.
A-măn thing kūng thoyă sekor a-chong-ă om.	A-mă-nă thing nūiyă sakorr ăshūk a-om.
A-char-nū nēgă a-năi-pang-pă a-săng-yoi.	Amă a-sarr-nū khatū a-năi-pang-pă-nă a-shang-dēt.
A-mă man-ko lūfăi anni makhăi mankē.	Makhă man-katū dangkă a-di-lē-hērr.
Ka-pă-ko in sin-ă a-om-yoi .	Ka-pă khăto in pili-tē-yă o-om.
A-mă yěng lūfăi hi pe-ro .	Dangkă hilă a-mă a-ding pē-rū.
A-mă yěng lūfăi a-tam hong-loi-ro.	A-mă a-dingă dangkă khă yoŭng-loi-rū.
A-mă-ha-ko vē-jag-in-lă rūi-yă khit-ro.	A-mă khătū a-nak-tak jēm-dană rūirū-lē khop-ro.
Kūhă tūi va-choi-ro .	Kūhă tūi khă lūk-tană wăk-choi-rū.
Ka-măi-kūng-ă va-lon-ro .	Ka-măi-kūngă shē-rū .
Na-nŭg-ă pasal năi tū-mo an-haŭng-mo ?	Nang nūwă tū-năi-mc-ni pa-sa-năi ā-hong.
Năng-in a-mă-ha-ko tū yěng-ă nai-chok-mo ?	Nang ma-khală tū dingă nē-ra-chok-mo-ni ?
Amă khū-wă tūkăl-ă kai-chăok.	A-mă khowă dūkăn khat o-omă ki-ra-chaŭk.

Kolrēn (Manipur).	Kōm (Manipur).
Nang-ni nin-chai-yai .	Nang-ni ka-sē-yō-chōi .
An-mā-ni an-chai-yai .	An-mā-ni ka-sē-yōn-hai .
Ka-chē	Ka-sē . . . .
Ki-wā-chai . . .	Ka-sē-ā . . . .
Ki-wā-chain-ko . .	Ka-sē-yō-ā . . .
Ni-ming ang-mo-nti ? .	Na ra-mhing hai-mō ? .
Hiwā sakorr hiko kūm i-yāt-mo ni-yai ?	Sakōr hi kūm iyāyō-mō ? .
Hiwā-chai-nān Ḳashmir sūwok-nā ang-tū-mo-a-ni?	Hininā Kāshmir kasēhi haituk-mō ka-lhā ?
Ni-pā in-ā a-cha-pā ang-yāt-mo an-om ?	Na-pā inā na-sā-pā haiyā-mō kō-ōm ?
Kai wēn-ko a-lā ki-chē-yai .	Tū-ning kai ka-tam ka-sē-yō.
Ki-pa mi-tūm a-cha-pān a-mā a-charr-nū a-nai.	Ka-pā nāi-pang-pān a-sā-pān amā a-sar-nū a-lōi-yō.
Sakorr a-bang sāfal-ko in sūng-ā a-om.	Sakōr ka-bang safar in-ā kō-ōm.
A-ting-ā sāfal tēt-rū .	Athūmā safar hāp-rō .
Kain a-mā a-chā-pā molā a-tam ki-wēl-yai.	Kain amā a-sā-pā sachai-wāng ka-tam-ā ka-wūk-yō.
A-mān ching būng-ā siēl a-khāl.	Amān ching būngā sē a-sēr
A-mān thing kūng noyā sakorr a-chūwong-ā a-om.	Amā thing haiyā sakōr anchūngā kō-ōm.
A-mā a-charr-nū nēko a-nāi-pā a-sāng.	Amā asar-nū chū anāi-pā ka-nēgā ka-sāi.
A-mā man-ko dangkā chai-ni lē ahērr.	Amā man-chū dangkā chēng-nhi makhāi.
In a-tē-lēk-tē kipā aom .	In ka-sin-tēk-ā ka-pā kō-ōm
Hiwā dangkā a-mā yiēng pē-ro.	Dangkā hi amā nhēng pē-rō
A-mā yiēngā dangkā hawā wa-lai-ro.	Dangkā khā amā nhēngā lō-rō.
A-mā rinakā wēl-rū rūi-lē khop-ro.	Amākhā kanhagā wū-inā rhūi-wāng khit-rō.
Khūr-ā tūi yong-thāl-ro .	Kūhā khanā tūi thē-rō .
Ki-mā-tiēng chē-ro . .	Ka-mhā sē-rō . . .
Ni-nūk-tiēng khoi chā-mo a-wā ?	Na-ka-nhūng akhan tū sā-pā-mō kō-hōng ?
Nang-ko hiwā khoi-yēngā ni-nē-rik-chok-mo-ni ?	Nang kha-ē tū nhēngā nā-rchōk-mō ?
Ning khūo hawā tūkāl-ā ka-nē-ri-chok-a-ni.	Khū hininā tūkāl hinā kā-rchōk.

Pŭrŭm (Manipur).	Anāl (Manipur).	Hirōi-Lamgāng (Manipur).	English.
Naṇgai thēng-song	Nang-hing wā-cha-ti.	Nangin ka-wā-am-pati	215. You went.
Ma-ni thēng-song	Amā-hing wā-cha	Ma-mān ka-wā-lom.	216. They went.
Thēng	Cha-chā.	Ka-wā	217. Go.
Thēngā	Cha-nū	Wā-lom-dā	218. Going.
Thēng-sū-so	Cha-nū	Wā-nū	219. Gone.
Na-ming alo tiyāmē ?	A-mhi-bā kŭ-ti ?	Nang a-ming atā ?	220. What is your name ?
Sakorr hi kŭm iyā a-yo-mo ?	Sakol haibē kŭm yāthŭchā ?	Sakol ā-kŭm ta-yām sŭkā ?	221. How old is this horse ?
Ināmakhaiyā Kāshmir fā iyā-lāmo ?	Hŭki hibē Kashmir hibē achaisokā ?	Hawā-thŭngti Kashmir tafāk ta-yā ka-lā ?	222. How far is it from here to Kashmir ?
Na-pā in-ā na-sa-nāū iyā amamo ?	Apā inthŭng acharā ayāng-kā ?	Apā in-thā a-nā-chā ta-yā ka-am ?	223. How many sons are there in your father's house ?
Kaṙ wonri lāmā thēng-siyā	Nibē ni ahanthi-mā chalē.	Si-ni nai-yā ka-nēm-kat chē-nū.	224. I have walked a long way to-day.
Ka-pātē sa-nāūpā-nā ma-sarr-nū lai-saū.	Kapā charā amā chalamā a-mā-wāin-thŭ-thi.	Ka-pā komo a-nā-chā ma-charr laŭ-dā.	225. The son of my uncle is married to his sister.
Sakorr angaū-pā sāpal in sŭngā.	Sakol arābāhilē sāpal amā inthŭng ankā.	Sakol ka-ngaū-ki sāpalā in-thŭng-hā ka-am.	226. In the house is the saddle of the white horse.
A-chŭng-ā sāpal sisi.	Wa-lēn-hā sāpal athiyā	Ma-pāng lēng-thā sāpal apkal.	227. Put the saddle upon his back.
Kai-nā ma-sa-nāū-pā lichai-yā lāmā wēl-piyaū.	Ni amā charā amhon kha-chi-mā ka-bon-thi.	Nai-yā ma-mā chā-pā sachai kadoka-mā parai-nū.	228. I have beaten his son with many stripes.
Mo-na chingā sil sēla am	Amā bŭng-tā shal wa-pŭn-hān-mang.	Hali lon-thā ma-māng sil sajik ma-pēgā.	229. He is grazing cattle on the top of the hill.
Mo-na thing-thŭyā sakorr chonga am.	Amā thing-bŭl hēni sakol lēng tiŭngkā.	Ma-māng ding-bŭl-ing sakol tong-dā ka-am.	230. He is sitting on a horse under that tree.
Ma-nāū-nū tajŭ ma-nāū-pā-nā sāng-tik.	Amā chal hēlē wa-nē amān-chēlē sāngkā.	Ma-charr-nū ma-nāo isāngā	231. His brother is taller than his sister.
Māna man-jŭ lŭpā ani makhāi.	Amā min hēlē ropā anhi makhē.	Āo man lŭpā ki-ni makhāi	232. The price of that is two rupees and a half.
Ka-pā-na in tē-yā am	In chārā thŭng ka-pā ankā	Ka-pā īn ka-dil-son thŭng ka-am.	233. My father lives in that small house.
Ma-ningā nā lŭpā pē	Ropā hē amā kŭng-hā pēwā	Lŭpā hawā ma-mā-hin-thā api.	234. Give this rupee to him.
Ma-ningā lŭpā hā lā.	Amā kŭng-ki ropā hē a-li-wā.	Ma-mā-hin-ki awā lŭpā a-laū.	235. Take those rupees from him.
Mo-tā nā wēl-ā rūi ahū	Amā-hē kanā bŭnā shŭwā tŭngā.	Ma-mā ka-dŭngē a-prai-lā rūiyā aktū.	236. Beat him well and bind him with ropes.
Kŭhā tūi achoi ahang	Kŭhā thŭng-gi dŭ hi-chŭ-wā.	Kŭhā thŭng-ki di hāi-sok.	237. Draw water from the well.
Ka-mā thēng	Ka-dŭ-hā wāng-wā.	Kū-dū-thā wā	238. Walk before me.
Na-nū-ting-ā a-tū sa-nāū-tē hong-tamē ?	Athal akū charā wāngkā ?	A-dil-thā kū nāo ka-ra-wā ?	239. Whose boy comes behind you ?
Nang nā-hā a-tū ningā lai-yachē ?	Nangbē akū-kŭng amā-to an-kati ?	Nangā awā ko-hin-kē a-rēn ?	240. From whom did you buy that ?
Nā-hū tūkāl mi a-khā ningā	Amā khŭ-ki tūkāl khē kŭng-ki rē-nū.	Hāo thŭng-ki tūkān thŭng-ki mi khat hin-ki.	241. From a shopkeeper of the village.

SOUTHERN CHIN SUB-GROUP.

To the south of the Chin Hills there are several tribes which are related to the Northern Chins. Two of them are relatively well known, *viz.*, the Khyangs or Shös and the Khamis. Both will be dealt with separately below. Many southern tribes, such as Anu, Kun, Pallaing, and Sak or That, are mentioned in the Census reports and gazetteers, but we do not know anything about their dialects.[1] Major R. M. Rainey has drawn up the following notes regarding the most important tribes bordering on the Yaw country in the Pakōkku district:—

'The Welaung Chins inhabit the villages at the headwaters of the Myittha river. They are bounded on the north and west by Baungshè Chins, on the south by Chinbōks, and on the east by Taungthas of the villages round Wethet, which is distant four days' journey.

'The Chinbōks live in the hills from the Maw river down to the Sawchaung. They are bounded on the north by Welaung and Baungshè Chins, on the east by the Burmans, on the west by the Arakan Yomas, and on the south by the Yindu Chins.

'The Yindus inhabit the valleys of the Salinchaung and the northern end of the Mōn valley, bounded on the south by the Chinbōns; otherwise the same as Chinbōks.

'The Chinbōns inhabit the southern end of the Mōnchaung, and stretch across the Arakan Yomas into the valley of the Pichaung. They are bounded on the south by the Chinbōns on the Minbu frontier, on the east by the Burmans, and on the west by the Arakanese. . . .

'The Welaung Chins are stated to be of Baungshè origin. The Chinbōks claim a similar origin. The Yindus state that their origin is similar to that of the Taungthas, an industrious race who inhabit the Yaw and Myittha valleys in Burman territory, and who claim to have come from Popa hill. The Chinbōns, further south, point out a rock which they state is the body of a Min or official who was killed in a quarrel with his brother when they were emigrating from Popa, and was turned into a stone. The brother returned to Popa. The Chinbōns claim Burman origin. Further than this the Chins appear to have no history. In appearance they resemble Burmans though some have better features. . . .

'There appears to have been no attempt at government further than an incomplete village system. Each village has a *thugyi*. The title is hereditary and does not necessarily indicate a man of influence . . .

'There is no religion further than propitiating and consulting nats or spirits . . .

'The system of cultivation carried on by the different sections or tribes on the South Yaw frontier is similar, and the crops produced vary but slightly. It·is all *taungya* cultivation . . .

'The houses resemble those of Burmans, except that they are stronger and better built . . . During the cultivating season the villages are abandoned and temporary huts are built in the fields as well as sheds for storing grain . . .

'Men, women, and even small children are never without their pipes and tobacco, and smoke constantly. . . . The most remarkable custom of these people is their habit of getting drunk on every possible occasion. . . . 'All women have their faces tattooed. The process is commenced when they are small children and gradually completed, the operation extending over several years.'

We have very little information with regard to the dialects spoken by these tribes. There are said to be two dialects spoken by the tribes on the headwaters of the Myittha.

The Chinbōks speak three distinct dialects, the northern from the Mōn to the north bank of the Chē ; the central, spoken on the south bank of Chē and the Kyauksitchaung ; the southern, spoken by the Kadin and Sawchaung Chins.

The Yindus and the Chinbōns are also said to speak separate languages. The Chinbōn dialect is identical with that spoken in the Laungshē township.

The Chinmēs, who inhabit the sources of the eastern Mōn, are said to be a sort of connecting link between the Baungshēs and the Chinbōks.

Messrs. Scott and Hardiman have printed vocabularies of Chinbōk, Taungtha, and the dialect spoken in Yawdwin, *i.e.*, probably, the northern Chinbōk dialect. The pronominal prefixes, which are so characteristic of the Kuki-Chin languages, seem to

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[1] Daingnet, which has formerly been considered as a Chin dialect, turns out to be a corrupt form of Bengali.

occur in all these dialects. Chinbōk and Taungtha seem to be akin to Shö. Chinbōk *che*, I, *kye-mi*, we; and Taungtha *kye*, I, *kye-bu*, we, seem to correspond to *kyē*, I, *kyē-me*, we, in Shö. Yawdwin is also apparently a southern dialect. Here we find the prefixed negative *m* in *ambean*, bad, from *a-bean*, good. But the materials at my disposal are not sufficient for entering upon these questions. The vocabularies apparently contain many misprints, and I am therefore obliged to leave the question about these dialects open.

The first numerals in these dialects, compared with those occurring in Lai and Shö, are :—

	Lai.	Taungtha.	Yawdwin.	Chinbōk.	Shö.
One . .	pö-kat	pa-khat	tu-mat	tu-mat	mat.
Two . .	pö-nī	pa-nīp	nhi	nhi	nhi.
Three . .	pö-thūm	pa-thum	tum	thum	thūm.
Four . .	pö-lī	pa-li	pyi	phi	lhi.
Five . .	pö-nga	pa-nga	mha	mha	ngha.
Six . .	pö-rūk	pa-ru	kroak	khrūk	sop.
Seven . .	pö-sērī	pa-sari	khri	serr	shēy.
Eight . .	pö-rye*th*	pa-rīp	khret	shīt	shet.
Nine . .	pö-kwa	pa-kwa	ko	ko	ko.
Ten . .	pö-ra	pa-rhā	rhar	shrā	ha.
Twenty . .	pö-kūl	rui-nīp	ma-kōn	um-ku	kūl.
Hundred . .	za-kat	tayā	pra	phya	phyā.

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SHÖ OR KHYANG.

The Khyengs or Khyangs inhabit the country on both sides of the Arakan Yomas. According to Major Fryer their geographical limits are comprised within the 18th and 21st degrees of North latitude. In the Chittagong Hill Tracts Captain Lewin found them chiefly on the spurs of the great hill range which separates that district from Arakan. There are now about 100 Khyangs in the Boh Mong Chief's circle. The territory inhabited by the Khyangs in the north is rugged and inaccessible. In the south they dwell on the fertile banks of streams, and can procure the necessaries of life without difficulty; moreover, though still retaining their individuality, they are gradually adopting the more civilized manners and the mode of agriculture of the Arakanese. Mr. Houghton remarks :—

'The Southern or tame Chins, as they are sometimes called to distinguish them from the Northern or wild Chins, inhabit both sides of the Arakan-Yomas and are found in the Akyab, Kyaukpyu, and Sandoway districts on the west, and the Minbu, Thayetmyo, Prome, and Henzada districts on the east. They are very closely related to the wild Chins, Mros, Kamis, etc., for though the languages of these are mutually unintelligible, a comparison of their vocabularies shows the difference to be merely one of dialect, and philologically of no great importance. The tame Chins are in fact merely a tribe which formerly inhabited the present Lushai or wild Chin country, and which has been forced south by a *vis a tergo* at probably no very distant epoch. This movement to the southward is still going on, though slowly, for tribes and clans must be very hard-pushed indeed before they definitely abandon their ancestral hills and valleys. There is a tendency amongst the southernmost Chins to merge into the Burman race, and this is also the case amongst those who have gone farthest from the Yoma to the eastward. One reason however which prevents the Chins from assimilating rapidly with the Burmans is their practice of keeping pigs, which are used both as an article of diet and for offering to the nâts and the "Khun". These pigs are destructive of any kind of garden in or near the village, and hence to avoid disputes Chin houses must always be by themselves and not intermixed with Burman ones.'

The people call themselves *A-shö* (Houghton), *Hiou* or *Shou* (Fryer), *Shyū* or *Shoa* (Hodgson). They are called Chins by the Burmans, and *Khyang* or *Khyeng* is the Arakanese pronunciation of this same word. According to a tradition they have come down from the sources of the river Chindwin. Others claim to be of the same lineage as the Burmese and Arakanese, descendants of Burmese refugees, or remnants of an army lost on its way westwards. The number of Chins in Burma at the census of 1891 was 95,499.

While the most northerly Shös have not been much influenced by the civilisation of the surrounding tribes, the more southerly gradually assimilate themselves to the customs and manners of their neighbours.

A translation of the Parable of the Prodigal Son and a list of words has been received from the Chittagong Hills Tracts. It is however almost impossible to form a fair idea of the dialect from these texts. I have therefore also used the grammars by Messrs. Fryer and Houghton, mentioned under authorities below, for the compilation of the grammatical sketch. The language described in both is practically identical. With regard to the dialect spoken in the Chittagong Hill Tracts our oldest information about it is the vocabulary furnished by Captain Lewin. This is, however, with two or three alterations, reprinted from the vocabulary prepared by Captain Phayre in Arakan, and published by Hodgson. Another vocabulary published by Captain Phayre in 1841 differs only slightly. Captain Phayre remarks that there is some difference between the

dialects spoken by the Northern and the Southern tribes. The words published by Hodgson were taken from a man belonging to the Northern tribes.

In the grammatical sketch I have throughout compared the statements given by Messrs. Fryer and Houghton with the forms occurring in the specimen and list of words received from Chittagong. It will be seen that there are many instances of disagreement, not more however than might be expected between dialects spoken in such relatively distant countries.

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HOUGHTON, BERNARD,—*Southern Chin Vocabulary (Minbu District).* *Journal* of the Royal Asiatic Society. New Series, Vol. xxvii, 1895, pp. 727 and ff. The vocabulary has been taken down by Major B. A. N. Parrott, I.S.C., and the dialect is different from that described in the preceding work.

Pronunciation.—The spelling is very inconsistent, both in the specimen and in the list of words received from Chittagong, and it is impossible to form an exact idea of the pronunciation. The short forms of the personal pronouns which are generally prefixed to

verbs are a good instance of the great variety in the spelling. Thus we find *ka-mai*, I am; *kā-chet-ai*, I will go; *ko-bun-āl*, I found (him) again; *ku-du-āhe*, I am about to die. It is probable that these pronominal forms are pronounced without a marked stress when prefixed to other words. Their vowel is then probably much reduced and indistinct, its colour being influenced by the vowel of the following, accented, syllable. But there is also in other places great inconsistency. The word *kēi*, I, is for instance also written *keāi, kāi, khe*, and *ke*. The pronominal stem *ai*, he, that, has also the forms *oi*, or *o*, and *e*. *Ē* is interchangeable with *ei* and *i* ; thus, *shēl* and *sheil*, cow ; *chengā* and *singā*, to. The word for ' son' occurs as *chāu, chau, cho*, and *cha*. In the same way we find *pāu* and *po*, father. The sound intended is probably *o* or *á*, the *a* in English ' all.' The verb *chon*, to run, is also written *chan*. Mr. Houghton gives *sán* for Southern Chin, and the same sound is probably also meant in the specimen. In the Chittagong list *a* is apparently very often written for *á*. The personal pronoun of the second person is given as *nung* in the list, and as *nāng* in the specimen. Houghton gives *naung* and Fryer *naun*. In the same way we find *a-khal* and *ai-kūl*, they, etc. Houghton states that the Southern Chins do not pronounce their vowels distinctly, and this fact accounts for many of the inconsistencies mentioned above. We must, however, also remember that the preparation of the specimens has been attended by extraordinary difficulties.

An *h* is sometimes added after a vowel at the end of a word. Thus especially after the postposition *ā*, in, to, which is then occasionally written *ah*. Houghton mentions this *h* which he calls *spiritus lenis*, and says that the breath must be expelled after pronouncing the vowel, the breathing being of various strength. He transliterates it *h*. Thus, *ā lhom-lo-wā*, at a distance ; but *oi pre-āh*, that country in ; *ā-ngā-ah*, the servants to.

The *w* in *ā-lhom-lo-w-ā* is euphonic. In the same way a euphonic *y* is inserted before *ā*, when an *i* precedes ; thus, *lāi-y-ā*, in the fields.

The consonants *j* and *ch* seem to be interchangeable ; thus *ai-na-lache*, eating ; *thoong-ba-lājeh*, arising. *J*, however, occurs very rarely. *Ch* is also interchanged with *s* or *sh* ; thus, *chengā* and *singa*, to, with ; *ā-thon-āi-cho* and *ā-thon-āi-sho*, to be. In other words *ch* corresponds to *s* in the dialects described by Houghton and Fryer ; thus, in *cho*, son ; *chet*, go ; *chon*, run, etc. In all such cases the real sound seems to be *s*.

An *r* occurs in some words after *k*, *kh*, and *p*. Instead of *khra*, moon, Lewin has *klhau*, and *l* is probably the real sound. Houghton remarks that the Southern Chins are unable to pronounce *r*, and substitute *l* for it in Burmese words. In the parable, *r* occurs in the following words : *khrong*, man, Houghton and Fryer *khlaung* ; *mutho krak*, a harlot ; *krau*, to fall, Houghton *klauk*, Fryer *klü*, Burmese *krā* ; *kro*, time, Houghton *khyin*, Fryer *khoa* ; *kro* and *keong*, to tend, Houghton and Fryer *klong*, Burmese *kyaung* ; *krok*, lost, Houghton *klük* ; *prangā*, out, Houghton and Fryer *plaung*, Burmese *prangā* ; *pre*, country, Houghton *plē*, Burmese *prañ*. It is probable that *r* in such words is due to the Burmese orthography, and that *l* is spoken.

The writing of aspirated letters is very inconsistent. Thus we find *khrong* and *krong*, man ; *mhai* and *mai*, to be ; *nha* and *na*, thou ; *ni* and *nhi*, two, etc. The aspirated *s* has been transliterated '*s*. The consonants *gn* are often written instead of *ng* ; thus, *āgnā* for *ā-ngā*, servant. Compare Houghton *ngho*, Burmese *ngā*, to hire. In *singnā*, to, *ngn* is written instead of *ng*. *K* seems to be softened before a vowel in *ai-peg-ah*, to-eat-gave-not.

We have no information regarding tones in the Chittagong dialect. But it is probable that it has the same three tones which Houghton and Fryer mention. Houghton describes them as the short acute, the heavy grave, and the rising tones; Fryer as rising tone, falling tone, and emphatic stress.

These descriptions are not sufficient to form a clear idea of the tones. Houghton further remarks that the Chins speak habitually in a lower tone than the Burmans.

Articles.—There are no articles. The numeral *māth* or *ngāt*, one, is used as an indefinite article, and definiteness is expressed by means of demonstrative pronouns or relative clauses.

Nouns.—The prefix *ā* often occurs before nouns; thus, *ā-po*, father; *ā-cho*, son. It is in many cases perhaps originally the pronominal prefix of the third person. We find, however, *ā-po* used in the sense of 'my father.' In *ā-ngā*, a servant, the *ā* seems to be a formative prefix. Compare Burmese *ngā*, to hire. Fryer mentions another prefix *ka* or *kh*, in *ka-nhi*, sun; *khlo*, moon. The list of words gives *kha-ni*, sun; and *khra*, moon.

Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is generally distinguished by the use of different words. Thus, *pā*, father; *nū*, mother: *tā*, (elder) brother; *bē*, sister: *pata*, i.e., *pa-tho*, man; *mata* or *mutho*, woman: *pata chā*, man young, son; *mata chā*, daughter. Instead of *mata* Houghton gives *natho*, and Fryer *nhato*, and the form beginning with *ma* is perhaps due to the influence of the Burmese *ma*. Another word for 'male' is *pa-chung* or *pu-chung*. It is used as a suffix. Thus, *ā-chau pu-chung*, child male, son. The corresponding female suffix is *nū*; thus, *chūnnū*, i.e., *chā nū*, daughter.

Several male suffixes are used in order to distinguish the gender of animals. A suffix *ei* occurs in *shēl-ei*, an ox. Houghton gives *thi* or, after sonants *dhi*. Fryer says that this suffix is borrowed from the Burmese. Another male suffix is *hē* or *hē-o*; thus, *mā-hē*, a he goat; *sa-khi-hē-o*, a male deer. Houghton gives *nsa*, and Fryer *thsa*. The latter remarks that this suffix is used for quadrupeds and reptiles. Houghton and Fryer give *lhui* as the male suffix for birds; thus, *ā-lhui*, a cock. The list of words gives *a-li-pha*, a cock. This word seems to contain two male suffixes, *li*, corresponding to *lhui*, and *pha*. This latter suffix corresponds to Houghton's *pā* and *po*. Houghton and Fryer give still another male suffix *han*, according to Fryer the suffix for the dog kind; thus, *ui-han*, a dog. The Chittagong list of words gives *ūi*, without any suffix. There seems to be only one female suffix, *nū*; thus, *shēl-nū*, a cow; *mā-nū*, a she goat. Houghton and Fryer give *nū*.

Number.—According to Houghton and Fryer there are three numbers, singular, dual, and plural. Both give *hoi* as the suffix of the dual, but add that the numeral 'two' is generally used instead, except in a few compounds such as *ta-nau-hoi*, elder brother younger brother both, the elder and younger brothers. The suffix *hoi* is sometimes added to the verb; thus, *on-u-hoi*, were. It seems to be identical with the plural suffix *hai* in Rāngkhōl and connected dialects. The list of words always uses *ni*, two. The only instance in the parable is *ā-chau pu-chung ni*, two sons. Houghton gives the following suffixes of the plural, *hyā*, *dü*, and *di*, Fryer *hio*, *loi*, *tak*, and *nū*. In the parable there is no instance of a plural suffix, the number always appearing from the context. The list of words contains two plural suffixes, *nūng*, apparently corresponding to Fryer's *nū*, to abound, and *ti*, corresponding to Houghton's *di* and Lushēi *tē*. Thus, *pā nūng*, fathers; *chā-nū ti*, daughters.

Case.—The *Nominative* and the *Accusative* do not take any suffix. Houghton mentions a suffix *ni* in the accusative, but he gives no instances. It seems to occur in *kai-ni*, me; *ainghāt-ni*, him, etc. The suffix of the subject of transitive verbs is *lā*. Thus, *ā-ngā-lā hopek*, the servant said. In the second specimen we find *na*. Houghton gives *yü*, *tü*, and *nü* as the suffixes of the instrumental. The *Genitive* is expressed by putting the governed before the governing noun; thus, *pá im-ā*, (my) father's house in. The list of words gives a genitive suffix *kheo*; thus, *khrong pai kheo*, of a good man. In *nāng-ko*, thine, the same suffix is written *ko*. Compare Fryer's *kü* and *gü*. Houghton calls this suffix an ablative suffix, and compares Burmese *ka*. The suffix *tha* is apparently used in a similar sense; thus, *chá-nü ngat tha*, from a daughter. Compare Comparative, below. The nominative is often used as a *Vocative*; thus, *pau*, O father. Sometimes *o* is prefixed; thus, *o-pāu*, O father. Houghton mentions *o* as a suffix; thus, *bhoi-yo*, O chief. Other relations are expressed by means of postpositions. Such are *ā*, in, to; *chengā*, to, from; *nāng* and *ong*, with; *tha* or *thak*, from, etc.

Adjectives.—Adjectives usually follow the noun they qualify, and suffixes and postpositions are then added to them and not to the qualified noun. Houghton states that adjectives, with the suffixes *kü* or *gü*, and *di*, that is to say as relative participles, often precede the noun they qualify. In the parable the superlative always is placed before the noun, and, according to Houghton, every adjective which is modified by an adverb is put in the same position.

The particle of Comparison is *tha*, from; thus, *ā-bē tha ka kling*, his sister than I tall, I am taller than his sister; *ā-ling tha ā-ling*, tall than tall, taller. Mr. Fryer gives *lon* as the particle of comparison. Words meaning 'much,' 'very,' 'great,' may be added to the adjective; thus *a-tha ka pai-tēi*, him-than I good-very, I am better than he. Fryer gives *san*, great; thus *san aphoi*, great good, better. He and Houghton state that *hēk* may be added to denote the highest degree. Thus, *a-bhoi-hēk*, the best. *No-lek*, younger, seems to mean 'young-small.' Compare No. 233 in the list of words.

Numerals.—The numerals are given in the list of words. The form for 'one' is given as *māt* in the Chittagong list, and as *māth* in the specimen. Compare Fryer's *pum-hot*, one, and Chinbōk *tu-mat*, one. In No. 101 and following we find another form *ngat*, which corresponds to the forms *há* and *hot* given by Houghton and Fryer. Buchanan gives *moo*. These forms of the first numeral are apparently connected with the forms in the Mōn-Khmēr group of languages. Compare Mōn *mwoi*, Anam *mōt*, one. The form *mi* for 'two' which occurs in No. 117 is perhaps a mishearing for *ni* or *nhi*. In Buchanan's list, however, we find *palmee*, two. The numerals *sok*, six, and *shet*, eight, correspond to the Burmese forms *khyauk* and *shīt*, or *shē*, as against the other Chin languages. *Kūl*, twenty, in the Chittagong list is identical with the forms in some Central Chin dialects. Lewin gives *kür*, and Houghton's *go* and Fryer's *goi* are clearly identical. The numerals are adjectives and follow the noun they qualify.

There are several generic prefixes. The Chittagong list occasionally uses the prefix *pāi* before numerals applying to human beings; thus, *pá pāi-ni*, two fathers. Fryer has *pun*, which before *h* and *m* becomes *pum*; thus, *pumhot*, one. Houghton gives *pün*, or, before the two first numerals, *pa*. In the specimen we find *mācho hu-māth*, goat young one, where *hu* is a generic prefix. Houghton gives *zün* for animals and birds; *thēk* for fishes, arrows, etc.; *bá* for reptiles; *lun* for long things; and *lo* for flat things. Fryer has *zum* for quadrupeds; *thēk* for fish; and *yum* for reptiles.

Pronouns.—The following *Personal pronouns* are given by Houghton (H) and Fryer (F) :—

Singular,—

kyē, I.	*naung*, (H), *naun* (F), thou.	*ayā*, he, she, it.
kyē, ka, my.	*naun(g), na* (F), thy.	*ayā*, his.
kyē-gu (H), mine.	*naung-gu* (H), thine.	*ayā-gu*, his.

Dual,—

kyē-nhi, we two.	*naun(g)-nhi*, you two.	*na-hoi pa-nhi, yahoi* (H); *ya-nhi* (F), they two.

Plural,—

kyē-me, we.	*naun(g)-me*, you.	*na-hyá, yā-ti, ayā-hyá* (H); *ayatti, ya-ti* (F), they.

Houghton also adds *pa-nhi*, two, in the first and second persons dual. In the specimen and the list of words received from Chittagong the personal pronouns are represented as follows :—

There is no mention of a dual, but forms ending in *ni* are given as plural forms, in addition to such ending in *mi*. They are probably duals.

First person.—Instead of *kyē*, I, we find *keāi, kēi, khē*, and *ke*, all probably representing *kiē* or *kyē*. Instead of *kyē-gu*, mine, the list gives *kēi kheo*, and the specimen *kāi-ko* in *kāi-ko ke kon*, my share, *lit.* probably 'me-of my share.' The form *kai-ni* occurs thrice, and is translated 'me.' *Kāy-ā* is 'me-to.' In the plural we find *kēi-mi*, we, but in the conjugation of verbs *khē-ni* and *kei-ni*, which seem to be duals. I cannot analyse the form *kūt-ka*, our.

Second person.—For 'thou' the specimen gives *nāng*, the list of words *nung*, and also *nung-ni*, in *nung-ni ni-mai*, thou art. *Nung-ni* is perhaps 'you two.' *Nung-kheo* in the list, and *nāng-ko* in the specimen, correspond to Houghton's *naung-gu*, thine. 'You' is translated by *nung* in the list, but we also find *nung-nya mai*, you were, and *nung-ni mal*, you strike. *Nung-ni* and *nung-nya* are probably the dual. Compare *nāng-ni-ā* in the parable.

Third person.—The stem of the personal pronoun of the third person seems to be *ai* or *oi*. Thus, *ai-lā mal-shá*, he strikes ; *ai-kheo*, his. The form *ayā* occurs in *ayā mai*, he is. We also find the form *ā-ni*, which is the usual form in Chinbōk. Other forms for 'he' are formed by adding some noun meaning 'man.' Thus, *oi-krong-ong* and *oi-khrong-ya*, that man, he; *ai-nghāt-ni*, he. I cannot analyse this latter word, which is also written *enghāt* in *enghāt mai*, he was. *Oi* seems also to be the first component of *ochingah*, he, which occurs thrice in the specimen. The list of words furnishes *choi-khrong*, he. *Choi* is probably a demonstrative pronoun, corresponding to Lushēi *chu*, that ; thus, *choi-khrong*, that man. *Nāng won* is translated 'his property' in the parable. *Nāng* is probably written for *nā*, from the demonstrative base *nā*, that, he. The pronoun *nā*, that, also occurs in some old Kuki dialects, such as Pūrūm, etc. Compare also the plural *na-hyá*, they. The whole sentence *nāng won nāng-ni-āh o-chingah ka-ni fai-pek* must therefore be translated 'his property them-to he dividing gave.' In the plural we find *ā-nhi*, they, or perhaps 'they two,' in the parable, and the following forms in the list: *ai-kūl, a-khal*, and *a-kal*, they. *Kūl* means 'twenty', and is perhaps used to denote an indefinite number. *Ai-ā pēk*, their, in No. 31, seems to mean 'he gave.'

Demonstrative pronouns.—*Ni*, this; *tho*, that. Instead of *tho* Fryer gives *to* and *to-ni*, and the parable and the Chittagong list *ai* or *oi*, *ai-ni* and *ai—ni*. *Ni*, this, may also be added to other pronouns, apparently in order to emphasise; thus, *kai-ni*, me; *ainghāt-ni*, he; and perhaps *nung-ni*, thou. See Personal pronouns, above. A pronoun *mai*, this, seems to occur in *mai-nhi-la-je*, them of; or perhaps ' and.'

Relative pronouns.—There are only a few instances of relative clauses in the parable: *nāng chau mutho krak māth-ong khom-iong wān-thong āi-kungām pai māth-ā nā-pek-nāng*, thy son woman bad-conducted one-with joining property-threw-away (compare Houghton's *tong*, to throw away), him-for feast one thou-gavest, thou gavest a feast for thy son who lost his property in company with a harlot. Here the two clauses are simply put together without any word denoting the relation between them. Another instance is: *kei-ā imhai·on e-kha-ni nāng-ko*, me-to being all-this thine, all that I have is thine. A participle here supplies the place of a relative pronoun. *E-kha-ni* probably corresponds to Fryer's *kho-kho*, all. Fryer and Houghton state that the suffixes of the relative participle are *gu* (Fryer), *gü*, *kü*, and *di* (Houghton). Compare *lāi-tan-di*, cultivator; *mā-keong-di*, a shepherd, in the list. Houghton remarks that the ordinary tense termination may also be used to form relative participles; thus *tü-ā lō-wō khlaung*, now came man, the man who has now come; compare *āni ā-lhom-lo-wā ā-mi-kho-ā*, he far-off he-was-time-at.

Interrogative pronouns.—Several forms occur, but I can do little more than to enumerate them.

Who?—The list of words gives *nung-wong*, but in 240 we find *u—yam*; thus *ni wan ni u tha ā-lē yam*, this thing this whom from you bought? This form corresponds to Captain Lewin's *u-ām* and Hodgson's *u-liam*. Houghton and Fryer give *ani* and *ani-nü*.

What?—The list of words gives *youm*, Captain Lewin *imam*, which seems to be a misprint for Hodgson's *inihām*. In the parable we find *ethoniyam*, what is the matter? The interrogative pronoun seems to be *e—yam*, and *thon-i* apparently corresponds to *tán-ē* to be suitable, to be the matter with, to be, in Houghton's vocabulary. Another form *ya* or *ya—om* occurs in *nung mi ya*, thy name what? *ni-thak Kashmir prē ya lam-la*, here-from Kashmir country how far? *pá im-ā chá pa-chung ya mai om*, father's house-in child male how many are? *ni chey e-ya achak mai dākā*, this horse-of which age is? *E-ya* in the last instance seems to mean ' how much.' *Dā-kā* is probably an interrogative particle; compare Lai *dako*. *Ya* in *e-ya* is perhaps written for *yo*, compare *hyau-üm*, how much? given by Hodgson and Lewin. Houghton gives *pa-hyō*, and Fryer *pi-hio*, how many? *Pa* and *pi* in these forms must be compared with the generic prefix with numerals. Compare however *pi*, which, what? in Fryer's sketch. The parable seems to give an instance of this pronoun in the sentence *kāi-po ku āgnā-chegnā pā hobong omi*, for which I think we must read *kāi-po ku āngā-chengā pā-ho bong omi* (or *ā-mai*), my-father's many servants-to how-much bread is? Compare *phong*, to bake, in Houghton's vocabulary. *Baung*, what? is mentioned by Houghton and Fryer. Compare Siyin *ā-bāng*, what?

Indefinite pronouns.—Indefinite pronouns seem to be formed from the same stems as the interrogative ones. Houghton gives *ani-pa sīsī*, anybody, and *baung-pa sīsī*, anything. In the parable we find *u—hi*, anybody; thus, *u-lā-hi āni-ā ai-pegah*, anyone him to food-gave not.

Verbs.—Abbreviated forms of the personal pronouns are prefixed to the verbs in order to indicate the person and number of the subject. These prefixes are as follows: *ka*, I; *na*, thou; *a*, he, she, it, they; *na*, we two, you two; *ma*, we, you. The vowels of these prefixes are sometimes long and sometimes short in the parable, and their quality also varies, apparently after the quality of the following vowel. The dual and plural forms *na* and *ma* are taken from Houghton and Fryer. The former remarks that the prefixes cannot be dropped in the first and second persons, while *a* can be prefixed at pleasure to the third person, and also to the imperative. The practice in the parable and in the Chittagong list is very inconsistent. We find *kā*, *ka*, *ke*, *ko*, and *ku*, I; *nā*, *ni*, and *ngē*, thou; *khi-ni*, we; *nya*, you. Very often the prefixes are dropped.

The root alone, without any suffix, is freely used to denote present and past times; thus, *nung ni mal*, thou strikest; *no-lek chá-lā ā-po-ā hopek*, the youngest son his-father-to said; *khe ke mal*, I am striking, I have struck; *pū chū-nū ka-nak*, (my) uncle's daughter I-have-taken, etc. This form is also used as a kind of relative participle; thus, *āni ālhom-lo-wā ā-mi-khoā*, he way-far-at he-was-time-at, when he was still far off. For *khoā* the specimen gives *khoāh* and *khoyā*, and Houghton *khwā* for *khoā*. Some suffixes are apparently added without altering the meaning. In the parable we find a few instances of the suffix *ai* or *āi* used in this way. Thus, *no-khom-ai*, joined; *pān-āi*, called. In the Chittagong list we find *khe ke chet-āi*, I go. In *khē ke ka ta nēi*, I am, we have perhaps the same suffix. *Ēi* in *tan-ēi* may, however, represent *ē*; see Compound verbs, below. A verb *thon*, to be proper, to be, seems to occur in the parable. Compare *tán-ē*, to be suitable, to be the matter with, to become, to be, in Houghton's vocabulary. In *om-i*, there is, *i* seems to be used in the same way as *ai*. Houghton gives *ü*, and Fryer *u* as the suffix of the present tense, and *ai* is perhaps an attempt to denote the sound *ü*. Houghton remarks that *ō* is substituted for *ü* when the final vowel of the verb is *ō*; thus, *kyē ka lō-w-ō*, I come. According to the same authority the more northerly Chins use *hü* instead of *ō*. Compare Siyin *hi*. Another suffix which seems no more to have a distinct meaning is *shá*, also written *cho* and *cha*. Thus, *ai-lā mal-shá*, he strikes; *ai chet-cha*, he goes; *khe ke chet-cha*, I went. In *khe ke mal-ai-shá*, I strike, *ai* and *shá* are both added.

A *Present definite* is, according to Houghton, formed by combining the participle ending in *nā* with the verb *án*, to be; thus, *baung saih-nā na án-ü*, what doing you are? The Chittagong list uses the root as a present definite; thus, *ai-ni chak pek-ā ka keong*, that hill-of top-on I tending-am.

An *Imperfect* seems to occur in *khe ke mal-hiā-a*, I was striking. Houghton and Fryer have no corresponding form.

Past tense.—Houghton gives *ni-ü* and Fryer *ni-u* as the suffix of the past. The former states that the Northern Chins use *ni-hü* instead of *ni-ü*. There is apparently no corresponding form in the parable. *Āi-kungām poi māth-ā nā-pek-nāng*, him-for feast one thou gavest, may perhaps contain this suffix in the form *nāng*, but it is more probable that *nāng* is the personal pronoun of the second person, the order of words being apparently false throughout the specimen. In *nūng āiyung ngē chet*, thou wentest, *āiyung* or *āiyung ngē* means 'formerly.' Compare *ayang-gyī-gyī* in Houghton's vocabulary. *Ngē* is, however, probably a miswriting for *nē* or *na*, the pronominal prefix of the second person.

The suffix of the *Future* is *ai*. Houghton gives *aih* and Fryer *ei*. The *h* in *aih* is the 'spiritus lenis.' See Pronunciation, above. Thus, *kā chet-ai*, I will go; *ko*

hopek-ai, I will say. *Shá* may be added; thus, *khē ka bŭp-ăi,* or *bŭp-ăi-shá,* I should beat. The latter form seems to be properly used as an infinitive of purpose. In *khe ke tan-ē-ai,* I may be, we have the same suffix. With regard to *ē* see Compound verbs, below. The future suffix *ai* is different from the ordinary affirmative suffix *ai, i,* or *ü,* mentioned above.

The suffix of the *Imperative* is, according to Fryer, *e.* Houghton gives *e* and *we, bhoi, nhaung-e,* and *nhaung-bhoi* in the singular, *bhoi-zü* and *zü-he* in the plural. He also mentions the imperatives *án-baih-i* and *án-i,* be thou. The suffix *e* is also found in the vocabularies of Hodgson and Lewin. In the Chittagong list it occurs in *lawē, i.e., lá-w-ēi,* take, and probably also in *chet-ēi,* walk, and *tan-ei, i.e., thon-ē,* be. A form corresponding to Houghton's *nhaung-e* seems to occur in the corrupt passage *chenang-kei āhai ongko āinilhāje kāpao,* let us eat and be merry. I understand this passage as follows: *che-nang-e ā-hai-ong-ko āinilhāje kă-pyā-ong,* come to-be-merry and to-feast. The imperative is usually formed without any suffix in the list; thus, *che,* go; *mal,* strike; *pēk,* give. Sometimes *a* or *ā* is prefixed; thus, *a-ēi,* eat; *ā-lau,* bring. I have not been able to analyse the passage *nāng kai-ni opong ā-tho-āi,* you me servant make. *Ā-tho-āi* is the imperative of a verb which occurs in many connected forms of speech, and means 'to do.' *Opong* may correspond to Burmese *a-phaung,* companion.

The suffixes of the negative imperative are *ne* and *di* (Houghton) or *ti* (Fryer). There are no instances in the parable.

Infinitive—Houghton states that verbal nouns are formed by means of the prefix *a;* thus, *a-lō,* the coming. By suffixing the postposition *ā* an infinitive of purpose is effected, *e.g., ayā a-mán-ā,* in order to seize him. The same idea may also be expressed by adding the suffix *ong;* thus, *ayā mán-ong,* in order to seize him. Fryer says that the future is used as an infinitive. The suffix *ā,* without any prefix, seems to occur in the parable in *oi ainghāth-ni owok kro-ah na-theh,* he him swine to-tend sent; perhaps also in *ochingāh thā eahmeah,* he was in want, if *eahmeah* can be explained as *ai-ā mai-ah,* to eat was not; compare however *eyaih-yan,* food, in Mr. Houghton's dictionary. The suffix *ong* seems to occur in *ā-hai-ong-ko,* to be merry. The form ending in *āi* or *āi-sho,* probably identical with the future, is used in several places. Thus, *ko-hon lui-yāi ting-khin-ai,* the stomach to fill he wished; *nāng chau ā-thon-āi-cho heyā,* thy son to-be is-unfit; *kei-ni pyā-wai-sho thomai,* our feasting good is, it is good that we should feast. In the list of words we find another infinitive ending in *na;* thus, *tan-ei-na,* to be.

Participles.—Fryer mentions the relative participle ending in *gu,* for which Houghton gives the suffixes *gü* or *kü* and *di.* The latter further mentions a present participle ending in *tü,* an adverbial participle ending in *nā* and having the meaning of a conditional, and a conjunctive participle ending in *na, aih-gü,* or *aih-gü-plī-dá.* Before this *na* a suffix *pa* is inserted, or *hā* is prefixed to *na* if the participle refers to the first person, and *di* if it refers to the second or third person. A conjunctive participle ending in *agu,* after, also occurs in the fable given by Fryer and reprinted below.

In the parable and the Chittagong list we find the following forms. A suffix *ong* or *iong* seems to form Adverbial participles; thus, *khom-iong,* joining. Compare the postposition *ong,* with. In *keiah imhaion ekhani nāng-ko,* me to being all thine is, a similar suffix *on* seems to form a Relative participle. Conjunctive participles are formed by adding a suffix *nā* or *nāk;* thus, *mal-nā,* beating; *khed-nāk,* pitying. Often *la-che* or *lăche* is added; thus, *ai-na-la-che,* eating; *thognā-lā-che, i.e.,* probably *thong-nā-lā-che,*

2 x 2

arising. Another suffix of the conjunctive participle ends in *ba-lā* or *be-lā*, and seems to correspond to Mr. Houghton's participle in *pa-na*. Thus, *thoong-ba-lā-jeh*, having arisen ; *chon-ung-be-lā*, having run. The form *mal-dek-shá*, having struck, seems also to be a conjunctive participle. *Chetū-lachē*, going, apparently corresponds to the participle ending in *tü* mentioned by Mr. Houghton. In *ochingah kanifai-pek*, he dividing gave, there is probably no participle, but *kanifai-pek* is a compound verb. I am also uncertain about *chet-cha*, gone, in No. 219. The same suffix seems to occur in *owok-lā ai-cho*, swine by eaten, and in *anila ālolo cho-powoi*, which perhaps should be corrected to *āni-la ā-lolo-cho-po-woi*, he having come to senses said, but I am unable to analyse the single words.

A *Noun of agency* seems to be formed by means of the suffix *di* ; thus, *lāi-tan-di*, a cultivator ; *mā-keong-di*, goat-tender, shepherd.

There is no *Passive voice*. Instead of ' I am struck ' we find ' he strikes me ', or ' I suffer a striking.' Houghton gives *khán* and Fryer *sun-ey* as the verb used to form compounds with the meaning of a passive. The Chittagong list gives *khe mal khe ke mē*, I am struck ; *yā khē mal khē mē*, I was struck ; *khel mal khamei shá*, I shall be struck. These forms perhaps contain a verb *khám* corresponding to Mr. Houghton's *khán* ; thus, *kyē mal-khám-ai-shá*, I beating-suffer-shall. In the parable we find *āni krok pungdung ko-bun-āl*, he was lost, now he is found again, *lit.* I found him again.

Compound verbs are freely formed in order to modify the meaning ; thus, *ho-pek*, said, perhaps corresponding to *hau*, say, and *pek*, give, in the vocabularies of Houghton and Fryer ; *ka-ni-fai-pek*, divided and gave ; compare *phē*, divide, in Houghton's vocabulary. Fryer remarks that the letter *n* frequently precedes verbal roots. To this *n* corresponds a prefix beginning with *n* in the parable ; thus, *na-thek*, send ; *ni-honjak*, wasted all ; *no-khom-ai*, joined. Another prefix *po* seems to occur in *nolāi ko-pohuth*, sin I did. Houghton and Fryer mention several verbs which are added in order to form compounds with a modified meaning ; thus, *bo*, to return ; *dat* or *dhāk*, to dare ; *kho* or *thē*, to be able ; *la*, to get, to must ; *sē*, to cause ; *woi*, to wish, etc. In the parable we find *āl*, again ; *āhe*, to be about ; *ē* or *i*, apparently only emphasising, or, according to Mr. Houghton, conveying the sense of the middle voice ; *jak*, all ; and *nānā*, much. Thus, *tho-wāl*, came back ; *ku-du-āhe*, I am dying ; *khe ke tan-ē-ai*, I may be ; *komi-ong*, cohabiting, compare Houghton's *khán-ē* ; *ni-hon-jak*, wasted all ; *mānpok-nānā*, abused much, was angry, etc.

Negative.—Houghton and Fryer both state that a hard initial consonant is softened in the negative verb, not, however, among the Northern Chins. Houghton mentions several negative particles, most of them containing the syllable *nü*, *i.e.*, the ordinary suffix *ü* with *n* prefixed. He also states that in the negative verb no distinction is made, as a rule, between the present, past, and future tenses. According to Fryer the negative particle is *n*, *m*, or *mb*, and may be prefixed to the verb, or to the suffix, or to both. In the parable the negative particle is *ā* ; thus, *ai-peg-ah*, to eat gave not ; *he-yā*, it is not proper ; compare *pi-ā*, bad, in the list. In *heongnā*, disobeyed not, *n* seems to be prefixed to *ā*, if *ngn* is not simply a miswriting for *ng*. The negative *ā* perhaps corresponds to the suffix *ai* which, according to Houghton, is prefixed to *di* in order to form negative participles. Thus *lō-wai-di khlaung*, the man who does not come. According to the same authority negative participles are also formed by prefixing *a* and suffixing *kōn* or *kō*, *boi* or *bō-boi*. In the parable *wāng-ā-lā* seems to be a negative participle ; thus,

āni im-dukā wāng-ā-lā, he house-into not-entering.   Another negative *the* seems to occur in *nāng kai-ni mā-cho hu-māth ā-pek-the*, you me goat-young one gave not.

The *Interrogative particle* is *mo* or *mü* and, according to Houghton, also *li*. There is no instance in the parable. Another particle *dākā* seems to occur in No. 221. See Interrogative pronouns, above.

The **Order of words** is extremely inconsistent in the parable. The regular order, however, seems to be subject, direct object, indirect object, verb.

Difference of dialect.

The preceding sketch shows that there are at least two dialects of Shö,—a northern spoken in the Chittagong Hill Tracts, and a southern spoken in Sandoway and the neighbouring districts. Some of the principal points where the two dialects differ will be mentioned in what follows. For convenience's sake I have used the following abbreviations :—

Ch.=forms occurring in the specimen and list received from Chittagong.

F. =Major Fryer's grammar.

H. =Mr. Houghton's grammar.

Ho.=Captain Phayre's list, published by Hodgson, 1854.

Ph.=Captain Phayre's old list, published 1841.

I have drawn attention to the fact that we often find *r* in Ch., corresponding to *l* in F. and H. We find the same uncertainty in the old lists ; thus, *khro*, moon in Ph., but *khlau* in Ho. Captain Phayre remarks that *l* often is pronounced almost as *y*, and in his old list he gives *kyāng*, man, corresponding to Ho. *klāng*. He thinks that the word *khyāng* or *Khyeng*, the name of the people, may be a corruption of the word for 'man.' All these facts show that the pronunciation cannot be distinct.

In many instances we find final *m* and *n* interchanged ; thus, Ch. *alhom*, way ; Ho. *lām* ; H. *alhán* ; Ph. *lang* : F. *alhem*, big ; H. *lhēn* : Ch. and Ho. *im*, house ; F. *iạm* ; H. *in* : Ch. F., Ho. *thum*, three ; H. *thün*, etc.

Sometimes both forms occur in the same dialect ; thus, Ch. *thom* and *thon*, to be suitable, to become ; F. *khoam* and *khon*, to meet with, etc. In Ch. *mu-tho*, a female, as against H. *na-tho*, the two sounds are initial. It will be seen that *n* prevails in H., and I have not found any instance of a final *m* in this dialect. In the northernmost dialect, on the other hand, final *m* is most frequent. It seems probable that *m* is in most cases the original sound, and that it has been changed to *n* under the influence of Burmese, where final *m* becomes *n* or *ng*.

The numeral 'ten' is given as *ngha* or *ha* in F. and H. *Ngh* and *h* are thus interchangeable, and the form *ngat* or *ngāt*, one, in Ch. can thus be identified with H. *há*, and F. *hot*. Considering the inconsistent spelling in Ch. there is no difficulty in assuming that *ngat* is written for *nghát*. Ho. gives *nhāt*, while Lewin has *mhat*, corresponding to the form occurring in the parable. Compare also Buchanan *poo-nho*, five ; F. and H. *ngho*.

Sometimes *l* and *n* are interchanged, thus in the suffix of the agent, Ch. *lā*, F. *na*, H. *nü* ; compare Lai *ne*, Banjōgī *ni*, Siyin *nā*. The *l* in Ch. is probably false and due to the inability of the interpreter to distinguish the two sounds.

Other discrepancies are due to the use of prefixes ; thus, Ch. and Ho. *thī*, iron ; F. and H. *nthi* : Ch. *lū-ki*, head ; Ho. *lū* ; F. *ma-lu* ; H. *a-lū*, etc.

In the declension of nouns the most important difference is to be found in the formation of the plural. This point is, however, of small importance, there being no real suffixes of the plural. And the number of words which convey a plural sense is, of course, so great that a comparison is here impossible.

With regard to adjectives we have found the same particle of comparison in Ch. and H., while F. seems to differ.

The personal pronouns are, broadly speaking, the same in Ch., F., and H. The greatest difference is to be found in the third person, but is there also insignificant. The interrogative pronouns, on the other hand, are quite different in Ch. from the forms in F., H. Ch. is, however, very confused, and the form *u—yam*, who, in Ch., and *u-liam* in Ho. might perhaps be the same as *a-ni*, *i.e.*, probably *a*+ the demonstrative pronoun *ni*, in F. H.

The difference in the conjugation of verbs is greater. Ch. uses the root alone to denote present and past tenses, while H. adds the suffix *ü*, and F. *u* in the present, and form the past tense by means of a suffix *ni*, with the same addition *ü* or *u*. With this addition we may compare *o* in Tibetan, *ū* in Khāmtī, Shān, etc. The future, on the other hand, is identical in Ch., F., and H., and this fact is of special importance. The other discrepancies in the conjugation of verbs are of relatively small importance. In the formation of the negative F. and H. state that a hard initial is softened. This principle does not occur in other languages of the Kuki-Chin group. The *prefixed* negative in F. agrees with the Burmese negative, while the negative in the Kuki-Chin group is *suffixed*. Compare Introduction, p. 19.

Such are the chief differences between the northern and the southern dialects. The dialect spoken in the Minbu district is again different from that of the Sandoway district. And there are also many other dialects, but Mr. Houghton states that the differences are philologically unimportant.

I have printed the Parable of the Prodigal Son as I have received it. I have in a few places subjoined, within parentheses, corrected forms. As a second specimen I have reprinted a short fable according to the text given by Major Fryer, and have added an interlinear translation. In the list of words I have made no corrections, but I have added the corresponding forms from Messrs. Fryer and Houghton, and these make it possible in many cases to see what is the meaning of the corrupt forms in the Chittagong list. I have retained the sign *a* to denote the sound of *a* in 'organ' in the words taken from Major Fryer.

[No. 36.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

SHÖ OR KHYANG.

(DISTRICT, CHITTAGONG HILL TRACTS.)

SPECIMEN I.

Khrong māth-ā ā-chau puchung-ni mhai. Mai-nhi-la-je no-lek châ-lā
Man one-to child male-two were. Them-two-of younger son

ā-po-ā hopek, 'Pāu kāi-ko ke kon kāy-ā pek.' Nāng
father-to said, 'Father me-of my share me-to give.' His

won nāng-ni-āh ochingah ka-ni-fai-pek. Kro-khong-ah no-lek a-chāu
property them-two-to he divided-gave. Time-short-in younger son

pongiyal ai-nghāth-ni ā-lhom-lo-wā pre-āh chet. Oi-āh oi-krong-ong
gathered-all and(?) way-far-in country-to went. There he

ni-hon-jak. Ochingah metia won ai-khokhā ai-mitiah a-thon.
wasted-all. He after-spent(?) goods that-village-in famine arose.

Ochingāh thā eah-meah. Oi-khrong-ya khrong māth-ā oi-pre-āh
Him of food-was-not(?). He man one-with that-country-in

no-khom-ai. Oi aingbāthni owok kro-ah na-theh. Oi-lā owok-lā ai-cho
joined. He him swine tend-to sent. He pigs-by eaten

ai-na-lache ko-hon-lui-yāi ting-khinai. U-lā-hi āni-āh ai-peg-ah. Ani-lā
eating belly-to-fill intended. Anyone him-to food-gave-not. He

ālolo-cho-po-woi, 'Kāi-po ku āgnā-chegnā (i.e. āngā-chengā) pā-ho
said-to-himself(?) 'My-father's many servants-to how-much

bong om-i; kāi-chā mut-ā ku-du-āhe. Keāi thognā-(i.e. thongā-)lāche
bread is; I hunger-with I-dying-am. I arisen-having

ā-po-cheng-āh kā-chet-ai oi-ah ko-hopek-ai, "O-pāu, keāi nādāgā-sing-ā no-lāi
my-father-to I-go-will him-to I-say-will, "O-father, I God-to sin

ko-pohuth, keāi nāng chegnā(i.e. chengā); nāng-chau ā-thon-āi-cho heyā;
I-committed, I thee to; thy-son to-be is-not;

nāng kai-ni opong ā-tho-āi." ' Āni thoong-ba-lā-jeh ā-po singya(i.e. singā)
thou me servant(?) make." ' He arisen-having his-father to

kāi. Āni ā-lhom-lo-wā ā-mi-khoāh, āni ā-po-lā ā-mu. Ā-po-lā khed-nāk,
went. He way-far-at he-was-time-at his father he-saw. His-father pitying,

chonung-be-lā, ā-cho nhālung krau, āi-ni-lhā-je ā-nhom. Ā-cho-lā
running, his-son's neck-on fell, and he-kissed. His-son

ā-po-ā hopek, 'O-pāu, keāi nādāgā sing-ā no-lai ko-po-huth,
his-father-to said, 'O-father, I heaven to sin I-committed

nāng   singnā,   keai   nāng-cho   a-thon-ai-sho   he-yā.'   Ā-po-lā   āgnā ah (*i.e.* ā-ngā-ā)
thee   *to,*   *I*   *thy-son*   *to-be*   *is-not.'*   *His-father*   *servants-to*

ho-pek,   'Iu   poi   ā-lau,   āni-āh   sau-sok,   āni   kuth·ung   koi-chip
said,   '*Cloth*   *good*   *bring,*   *him-on*   *put,*   *his*   *hand-on*   *ring*

māth   thon,   āni   ā-khung   fānāp   thon,   che-nang-kei   āhai-ongko   āini-lhā-je
one   *put,*   *his*   *foot-on*   *shoe*   *put,*   *come*   *to-make-merry*   *and*

kāpao (*i.e.* ka-pyā-ong);   e-kung-um   kei   chau   ā-du-pungdung   ā-heng-yāl,
    to-feast;   *for*   *my*   *son*   *he-dead-was-after*   *he-came-alive-again,*

āni   krok-pungdung   ko-bun-āl.'   Ānhi   pyā-al.
he   *lost-after*   *I-found-again.'*   *They*   *feasted.*

Āi-chā   āni   chāu   chāng-cha   lāi-yāh   a-mai.   Āni   im-kenā   thowā-thāi-
Now   *his*   *son*   *the-elder*   *field-in*   *he-was.*   *He*   *house-near*   *drew-nigh-*

kho-yā   ni-thon   ni-dung   ā-iok.   Āni-la   āgnā (*i.e.* ā-ngā)   māth   pānāi   āinilhāje
when   *dancing*   *music*   *he-heard.*   *He*   *servant*   *one*   *called*   *and*

e-hi,   'E-thoniyom?'   Āgnalā (*i.e.* ā-ngā-lā)   hopek,   'Nāng   no-leck-cho
he-asked,   '*What-is-the-matter?'*   *The-servant*   *said,*   '*Thy*   *younger-brother*

tho-wāl,   nāng-po-lā   poi-pek,   e-kungum   āni   khoāth-cho   āni   ka-bun-āl.'
came-back,   *thy-father*   *feast-gave,*   *for*   *he*   *safe-being*   *him*   *got-again.'*

A-tā   mān-pok-nānā.   Āni   im-dukā   wāng-ā-lā,   e-kungum   āni
The-elder-brother   *abused-loudly.*   *He*   *house-into*   *entering-not,*   *therefore*   *his*

ā-po   pranga   ā-kāi,   ainilhaje   ā-pol.   Āni-la   ā-po-āh   hopek,   Keāi   ni-yā
father   *outside he-went,*   *and*   *he-entreated.*   *He*   *his-father-to*   *said,*   '*I*   *these*

ku   kum   keāi   āgnā (*i.e.* ā-ngā)   nāng,   nāng   khau   heongnā   kcāi,   nāng
many   *years*   *I*   *servant*   *thy,*   *thy*   *order*   *disobeyed-not*   *I,*   *thou*

kai-ni   mā-cho   hu-māth   ā-pek-the   kā-khām-bo-nāng   kolo   kāyāipu.   Nāng
me   *goat-young*   *one*   *gavest-not*   *my-friends-with*   *merry*   *to-feast.*   *Thy*

chau   mutho   krak   māth-ong   khom-i-ong   wān-thong   āi-kungām   pai
son   *woman*   *bad-conducted*   *one-with*   *cohabiting*   *all-lost*   *him-for*   *feast*

māth-ā   nā-pek-nāng.'   Ā-po-lā   ā-chau   hopek,   'O-chau,   nāng   kai-ni   ko-nāng
one   *thou-gavest.*   *His-father*   *his-son-to*   *said,*   '*O-son,*   *thou*   *me*   *with*

nha-mai.   Kei-ah   imhaion,   ekha-ni   nāng-ko.   Kei-ni   pyā-wai-sho   thomai,
thou-art.   *Me-to*   *being*   *all-this*   *thine.*   *We-two*   *to-feast*   *good-is,*

ekungum   nāng   no-lek-cho   ā-du-pungdung   ā-heng-yāl,   āni
for   *thy*   *younger-brother*   *he-died-after*   *he-is-alive-again,*   *he*

krok-pungdung   ko-bun-āl.'
lost-was-after   *I-found-again.'*

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

SHÖ OR KHYANG.

SPECIMEN II.

(DISTRICT, SANDOWAY, ARAKAN.)

FABLE OF THE TWO WILD DOGS AND THE TIGER.

(Major G. E. Fryer, 1875.)

Note.—The vowel ạ denotes the sound of *a* in ' organ '; the acute accent indicates the rising tone, the grave accent the falling tone.

Yōkhā	pōm-ūi	zūm-nhī	pōn-ā	ōn-ù-hói.	Klā	ạgū	pōm-ūi-
Formerly	*forest-dog*	*two*	*forest-in*	*lived.*	*Time*	*after*	*forest-dog-*

hān	zūn-hōt	pōm-ūi-nū	zūn-nhī	ạ-tank-ey-ū.		Nạ-wō	nạ-
male	*one*	*forest-dog-female*	*two*	*were-born.*		*They-quarrelled*	*they-*

hau-ey-nü-ạgū	pōm-ūi-nū	zūn-nhī	pūm-hōt-zūn-hōt	phế-ey-ṳ-hói.
talked-having	*forest-dog-female*	*two*	*one·one*	*divided.*

Pōm-ūi-hān	zūn-hōt	kiuān-ạgū,	ạ-nü-nạ,	'Kie	holai	kạ	khōn-ū,
Forest-dog-male	*one*	*remaining,*	*the-mother,*	' *I*	*suffering*	*I*	*found,*

kie	dön	kạ	buạn-ey-ei	ạ-shāng-ey-ū.'	Ạ-pō-nạ,	'Kie	kạ-payā	kạ
I	*only*	*I*	*get-shall*	*it-proper-is.'*	*The-father,*	' *I*	*my-wife-of*	*I*

boi-bō,	kie	dön	kạ-buạn-ey-ei	ạ-shāng-ey-ū.'	Nạ-wō	nạ-
master-am,	*I*	*only*	*I-get-shall*	*it-proper-is.'*	*They-quarrelled*	*they-*

hau-nü-ạgū	ạkié-tāyi	ōn-duạn-ā	sit-ṳ-hói.	Phō-ạgū	ạkyé-tāyi-nạ,
talked-having	*tiger*	*abode-to*	*they-went.*	*Arrived-having*	*the-tiger,*

'Kie	ōn-duạn-ā	nạ-phō-ū̀,'	tō	ạ-sō	zūn-nhī,	ạ-nü-ā	pūm-hōt,
' *My*	*abode-to*	*you-came,'*	*those*	*young-ones*	*two,*	*mother-to*	*one,*

ạ-pō-ā	pūm-hōt	pe-brī-ạgū	pōm-ūi-hān	sō	zūn-hōt	kiuān-ạgū
father-to	*one*	*to-give-finished-having*	*forest-dog-male*	*young*	*one*	*remaining*

ạ-mlüng-ā	khon-ū	ạ-phē-ū.	Ạ-nü-nạ	ạ-pō-nạ	nạ-sō	yō
middle-in	*severed*	*he-allotted.*	*The-mother*	*the-father*	*their-child's*	*corpse*

mhū-ạgū	kắt-ṳ-hói,	'ạkié-tāyi	ō,	nīkhā	nạ-sei-ei	n-shāng-ey-nū.'
seen-having	*cried,*	' *tiger*	*O,*	*thus*	*thou-cut-shouldst*	*not-proper-is.'*

Nạ-sō	yō	ạkié	mhōn-gōn-ā	tong-ū	bō-ṳ-hói.
Their-son's	*corpse*	*tiger*	*before*	*threw*	*returned.*

FREE TRANSLATION OF THE FOREGOING.

In the olden time, two wild dogs lived in a forest, and after a while had three young ones, a male and two females. Subsequently they quarrelled, and on dividing (their

property) each took one of the females.   The male which remained the mother claimed saying, 'He is my share, I have borne him about with me, with great suffering, therefore I ought to have him.'   The father said, 'I being the husband and lord over my wife, ought to have him.'   Thus disputing they went to the abode of a tiger (to have their case decided).   On arriving there, the tiger said, 'So you are come to me, are you!' and having given one of the young ones to the father, and one to the mother, he cut the remaining male down the middle, and gave half to each of them.   The parents looking on the dead body of their young one, lamented bitterly and said, 'My lord tiger, you ought not to have divided in this way.'   Then they threw down the dead body of their young one before the tiger, and went away.

KHAMI.

The Khamis are settled on the Koladyne River in Arakan, and on the upper part of the Sangu River, in the Bohmong Chief's circle of the Chittagong Hill Tracts. The Arakanese Khamis state that they were formerly settled in the hills now occupied by the Shös. According to Major Hughes they lived in the hills about the middle of the nineteenth century. Sir Arthur Phayre found them in the hills bordering the Koladyne River, and stated (in 1854) that they had not been settled there more than five or six generations. They had gradually expelled the Mrū, and were themselves driven westward and southward.

Their number in Burma, at the Census of 1891, was 14,126. About 500 Khamis have been returned from the Chittagong Hill Tracts, but Captain Lewin states that 'their numbers fluctuate, as year by year some families either go to, or return from, their relatives living on the Koladan in Arracan. The journey is always made by a well-known pass across the hills, leading from the Sungoo River over Modho Tong. The distance is a short two days' journey.'

According to Sir Arthur Phayre there are two divisions of the tribe, the Kamis and the Kumis, which are called Awa Kumi and Aphya Kumi by the Arracanese. *Awa* means 'mouth of a river,' and *aphya*, 'the source.' Mr. Houghton was, however, not able to hear of any such people as the *Kumis* in Arakan. In the texts now received from Chittagong we find the word written *khu-mi* and *khai-mi*. The correct form seems to be *kha-mi*, and this word is also used in the general sense of 'man,' 'human being,' the abstract idea of a man in general being unfamiliar to this and other connected tribes in the same manner as the abstract ideas of 'hand,' 'foot,' etc. The Burmese and Arakanese usually call this people *kwey-mi*, dog's tail, a nickname which Captain Lewin thinks is due to the fact that the Khami wears 'a very scanty breech cloth, which is so adjusted, that a long end hangs down behind them in the manner of a tail.' Mr. Houghton suggests that the form *Kumi* is a corruption of *khwey-mi*.

The Rev. L. Stilson states that the tribe, which he calls Kemī, does not extend farther south than about twenty miles north of Akyab. In stature this people are generally below the average of the inhabitants of the country. In features, they resemble the Burmese, but they are mostly of a lighter complexion. They wear but little clothing. According to Major Hughes they are divided into 22 clans, and they live in numerous small villages. They are said to be an industrious race. The following account is abstracted from Sir W. Hunter's Statistical Account of Bengal :—

'Owing to their proximity to the independent and predatory tribes, the Kumis are more warlike than the majority of the hill people within our boundary. Their villages are generally situated on the top of a lofty hill, and are regularly stockaded and fortified. The village has generally but one door, and this is defended by a winding passage trebly stockaded. The door itself is of solid timber, studded from top to bottom with thickset bamboo spikes. Outside the village are lofty look-out stations placed at intervals, where a watch is kept day and night; the steep slopes of the hill are rendered difficult of ascent by *chevaux de frise* of bamboo, while the ravines below are strewn with caltrops. In one village Captain Lewin noticed a most extraordinary stronghold in a tree. It was a small house built of shot-proof logs of timber, and elevated about a hundred feet from the ground in the branches of an enormous tree that grew in the village. The hut was capable of holding about twenty persons; it was loopholed all round and in the floor, and was reached by a ladder which could be drawn up when necessary. The Kumi houses are all built of bamboo, with a thatch of palm-shaped leaves found in the jungle, and are elevated eight or ten feet from the ground. . . .

'The religion of the Kumis is the same as that of the other Toungthá [" Sons of the Hills "] tribes, and they offer sacrifices to the spirits of the *hills and rivers*.'

An account of the laws prevailing among the Khamis has been published by Major Hughes.

There is no written literature. The dialect spoken in the Akyab district, Arakan, has been reduced to writing by the Rev. L. Stilson, of the American Baptist Mission, who printed a reader and a spelling book about the year 1850. But the books remained unused as the mission was withdrawn from the Khami territory.

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A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from the Chittagong Hill Tracts. Both are very corrupt, and the remarks on Khami grammar, which are based on these texts, are given with the utmost reserve.

Pronunciation.—The spelling is very inconsistent, and very little can be said regarding the sounds of the language. A spelling like *who* for *hū*, which occurs twice, shows that no reasonable system of transliteration can be expected. It would be of no use to mention all the irregularities in the spelling, and I shall only draw attention to such

points as seem to give a clue to the actual pronunciation. *A* is sometimes interchange-able with *o*; thus, *tā-ya*, and *ki-yo*, belly; *tāi-cha* and *tāi-cho*, sister; *a* and *o*, to, in. It is probable that *a* is, in such cases, written for *á*. Before *n* and *m*, *a* and *ā* are inter-changeable with *u* or *ū*. Thus, *nāng* and *nung*, thou; *dan-di* and *dūng-di*, young; *nām-pūi* and *nŭm-pūi*, woman; *ang-thāo* and *ung-da*, to stand, etc. In *nŭm-pūi* the *ū* seems to be correct; compare, *e.g.*, Rāngkhōl *nū-pāng*; but in most of the other instances connected languages usually have *a* or *ā*. *A* is also interchangeable with *eo*; thus, *kang-nga* and *keong-o*, horse; *tlangwa* and *tleongo*, than, the particle of comparison; *ya* and *yeo*, go, come, etc. The actual sound is perhaps *ŏ*. The same sound is perhaps in-tended in *khāi* and *kheu*, put. An *e* is probably meant in words such as *pa, pāy, pai, pey*, and *pyā*, to give. It is however also possible that the vowel itself is very indistinctly pronounced, its colour being influenced by the surrounding vowels. In a similar way we find *chah, chāah, chāi* and *chwey*, to go. *Ai* is interchangeable with *u* in *khai-mi* or *khu-mi*, a man. This is the name of the people, the word for 'male' being *nŭng-chū*. The form of the word which is used in Arakan is *kha-mi*, and the same sound is probably meant in the Chittagong texts. *Āu* and *ei* are both found in *dāu* and *dei*, to die. The northern dialects have an *i* in this word, and so also Taungtha *a-shi*. But Shö has *du* or *dŭ*, and the latter sound is perhaps also meant in the specimens. *Im*, a house, is perhaps also written for *ŭm*. We may infer this from the form *um* given by Sir Arthur Phayre. In *khi, khio*, and *kheo*, to, from, we apparently have the same sound, the *ŭ* being in fact an *i* pronounced with the rounding of the lips peculiar to *o*. In the same manner an *ö* is effected when the lips are rounded while pronouncing *e*, and we have perhaps this sound in the word *long, lhong*, or *leong*. *U* is apparently written for *o* in *chū=cho*, child, etc. In other words it seems to represent an *ŭ*, as, for instance, in the female suffix *nū*. This suffix is generally, in connected languages, identical with the word for 'mother'. In the list we find *neh*, mother, for which Captain Lewin gives *nŭoi*. Compare Shö *nū* and *nŭ*. Latter says that *nhu*, two, is pronounced *nhŭ*; thus also *ū* in *plū*, four, *tē-rū*, six, and *sē-rū*, seven. The diphthongs *ūi* and *ue* are perhaps written for the same sound; thus, *tūi*, water. The form *tŭ* actually occurs in one of the lists published by Mr. Houghton. In a similar way we find *thue* and *thu*, to say (Phayre *thoi*), perhaps for *thŭ*; *ung-mue*, name, probably for *ang-mŭ*, compare Shö *a-mi*. 'Four' is *plū*, i.e., *p-lū*. In connected languages this numeral takes the form *li*, and *plū* is therefore probably written for *plŭ*.

Two concurrent vowels are perhaps contracted in *nhu* if this word is written for *nai-o* or *na-o*, is not; thus, *kāeh nāng chopo-lon nhu*, I thy son (to be) not worthy. *Nhu* can, however, also be explained as *n-hu*. Compare the suffix *u* or *hu* of finite tenses in Shö. Euphonic *y* and *w* are sometimes inserted between two vowels; thus, *pya-yo*, gave not; *pai-ya*, to give; *ang-thā-wā*, I will arise.

Final consonants are sometimes silent; thus *deik* and *dei*, to die; *ning-thūn* and *ning-thū*, back, etc. Latter remarks that all final consonants are silent; they are formed in the mouth, but not pronounced. In other words, they are semi-consonants or tone-indicators. *H* is especially very often added at the end of a word; thus, *kāi-āh*, me-to; *thue-pah* and *thue-pa*, said; *ām-nāh* and *ām-nā*, brother.

K seems sometimes to be written for *ch*; thus *tā-ko* and *chā*, to go; *keppo* and *chopo*, son; *kinnū* and *chinū*, daughter. *Khuiah*, I will say, is certainly only a miswriting for *thue-ā*, or *thŭ-ā*, I will say. *D* is perhaps written for *n* in *dung* for *nung* or *nāng*, thou.

N is sometimes interchangeable with *m* and with *ng* ; thus, *am-yeo* and *an-yeo*, he went ; *nāāi* and *ngāāi*, father ; *bānā* and *bāngā*, in, etc. In the specimen *gn* is always written instead of *ng*. This sound seems also to be interchangeable with *h* ; thus, *hă*, to get ; but *kāi gna-ai kothue*, I getting property, my share. Latter has *nā*, to get.

Both *w* and *v* occur ; thus, *van-reh* and *wan-reh*, together with. The pronunciation is of course here the same in both cases. It seems, however, from the vocabularies published by Mr. Houghton, that both sounds exist in the language.

The writing of the aspirates is very inconsistent ; thus, *ăm-pho* and *ăm-po*, father ; *phākā* and *pākhā*, to strike, etc.

There are also instances of interchange between hard and soft consonants ; thus, *palun-thung* and *bolungthung*, merry ; *ang-thāo* and *ung-da*, to arise, etc.

A consonant between vowels is often doubled ; thus, *hunni* instead of *hū-ni*, he. This is probably only a peculiarity of spelling, and does not mark a different pronunciation of the consonant.

One of the vocabularies published by Mr. Houghton shows that the language possesses at least two tones, the light and the heavy one. The tones are not marked in the Chittagong texts.

Articles.—There are no articles. A word *long*, *leong*, or *lhong* seems to be used as an indefinite article with nouns denoting human beings. Thus, *khu-mi lhong-reh*, one man. *Leong* is a generic prefix with numerals. In *kēppo leong mā yē rē*, how many sons ? it is used in a similar way. The numeral *hă-rē*, one, is used as an indefinite article in No. 138 and f.

Nouns.—Several prefixes are used before nouns, apparently without any meaning of their own. Thus, we find *ăm-po*, father ; *ăm-nā*, younger brother ; *ung-mue*, name ; *ka-nao*, neck ; *ka-nŭ*, ear ; *ki-ni*, sun ; *ka-si*, star ; *ka-wa* and *ta-wa*, bird ; *ki-yo* and *tă-ya*, belly ; *le-bāo*, mouth ; *pā-lai*, tongue ; *chi-khi*, deer, etc.

Gender.—Gender is only distinguished in the case of animate beings, and only when it does not appear from the context. In the case of human beings different words are often used ; thus, *ngāāi* and *po*, father ; *neh*, i.e., probably *nŭ*, mother : *yā* and *nā*, brother ; *tai-chá*, sister : *nŭm-chū*, man ; *nŭm-pūi*, woman. The two last words are also used as prefixes in order to distinguish the gender ; thus *nŭm-chū chū*, (i.e., *cho*), man young, son ; *nŭm-pūi chū*, daughter. The common suffixes in the case of human beings seem to be *po*, male, and *nŭ*, female. Thus, *cho-po*, child male, son ; *kinnŭ* and *chīnnŭ*, daughter. The form *chīnnŭ* is probably more correct than *kinnŭ*. It consists of *chī=cho*, child, and the female suffix *nŭ*. If the *ī* is not only written for *o*, it must be due to the following vowel which is probably *ŭ*, and not *u*. In the case of animals we find the male suffixes *pā-tāi*, for large animals, and *lo*, for smaller animals, and *nŭ* for the female. Thus, *shi-ra pā-tāi*, a bull ; *shi-ra nŭ*, a cow : *ūi lo*, a dog ; *ūi-nŭ*, a bitch. The male suffix for birds is *lŭ* ; thus, *ā-lŭ*, a cock. The word *go-gro-ma*, a harlot, is Burmese, and the female suffix *ma* does not occur in Khami.

Number.—We have apparently three numbers, singular, dual, and plural. The dual of nouns is always denoted by adding the numeral 'two'. But there is apparently a dual suffix *hoi*, which occurs after pronouns, and is also found in Shö. The plural suffixes are apparently *nai* and *nā*. Sir Arthur Phayre states that *noi* means 'much', and every word meaning 'much', 'many', etc., can probably be added in order to convey the meaning of plurality. Such words are perhaps *bai-ba* and *kē*. *Bai-ba*

seems to be connected with *bang*, the common plural suffix in Sir George Campbell's list. The following are instances of the plural, *ām-po nā*, fathers; *ām-po nai-nā kheo*, from fathers; *nūm-pūi hoi-nā nai*, good women; *khai-mi bai-ba tlong-hoi kē*, good men, etc.

Case.—The Nominative and the Accusative do not generally take any suffix. The postposition *o*, in, to, is, however, sometimes added to the object of a transitive verb; thus, *hu-ni dung-di-o pā-khā-nā-nung*, his son (I) struck much. The suffix *lah* seems to denote the agent as the subject of a transitive verb. It does not, however, occur more than once in the specimen. Thus, *cho-po-lah ām-po-na thue*, the-son his-father-to said. It is translated 'eldest' in this place, as if it were the same as *lan*.

The Genitive is denoted by putting the governed before the governing noun; thus, *kāi ām-prā chinnū kāi lā*, my uncle's daughter I have married. But we also find a suffix *e* or *o* added to the governed noun; thus, *nāng po-e immo*, thy father's house-in; *kung-leong keong-o gin*, the white horse's saddle. The corresponding suffixes in the Arakanese dialects of Khami are *ung* and *in*.

Other relations are indicated by means of postpositions. Such are :— *ā* or *o*, in, to, from; *bāng*, and *bāng-ā*, in, at; *inna*, from; *khi*, *khio*, and *kheo*, to, from; *mo-o*, before; *na*, to; *ning-thū-o*, behind; *ya*, to, etc. The forms *leo* and *ilāo*, which are translated 'of,' in the list, are probably no postpositions but a substantive meaning 'property' or something of that sort. They do not occur in the parable. They may also be the suffix of the agent.

Adjectives.—I have found the following prefixes used before adjectives: *ā*, in *ā-chāng*, high; *kē*, in *kēssā*, near; and *pa* or *pha*, in *pha-lo*, far; thus, *hi-inna Kashmir prē pa-lo mo*, here-from Kashmir country far? is it far from here to Kashmir?

Adjectives generally follow the noun they qualify and postpositions and suffixes are then added to them, and not to the qualified noun. Thus, *kāi ām-po* (written *ām-pā*) *hū-ni im-cho-o om*, my father that house-small-in is. Sometimes the adjective precedes; thus, *hoi ka-ni*, best robe. Sometimes the suffix *nā* is added to the adjective; thus, *khai-mi hoi-nā leong-rē*, a good man. This *nā* is probably the suffix of a relative participle. The negative particle is inserted before this *nā*; thus, *dung-di leong-rē hoi-e-nā leong-rē*, a bad boy.

The particle of comparison is *tlang-wa* or *tleong-o*; thus, *hūni tai-cho tleong-o ā-cheang*, he sister than high. The suffix *kē* may be added to the adjective in the comparative, and *tēp* in the superlative; thus, *hūni tlang-wa ā-chang-kē*, him than high-more; *hoi-tēp*, good-most, best. Campbell gives *noi-hoi*, better; *hoi-na-hoi*, best; and *a-shiang-bē*, highest.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. Instead of *ā-rey*, one, the proper form seems to be *hā* or *hā-rē*, in No. 138 ff. Other dialects have *han* and *hā*. *Rē* seems to be optionally added to all numerals. The form *pā*, five, seems to be abbreviated from *pa-nga*; compare Taungtha *p'nga*, Chinbōk *mha*. The *p* in *plū* is a prefix. The same is the case with *tē* in *tē-rū*, and *tā* in *tā-kā*, probably also with *sē* in *sē-rū*, and *tāi* in *tāi-ya*. I have only found two generic prefixes *leong* and *tlāp*. *Leong* is also written *long*, *lhong*, and *lon*. It is used when the numeral refers to a person; thus, *cho-po long-nhu-reh*, two sons. But it is also used alone after nouns; thus, *ām-pū leong kheo*, from a father; *kēppo leong mā yē rē*, sons how many? The prefix *tlāp* seems to be used with reference to money; thus, *hū-ni-ē vāng tlāp nu-rē*

ba-khai, that-of the-price rupees two a-half. The word *tānkă*, a rupee, is thus replaced by *tlāp*.

Pronouns.—There is great confusion in the list with regard to the *Personal pronouns*. The following forms seem to be certain :—

Singular,—

kāi, I.	*nāng*, thou.	*hū-ni*, he.
kāi, my.	*nāng*, thy.	*hū-ni* and *hū-ni-o*, his.

Plural,—

kāi-chē, we.	*nāng-chē*, you.	*hū-ni-chē*, they.

First person.—The form *kāi-la*, of me, is probably the case of the agent. The form *kāi-ma*, is said to mean 'mine.' A dual form seems to occur in *kāi-hoi kon-ā*, we should-make-merry, and perhaps in *nāng kāeh kaihow wanreh*, thou art ever with me. I understand this sentence as follows : *nāng kāi kāi-hoi wan-rē*, thou I we-two together (are).

Second person.—The list gives *dungdi*, thou and you. For 'your' it gives *dung-di nung-khi*. The specimen always has *nāng*, and the *d* is probably only a miswriting. In the specimen we also find *nāng*, thine. The form *nāng-chē*, you, is inferred from No. 160, *nung-kē dung-di tē*, you are. The writing of *k* for *ch* has been noted under Pronunciation. In No. 220 we find the form *nung-ē*, thy, i.e., *nāng* with the genitive suffix *ē*. See Nouns above.

Third person.—The list gives *hū-nē* and *hunni*, he. I have written *hū-ni* with the specimen, but I am not certain about the correct spelling, the forms *ha-nai*, *ha-ne*, and *ho-nai* being recorded from Arakan. But *ni* also occurs in the curious form *ni-ni-hi-ni-van*, for his sake. It is probably identical with the demonstrative pronoun *ni* which occurs in many connected languages. *Hū* is also used alone as a personal pronoun ; thus, *hū-o*, him to, in No. 234. A form *ame*, he, seems to occur in *ame-a-cham-bo*, he divided. The list gives *hū-nē-kē-ya*, they, but in No. 161 we find *ni-chē*, and in No. 167 *hū-ni-chē*. *Hū-nē-kē-ya* is also translated 'their', and is perhaps written for *hū-ni-chē-ē*, with the genitive suffix *ē*. *Hū-nē-kē-lā*, of them, probably contains the suffix of the agent. A form *hunilo*, they, occurs in *hunilo bolungthung koya-gnai*, they began to make merry.

Demonstrative pronouns.—The following forms occur :—*hinnū*, this ; *hū-ni*, that ; *ommo*, that. *Hinnū* probably means *hi-ni*, *hi* being the stem. We find also *hi-inna*, here-from, and *hi* may also be added to personal pronouns in order to emphasise ; thus, *nāng-hi*, thy, in the specimen. The forms *hi-nāi*, this, and *ho-nāi*, that, are recorded from Arakan.

There are no *Relative pronouns*, relative participles being used instead. There is apparently only one instance in the specimen, *kaeh awe-na nāng*, my being is thine. The passage is perhaps corrupt, but we may infer that the suffix of the relative participle is *na* or *nā*. Compare the form *hoi-nā*, good. In one of the vocabularies published by Mr. Houghton we find *ā-pēk-de kha-mi*, given-having man. Here we have the suffix *de* which is probably identical with *di* in *dan-di*, the younger. Instead of *chopo dan-di*, the younger son, we ought perhaps to read *dung-di cho-po*, young-being son. In *boi-boy sum-kan-khum*, all spent when, the verb *sum*, without any suffix, is apparently used as a relative participle, *kan-khum* probably meaning 'at the time.' The future is perhaps used in the same way in *kāi gna-ai ko-thue*, for *kāi ngā-ā ko-thue*, I get-shall property, the share which I shall get.

Interrogative pronouns.—*Ami-mo*, who ? *ā-ti-mo*, what ? *ā-ti-a-mo*, why ? *mā-yē-rē-mo*, how many ? Thus, *nāng-ē ning-tho-o āmi-mo ung-hūi*, thy back-at who walks ? *him-la*

a-ti, this what? *Āmi-mo* seems to consist of the pronoun *āmi* or *ame*, he, and the interrogative particle *mo*. *Āti-mo* apparently also occurs in *athimulam*, because, *i.e.*, probably *āti-mo-lam*, what-for? why? *Athen-no-kon-āh*, for, seems to contain *ā-ti-mo*, what? and a word *kon-ā*, which apparently means 'reason-for'.

Indefinite pronouns.—*Hā* or *hā-pa* means 'anybody'; thus, *hā pa-pya-yo* or *hā-pa pya-yo*, anybody gave-not. The form *ā-pāi-me*, anybody, is recorded from Arakan. *Boi-boy* is translated 'all', and *ati-lo* seems to mean 'nothing'; thus, *hu-ni-khi ati-lo*, be (began) to-be-in want *lit.* him-to nothing. *Ati-lo* consists of the interrogative stem *āti*, what, and the negative *lo*. Compare, however, Burmese *lo*, to be wanting.

Verbs.—The pronominal prefixes which form so characteristic a feature in most languages of the Kuki-Chin group are apparently wanting in Khami. We find, however, some traces of a prefix *a* in the third person singular. Thus, *a-lhoom*, he joined; *ā-peh*, he fell. The same prefix is also used before an imperative, in *ā-pāu*, give. The absence of the prefixes may be owing to inadvertence. We find, however, a somewhat corresponding fact in Rāngkhōl, where the prefix of the third person singular is often used in all persons and numbers. In *kāi ām-khā ka khām*, I striking I receive, I am struck, we apparently have the pronominal prefix *ka* of the first person singular.

The root alone, without any suffix, is generally used to denote present and past time; thus, *kāi ām-po hū-ni im-cho-o om*, my father that house-small-in lives; *ing lam tha*, music dance (he) heard; *wāi-ni kāi kām-lo chwei*, to-day I way-far have-walked. In *kāi-chĕ*, we are, the verb seems to be dropped. *Kāi-a*, I was, is perhaps written for *kāi-ā*. Latter gives *au*, to be.

A *Present definite* seems to be formed by prefixing *baimo*; thus, *kāi baimo pā-khā*, I am striking. I cannot analyse the form.

There is no instance of an *Imperfect*. *Kāi yang-ni-o pā-khā*, I was striking, literally means 'I past-time-in strike.'

Past tense.—The form *yāng-ni pā-khā kāi* (sic), I had struck, literally means 'past-time strike I. A suffix *pa*, *bo*, or *bau*, occurs in several forms of the past tense. Thus, *thue-pa*, said; *a-cham-bo*, he divided; *kāi tāk-kū-bau*, I went. The last mentioned words are, however, also translated 'I go.' A verbal suffix *pa*, signifying completion, is recorded from Arakan, and seems to be identical. A suffix *ta* occurs in *tākān nai-ta*, famine arose; *hing-ta*, came alive, etc.

The suffix of the *Future* seems to be *a* or *ā*; thus, *kāeh āng-thāwā kāeh ampo-khi chāiyā*, I will-arise my father-to go-will. Another suffix *mi*, probably the Burmese *mi*, seems to occur in *kai tēo-mi*, I shall be. The form *kai pākhā paiyā*, I may strike, seems to be an ordinary future, and literally to mean 'I striking give-will'.

In *kāi pā-khā kinnū*, I shall strike, we have a third suffix, *nū* or *ki-nū*. Campbell gives *neuh*, and Latter *nāk* and *ga-nāk*. This suffix is according to Latter also used in the present tense. Compare No. 179 in the list.

The root alone is used as an *Imperative*; thus, *pah*, give; *kheu*, put; *lo*, take. The future is used as an imperative of the first person plural; thus, *bhō ban-chay-a*, food let-us eat. In No. 168 we find *nāi-mi*, be.

The root is also used as an *Infinitive* or *Verbal noun*; thus, *ki-yo koi kāmo-nho*, stomach to fill wished; *im the kun-o*, house enter would-not. A verbal noun is apparently also formed by prefixing *ām*; thus, *ām-khā*, striking, from *pā-khā*, strike; *e.g.*, *kāi ām-khā ka khām*, I striking I receive, I am struck. The suffix of the infinitive of

purpose is *a* or *ā*, identical with the suffix of the future; thus, *pai-yā*, to give, to spare; *kon-ā*, in order to make merry; *pā-khā-wa*, to strike. In *nāi-ba*, to be, the *b* is probably written for the euphonic *w*.

Participles.—The various forms of the *Relative participle* have been mentioned under Relative pronouns. Another suffix of this participle seems to be *vāng* in *nāi-vāng-mi*, being, *lit.* being-man. The suffix *wāi*, in *tākkū-wāi*, going, is probably the same as *vāng*. In *tākkū-bau*, gone, we have the same suffix *bau* which we found in the past tense.

There is no certain instance of an *Adverbial participle*. *Pākhā*, beating, may be one, and also *thue-ah* in *hūni thue-ah thu-thu*, he said to himself, *lit.* perhaps 'he saying said.' A *Conjunctive participle* is perhaps *ung-pā-khā*, having struck.

The idea of a *Passive voice* is effected periphrastically. The verb *khām*, probably meaning 'to get,' 'to suffer,' seems to be generally used for that purpose. Thus, *kāi ām-khā ka khām*, I striking I suffer, I am struck. *Pākhā āmtē kinnū*, I shall be struck, seems to mean *lit.* 'strike-being-future.'

Compound verbs are apparently very freely used; thus, *la-yā*, run-go, run; *la-khao*, take-put, bring. Sometimes the reduplication of the root seems to denote intensity; thus, *koi-ma-koi*, entreat. I have found the following prefixes: *ang* or *ung*, *na* or *ne*, and *pā*; thus, *ang-thāo*, to arise; *ung-te* to sit; *nē-khra*, to pity; *pā-khā* to strike; *pā-nāh*, to kiss. *Tā* in *tākkū*, go, is probably also a prefix. Compare also *an-yeo* and *am-yeo*, went, where, however, *an* and *am* is perhaps the pronominal prefix. Adverbial modifications are effected by adding words such as *bom-bom*, highly, well; *nā-nung*, much, etc.

The *Negative particle* is *o*. Thus, *pa-o*, gave not; *a-o*, disobeyed not. In *hoi-ē-nā*, good-not-being, bad, *ē* is used instead of *o*. A negative *lo*, corresponding to the Lushēi form, seems to occur in *hū-ni-khi ati-lo*, him-to nothing, he began to be in want. *Lo* is, however, perhaps identical with the Burmese *lo*, to be wanting. The meaning of the sentence would then be 'him-to everything was wanting.'

The *Interrogative* particle is *mo*. See Interrogative pronouns.

Order of words.—There is no consistent order of words in the specimen. It seems, however, that the rule is subject, direct object, indirect object, verb.

Dialectic differences.

It will be seen from the list of authorities that several Khami vocabularies have been published, and it is of interest to compare them. The comparison of nouns and verbs is, however, almost impossible, because we never know whether the translations given of the same word in different lists are really synonymous. I shall therefore only compare the numerals. To avoid repetition I have used the following abbreviations:—

Ch.—The forms occurring in the specimen and the list received from Chittagong.

PI.—Sir Arthur Phayre's Kami vocabulary, published by Hodgson.

PII.—Sir Arthur Phayre's Kumi vocabulary, published by Hodgson.

HI.—Maung Hla Paw Zan's Kami vocabulary, published by Houghton.

HII.—Mg. Tha Bwin's Kami vocabulary, published by Houghton.

Hu.—Major Hughes' Kamee vocabulary.

L.—Lieut. Latter's Khūmi vocabulary.

S.—Rev. L. Stilson's Kemī vocabulary.

I have not considered the two vocabularies published by Sir Arthur Phayre in 1841. His Koladon Koomi mainly agrees with PII., and his Mee Koomi with S. The two vocabularies given by Captain Lewin in most particulars agree with PI.

Ch. is taken down in the Chittagong Hill Tracts, and PII. in the hills on the upper part of the Koladyne River. Hu. and L. belong to the same district, while the rest, HI., HII., PI., and S. are from Akyab. These vocabularies can therefore be divided into two geographical groups, one northern comprising Ch., Hu., L., and PII.; and one southern comprising HI., HII., PI., and S. The following table shows the numerals in these lists :—

	Ch.	Hu.	L.	PII.	HI.	HII.	PI.	S.
One	ha-rĕ	ha-ree	nhāh	hā	han-tâ	han	hā	hān
Two	nŭ-rĕ	ahu-re	nü	nhū	ka-nī	nī	nī	nī
Three	thūng	tun-re	thūn	tūm	ka-tōn	thōng	ka-tūn	thūng
Four	plū	pa-lū-re	p'lū	pa-lū	ma-li	mlē	ma-lī	ma-lī
Five	pā	pan-re	pāng	pān	bun-ngā	ba-ngā	pāng-ngā	bo-ngā
Six	tĕ-rū	ta-ru-re	t'-rü	ta-rū	ta-ru	tu-ru	ta-ū (sic)	ta-grū
Seven	sĕ-rū	sa-ru-re	s'-rü	sa-rū	sri	sē-ri	sa-rī	s-rī
Eight	tāi-ya	ta-ya-re	tĕ-ya	ta-yā	te-ya	ka-yā	ka-yā	ka-yā
Nine	tā-kâ	tukkâ-re	t'-khau	ta-kau	te-kâ	ta-kâ	ta-ko	ta-kō
Ten	hoh	hâ-re	ho	hau	ka-su	khā-sok	ha-suh	khrā-s'a
Twenty	ā-pūm		a-pong-rĕ	a-pum-rĕ	pe-so	kū-suh	kū-suh	kūi-s'a
Fifty	wei-pā		wi-pāng-rĕ	wi-pā-ri	khwe-bun-ngā	kūi-pang-ngā	kū-i-pāng-ngā	khrūī-bongā
Hundred	chūng-vāi		chūn-wai-rĕ	chūm-wā-ri	ta-yā		ta-rā	ta-grā

The two groups which were distinguished above from a geographical point of view, appear again here. They correspond to the divisions called Aphya Kūmi and Awa Kūmi by the Arakanese.

Mr. Stilson has given a short grammatical sketch of the dialect spoken on the Mee River, a branch of the Koladyne, some seventy miles above its mouth at Akyab. I take a few notes from this work, comparing it with the forms in Ch. and in the notes furnished by Lieutenant Latter.

Nouns.—*Gender.*—S. gives the male suffix *pā*, and the female *nŭ*, corresponding to *po* and *nŭ* in Ch., *poh* and *nü* in L. L. further mentions the male suffixes *chīau*, for human beings; *p'-ting*, for large animals; *loh*, for small animals; and *lūhi*, for birds. Ch. has *pā-tāi* corresponding to *p'ting*, and *lo*, corresponding to *loh*. The suffix *lŭ-hi* probably occurs in *ā-lū*, cock.

Number.—S. has the plural suffix *kī*, HI. *tak*, L. *chī*. Compare the plural suffix in pronouns in Ch.

Case.—S. gives *nāi*, *mā*, and *lā* as the suffixes of the Nominative; compare Ch. *lah*. The genitive is, according to S., expressed by putting the governed before the governing noun, or by means of the suffix *ung*. Ch. has the same principle, *e* and *o* corresponding

to S. *ung*. The suffix *ă*, corresponding to Ch. *o* may be added to the object. L. has no remarks on case.

Pronouns.—'I' is *kăi* both in S. and in L. 'Thou' is *nong* in S., and *nan* in L.; compare Ch. *năng*. The pronominal plural suffix is *sĭ* in S., corresponding to *chĭ* in Ch. L. has no instances. The interrogative pronouns in S. are *apăi-me*, who? and *ta-ai-me*, what? L. does not mention them.

Verbs.—The suffixes *kă* and *te* are added to the verb, without modifying the sense, in S.; Hu. gives *de*, *dat*, and *ka*. L. has no suffix. S. has no suffix of the past tense, but *pa* may be added in order to denote completion. L. give the suffix *bau*, corresponding to *bau* in Ch. The suffixes of the Future are *ma-kă* and *ti* in S., *makaing* in HI., and *năk* or *ga-năk* in L. Ch. has *ă*, *kinnŭ*, and *mi*. The suffixes of the Imperative are *vi*, *i*, and *le* in S. No suffix is added in L. and Ch. In the negative imperative *na* is added in S., *nŏk* in HI., and *mok* in L. There is no instance in Ch. The suffix of the Infinitive of purpose is *kă* in S., and *ă* in Ch. The negative particles are *a* in S., *o* in Hu. and Ch., *auk*, *au*, and *amon* in L. The latter also knows a negative prefix *b*. The interrogative particles are *ba*, *me*, and *tang* in S., *mon* or *maun* in L., and *mo* in Ch.

It will be seen that the differences between the dialects are not important, and that L. generally agrees with Ch. as against S. We are therefore justified in saying that the different vocabularies belong to the same language. But there are two groups of dialects, one spoken in the north, and one in the south.

The translation of the parable which follows has been printed as I received it. I have only hyphened out the words and suffixes, and corrected obvious mistakes. I have also given the List of Words without corrections. I have, however, tried to add to it correct forms in a second column. In preparing this I have taken the forms given by Latter and Campbell, the latter within parentheses. Campbell's list is full of misprints and my corrections are not always certain. In the words taken from Latter I have placed the final consonants which he says are silent between marks of parenthesis; thus, *che(k)*, go. Instead of his apostrophe, ('), to denote the vowel sound between two consonants I have used a small *a* above the line; thus, *kᵃnĭ*, sun. Instead of his *u*, I have given *ŭ*, and instead of his *oo*, I have given *u*.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

KHAMI.

(DISTRICT, CHITTAGONG HILL TRACTS.)

Khu-mi lhong-reh cho-po long-nhu-reh om. Cho-po dandi am-pho na-yeo
Man one-of sons two were. Son young father to

thue-pa, 'Gnā-āi, kāi gna-ai ko-thue kāi-āh pah.' Huni ko-thue ame-a-cham-bo.
said, 'Father, my share-of goods me-to give.' He goods he-divided.

No-ākra-khāmo cho-po dan-di wan-reh om-tan. Cho-po dan-di
Not-many-days-after son younger together all-gathered. Son younger

kam-lo-ah pre-than chāah. Hu-ni-oh nowyom sung-kra kothue. Boīboy
far country went. There riotously wasted goods. All

sum kankhum, hu-ni-oh tākān nai-ta. Hu-ni-khi ati-lo. Hu-ni
spent after, there famine arose. He was-in-want. He

an-yio pre-banā khu-mi vanreh a-bhoom. Hu-ni hu-ni-oh ao tāi-chā-pay-a
went country-in man with joined. He him swine to-feed

pittām-la. Hu-ni ao-chā ki-yo koi kāmo-nho. Hā pa-pya-yo.
sent-field. He husks belly to-fill intended-wilfully. Anybody gave-not.

Hu-ni thue-āh thu-thu, 'Kāeh am-pho ko-lu-lo a-lāi-nāh toko
He himself said, 'My father's many servants bread

noy-mano pai-ya, kāeh angla deè. Kāeh āng-thāw-ā kāeh
enough to-spare, I with-hunger perish. I arise-will my

am-po-khi chāi-yā ām-pho-khi khui-ah, "Gnā-āi, kāeh ka-ni-ka-long
father-to go-will father-to say-will, "Father, I God-to

gnarā om-lo, nāng khio, kāeh nāng cho-po-lon-nhu. Nāng
sin committed, thee to, I thy son-not-worthy. Thou

kai-o nāng-hi alainah pan."' Hu-ni ang-thao, am-po-khi chah. Kam-lo-
me thy servant make."' He arose, father-to went. Distance-far-

bāng hu-ni ām-po hu-ni-oh nhu-u, ne-khra. Hu-ni la-yā,
at his father him saw, had-compassion. He ran-went,

hu-ni-oh ka-nao ā-peh, hu-ni-oh pā-nāh. Cho am-pho khio thue, 'Gnā-āi,
his neck fell, him kissed. Son father to said, 'Father,

kaeh kani-ka-long gnara om-lo, nāng khio; kaeh nang cho-po-
I God-to sin committed, thee to; I thy son-

lon-nhu.' Am-po ālainah thue-pah, 'Hoi kani lakhao, huni-oh kheu;
not-worthy.' Father servant said, 'Best robe bring, him-on put;

hu-ni-oh keu ku-chā-buth kheu hu-ni khao fā-nāi ā-pāu, bho ban-cha-ya,
his hand ring put his feet shoe give, food let-us-eat,

pa-lun-thung-o-kowa, athinno-konāh kaeh cho dāu, a-leh-hing-ta; hu-ni
let-us-be-merry, for my son was-dead, again-alive-is; he

tama-we, a-leh-ta.' Hu-ni-lo bo-lung-thung-ko-ya-gnai.
lost-was, again-is-found.' They to-be-merry-began.

Waimo hu-ni-oh cho-po lan la **om.** Hu-ni im-o tom-ka chah
Now his son big field-in was. He house-to near came

ing lam tha. Hu-ni ālāināh lhong-reh khau hu-ni ding,
music dancing heard. He servant one called he asked,

'Himla-ate?' Hu-ni hu-ni-oh thue, 'Nāng ām-nāh am-yeo,
'What-is-this-going-on?' He him-to said, 'Thy younger-brother came,

nāng am-pho rine pa, athi-mu-lam hu-ni hu-ni-oh ti-bu-bu hā.' Hu-ni
thy father feast gave, because he him safe got.' He

a-ngey-tho-pa im-the-kun-o. Hu-ni-oh am-po nāmā theo, hu-ni-oh
got-angry house-enter-would-not. His father out came, him

koi-ma-koi. Cho-po lah am-po-na thue, 'Ya-ko-lu-bo nāng klan-po
entreated. Son eldest (sic) father-to said, 'So-many-years thy never

ana ao, kaeh am-nai wan-reh kon-ā maya-cho pa-o; nāng
order disobeyed, my friends with to-amuse goat-young gavest-not; thy

cho-po go-gro-ma wan-reh pa-vā, ni-ni-hi-ni-van po-wa pa
son harlots with devoured-living, him-for feast gavest

nang.' Am-po cho-po-o thu, 'Nāng kāeh kaihow wan-reh, kaeh awe-na
thou.' Father son-to said, 'Thou me ever with, I have-what

nāng; kāi-hoi kon-a, athi-mu-lam nāng ām-nā dāu
thine; we should-make-merry, for thy brother was-dead

a-leh-hing-ta, hu-ni tāmā-we a-leh-ta.'
again-alive-is, he lost-was again-is-found.'

STANDARD WORDS AND SENTENCES IN SOUTHERN CHIN DIALECTS.

English.	Taungtha (W. B. Tydd).	Chinbŏk (W. B. Tydd).	Yawdwin (A. Ross).	Shö (Chittagong Hill Tracts).
1. One	Pᵃ-khat	Tumat	Tumat	Māt
2. Two	Pᵃ-nīp	Nhi	Nhi	Ni
3. Three	Pᵃ-thūm	Thum	Tum	Thŭm
4. Four	Pᵃ-li	Phi	Pyi	Lhi
5. Five	Pᵃ-nga	Mha	Mha	Ngha
6. Six	Pᵃ-ru	Khrŭk	Kroak	Sok-e
7. Seven	Pᵃ-sari	Serr	Khri	Shēy
8. Eight	Pᵃ-rīp	Shĭt	Khret	Shet
9. Nine	Pᵃ-kwa	Ko	Ko	Kâ
10. Ten	Pᵃ-rhā	Hsrār	Rhar	Hā
11. Twenty	Rui nīp	Um-ku	Ma-kōn	Kūl
12. Fifty	Rui ngā	......	Mha-gyip	Ngha gip
13. Hundred	Ta-yā	Phya	Pra	Krāt
14. I	Kye	Che	Kamât	Kēi
15. Of me	......	......	......	Kēi kheo
16. Mine	......	......	......	Kēi
17. We	Kye-bu	Kye-mi	Lhi	Kēi-mi
18. Of us	......	......	......	Kēi-mi kheo
19. Our	......	......	......	Kūt-ka (sic)
20. Thou	No	Nan	Hin	Nung (i.e., nang, and so throughout).
21. Of thee	......	......	......	Nung-kheo
22. Thine	......	......	......	Nung-kheo
23. You	Nin	Nan	Hin	Nung
24. Of you	......	......	......	Nung-kheo
25. Your	......	......	......	Nung

Shö (Houghton).	Shö (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Hâ	Hot	Ārey	Hā-rĕ	1. One.
Nhi	Nhi	Nŭr	Nŭ-rĕ	2. Two.
Thŭn	Thum	Thŭng	Thŭn-rĕ	3. Three.
Mlhi	Mli	Plŭ	Pᵃ-lü	4. Four.
Ngho	Ngho	Pā	Pāng	5. Five.
'Sok	Sop	Tĕ-rŭ	Tᵃrŭ	6. Six.
'Si	She	Sĕ-rŭ	Sᵃ-rŭ	7. Seven.
'Se	Shap	Tāi-ya	Tĕ-ya	8. Eight.
Ko	Go	Tā-kâ	Ta-kâ	9. Nine.
Ngha *or* ha	Ngha *or* ha	Hoh	Ho	10. Ten.
Go	Goi	Ā-pŭm	A-pong-rĕ	11. Twenty.
Hauk-kyit	Ngho gip	Wei-pā	Wi-pāng-re	12. Fifty.
Phyā-hâ	Pia-hot	Chŭng-vāi	Chŭm-wai-rĕ	13. Hundred.
Kyĕ	Kie	Kāi	Kāi	14. I.
Kyĕ *or* ka	Kie *or* ka	Kāi-la	......	15. Of me.
Kyĕ-gu	Kie-ku	Kāi-ma	......	16. Mine.
Kyĕ-me	Kie-me	Kāi-chĕ	Kāi-chĕ	17. We.
......	......	Kāi-chĕ-ilāo	......	18. Of us.
......	......	Kāi-chĕ-ey	Kāi-chĕ-ŏ	19. Our.
Naung	Naun	Dung-di	Nāng	20. Thou.
Naung	Naun *or* nạ	Dung-di lāo	......	21. Of thee.
Naung-gu	Naun-ku	Dung-di chĕ	......	22. Thine.
Naung-me	Naun-me	Dung-di	Nāng-chĕ	23. You.
......	......	Dung-di ilāo	......	24. Of you.
......	......	Dung-di nung-khi	......	25. Your.

English.	Taungtha (W. B. Tydd).	Chinbŏk (W. B. Tydd).	Yawdwin (À. Ross).	Shö (Chittagong Hill Tracts).
26. He	A-ko	A-ni	Amhut	Choi-khrong
27. Of him	......	......	......	Ai-kheo
28. His	.. ...	... ...	......	Ai-kheo
29. They	A-ko bu	A-ni-mi	Amhut	Ai-kūl
30. Of them	......	......	......	Ai-kūl-kheo
31. Their	... ...	......	......	Ai-ă-pŏk
32. Hand	Kut	Kut	Kūt	Kūt
33. Foot	......	......	... ...	Khâ
34. Nose	Rhâ	Ngha	Hă	Naktē
35. Eye	Mi	Mekawi	Myier	Mĭk
36. Mouth	Ka	Um-rong	Ma-raung	Kâ
37. Tooth	Ha	Ha	Hă	Hâ
38. Ear	Na	Ngha-phun	Hak-wai	Năkkū
39. Hair	Sam	Luk-swi	Lū	Tsom
40. Head	Lu	Lup-pun	Kha-luk-kwai	Lūki
41. Tongue	Le	Um-li	Ku-mlai	Lei
42. Belly	Am	Pwe	Kūp-pwe	Hun
43. Back	......	......	.. ...	Ngŭng
44. Iron	Shi	Amser	Mashi	Thi
45. Gold	Shwe	Swi	Rhwi	Hă
46. Silver	Rhun	Ngwi	Ngwi	Hēn
47. Father	Pa	Pa	Pa-o	Pâ
48. Mother	I	Ngu	Nu-waing	Nŭ
49. Brother	Nᵃ-ba (elder), na-pa (younger).	Kap-phwe (elder), kᵃ-na (younger).	Ka-pē (elder), ka-nă (younger).	Tā
50. Sister	Thit	Kap-pe (elder)	Ka-pē-nu (elder); paik-tha (younger).	Bē
51. Man	Khan	Chan	Pa-mi	Khrong
52. Woman	Nura	Ngu-mi	No-mi	Mata

Shŏ (Houghton).	Shŏ (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Ayā	Ạya *or* ya	Hū-nē	Hū *or* nī	26. He.
......	......	Hū-nē ilāo	......	27. Of him.
......	......	Hū-nē-ey	Hū-ni-o	28. His.
Na-hyâ, yā-ti *or* ayā-hyâ	Ạyatti *or* yati	Hū-nē-kē-ya	Hū-ni-chē	29. They.
......	......	Hū-nē-kē-lā	......	30. Of them.
......	......	Hū-nē-kē-ya	......	31. Their.
Kut	Mạ-kuth	Kiuk	A-kū	32. Hand.
Khon *or* kho	Mạ-kho	Khē-a	A-kō(k)	33. Foot.
Nhut-tŏ	......	Natrā	......	34. Nose.
A-mi	Mik	Mēi	A-mī(k)	35. Eye.
Wâ-kho	Mạ-hau-kho	Lēbāo	Lᴬ-baung	36. Mouth.
A-ho	Mạ-ho	Họ	Hâ	37. Tooth.
A-nhŏ	Mạ-nho	Kạnnū	Kānnau	38. Ear.
A-'sân	Shom	Tsām	Chām	39. Hair.
A-lü	Mạ-lu	Lū	A-lü	40. Head.
Amlē-bâ	Mạ-le-bong	Pā-lāi	......	41. Tongue.
Pük	......	Tā-ya	(Ku-yow)	42. Belly.
A-lhing	Mạ-lhing	Ning-thūn	Ning-thon	43. Back.
N'thi	Nthi *or* thi	Tammū	Tᵃ-mau	44. Iron.
Ha	Ha	Mūkū	......	45. Gold.
Hēn	Heạm	Tānkā	......	46. Silver.
Ạ-pŏ	Ạ-po	Nā-āi	Ngᵃ-ā-ī	47. Father.
A-nü	Ạ-nü	Nēh	Nga-au-i	48. Mother.
Ạ-tā (*elder*), a-nau (*younger*).	Ạ-ta (*elder*), Ạ-nau (*younger*).	Yā	......	49. Brother.
A-nü-bi	Ạ-si	Tai-cha	(Toi-cho)	50. Sister.
A-khlaung	Khlaung	Nūm-chū	Noung-bū-chiāū	51. Man.
Na-tho	Nha-to	Nāmpūi	Noung-bū-cha (*or* nong-pui).	52. Woman.

English.	Taungtha (W. B. Tydd).	Chinbŏk (W. B. Tydd).	Yawdwin (A. Ross).	Shŏ (Chittagong Hill Tracts).
53. Wife	U	Chu	Kŭk-kharu	Mata
54. Child	A-tē	Anghâ-za	A-mo-<u>tha</u>	Cha
55. Son	<u>Th</u>a (*Burmese*)	Ka-zat-pa-mi	Ka-<u>tha</u>	Pata cha
56. Daughter	<u>Th</u>a-mi (*Burmese*)	Ka-zat-ngu-mi	No-mi sa	Mata cha
57. Slave	Shin	......	Akkrang	Mā
58. Cultivator	Khu-bi-khan	Ukrangnik	Raiksi	Lāi-tan-di
59. Shepherd	......	......	......	Mā-keong-di
60. God	......	Ku	Khu	Nānākkā
61. Devil	......	Umcha	Khârum	Bhūt
62. Sun	......	......	Khâ-ni	Kha-ni
63. Moon	Kha	Cha	Khā	Khra
64. Star	A-chi	Ĕk'serr	I-shī	Āshē
65. Fire	A-rhim	Shran it s'ni	Rhaingsi	Mhĕi
66. Water	Tui	Tui	Tūi	Tūi
67. House	Īm	Īm	Īm, pyu, rein	Im
68. Horse	Se	Se	Lhē	Shē
69. Cow	Sŏm-sat	Pan-nu	Puk-nu	Shĕil
70. Dog	U-ur	Uwi	Wi	Ŭi
71. Cat	Mīn	Mīn	Myīn	Min
72. Cock	At-rhwī	Ai-lhur	Ī-rhwī	Ālipha
73. Duck	......	......	......	Bompai
74. Ass	......	......	......	Bēgān
75. Camel	......	......	......	Ūt
76. Bird	Wa	Kha	Khā	Ha
77. Go	Thīp-yap	Seto	Thit	Chēt-āl
78. Eat	Thŭ	Ik (*to eat*)	Ka-e, ē-nak	A-ēi
79. Sit	Nwân	Ngo	Ka-ngauk-khai	Om

Shŏ (Houghton).	Shŏ (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Pha-yā	Paya	Āyū	......	53. Wife.
'Sa-mi	So *or* sha-mi	Dung-di	Doung-di	54. Child.
'Sŏ	......	Nŭm-chū chū	Chī-po	55. Son.
'Sŏ-nŭ	A-so	Nŭm-pūi chū	Chī-nŭ	56. Daughter.
Myā	......	Mi-chāo	(Mu-shong)	57. Slave.
......	......	Lē-thanā	(Lha-wo)	58. Cultivator.
......	......	Mē-ey-thanā	......	59. Shepherd.
Lhī	......	Tūm-mue	Kᵃ-nī-yᵃ-lŏng	60. God.
.....	......	Shey-chi	(Na)	61. Devil.
Kho-ni	Ka-nhi	Kinni	Kᵃ-nī	62. Sun.
Khlŏ	Khlo	Loh	Lau	63. Moon.
Ā-'sī	Ā-she	Karsi	Kᵃ-tshī	64. Star.
Me	Men	Māi	Māi	65. Fire.
Tui	Tui	Tūi	Tūī	66. Water.
In	Iam	Im	Ŭm	67. House.
Si *or* she	Hē	Kang-ngā	Kaung-ngau	68. Horse.
'Sā	Sho	Shi-rā	Chī-nŭ	69. Cow.
Ui	Ui	Ūi	Ūi	70. Dog.
Min-zān	Min *or* mim-zam	Min-yāng	Mi-yaung	71. Cat.
A-lhūi	Ā-lhui	Ā-lū	Āa-lū-hi	72. Cock.
Bē	......	Rām-pā	......	73. Duck.
......	......	Kang-ngā	......	74. Ass.
......	......	... ..	......	75. Camel.
Phayŏ	Payo	Ta-wa	Ta-wŏ	76. Bird.
Sit-we	Sit-e	Takko	Che(k)	77. Go.
Ē-we	Ē-e	Kēu	(Cho)	78. Eat.
Kho-we	On-e	Tē	......	79. Sit.

English.	Taungtha (W. B. Tydd).	Chinbŏk (W. B. Tydd).	Yawdwin (A. Ross).	Shō (Chittagong Hill Tracts).
80. Come	Kong-khi	Lao-u	Lâ-pyi	Kāi
81. Beat	Vup	Ma-vi-i	......	Mal
82. Stand	Thâ	Un-di-wi	Dilao-ki	Yā
83. Die	A-shi	Suksni	Shē-khai	Dū
84. Give	......	......	......	Pĕk
85. Run	Thwŏn	Tâng	Taungsi	Chan
86. Up	......	......	......	Ālŭng
87. Near	A-nitha	Ayŏk	Ungsit	Āo-cha
88. Down	......	......	......	Nĕm-ja
89. Far	A-rhur	Chŏk	Aksa	Ā-lam-lha
90. Before	Lamma	Ma	Pâ-hei-pa	Āyung
91. Behind	Hu	Ngu-ya	Ka-mhwet-ka	Nŭngung
92. Who	......	......	......	Nungwong
93. What	......	......	......	Youm
94. Why	......	......	......	I-kĕ-wom
95. And	......	......	......	Kei-lā-nung
96. But	......	......	......	Ābātā-ko-chey
97. If	......	......	......	Nung-chē-ti-chey
98. Yes	......	......	......	Ae
99. No	......	......	......	Yā
100. Alas	......	......	......	U
101. A father	......	......	......	Pâ ngat
102. Of a father	......	......	......	Pâ ngat khĕo
103. To a father	......	......	......	Pâ ngat cheng-ā
104. From a father	......	......	......	Pâ ngat cheng-ā
105. Two fathers	......	......	......	Pâ pāi-ni
106. Fathers	......	......	......	Pâ nung

Shō (Houghton).	Shō (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Lō-we	Lo-e	Ya	You(k)	80. Come.
Deng-e	A-deng-e	Phăkă	(Pukkow)	81. Beat.
Dün-e	......	Ung-da	(Un-doh)	82. Stand.
Dü-we	Dü-e	Dĕik	Do(k) or dᵃwī	83. Die.
Pek-e	Pek-e	Pāi	Pĕ	84. Give.
Sân-e	Son-e	Um-pring	......	85. Run.
Bü	......	Itling	(Hŭ-ling-bang)	86. Up.
Sen	A-seng-u	Kĕssă	Tĕŏ or (kung-sha)	87. Near.
......	......	Tlai-bāngă	......	88. Down.
Lhō	Lho	Pha-lo	(Kum-lo-wa)	89. Far.
Mhân-gân, ayang-gyī-gyī	Mhon-gon	Mo-bāngă	Mon-ō	90. Before.
Nhüklân	......	Nin-thūn-bāngă	Ning-thon	91. Behind.
Ani	Ani	Āmi-mo	(Mi-mo)	92. Who.
Baung	Baung or pi	Āti-mo	(A-ti-mo)	93. What.
Pa-kha-tinü	......	Ātia-mo	......	94. Why.
Nü	......	......	(Wai)	95. And.
Na-khan-bā-sina-hâ	......	Hŭ-nāi dung khŭa	(Nu-hai)	96. But.
Nă (suffix)	A-na, di-na (suffixes)	Hŭ-nāi-bū-lo	......	97. If.
Si-yü or si-bă	Ŏ-ŏ or shi-ba	Nĕi	(Nain)	98. Yes.
Si-nŭ	Nshi nu	Na-o	......	99. No.
......	......	Ah	......	100. Alas.
A-pŏ	A-po	Ngā-āi leong-rĕ	(Ai ha-rĕ)	101. A father.
A-pŏ	A-po	Ngā-āi leong-rĕ ilāo	......	102. Of a father.
A-pŏ-wă	A-po-ă	Ngā-āi khe-o	......	103. To a father.
A-pŏ-gŭ	A-po agu	Āmpū leong khe-o	......	104. From a father.
A-pŏ pa-nhi	A-po pun-nhi	Āmpū leong-nŭr	Ngᵃ-āi laung-nü	105. Two fathers.
A-pŏ hyâ	A-po hio	Ām-pū nă	Ngᵃ-āi chī (or ai umpo)	106. Fathers.

English.	Taungtha (W. B. Tydd).	Chinbŏk (W. B. Tydd).	Yawdwin (A. Ross).	Shö (Chittagong Hill Tracts).
107. Of fathers	....	......	......	Pâ nung . . . .
108. To fathers	......	... ...	......	Pâ nung cheng-ā . .
109. From fathers	... ...	......	..,...	Pâ nung tha . . .
110. A daughter	......	......	......	Chŭnnŭ ngat . . .
111. Of a daughter	......	......	......	Chŭnnŭ ngat tha . .
112. To a daughter	... ...	... ...	... ...	Chŭnnŭ chengā . .
113. From a daughter	......	......	......	Chŭnnŭ ngat tha . .
114. Two daughters	......	......	......	Chŭnnŭ pǎi-mi (sic) .
115. Daughters	......	......	......	Chŭnnŭ nŭng . . .
116. Of daughters	......	......	......	Chŭnnŭ-ti kheo .
117. To daughters	... ...	......	... ...	......
118. From daughters	......	......	......	Chŭnnŭ-ti tha . .
119. A good man	......	......	... ...	Khrong pai ngat . .
120. Of a good man	......	......	... ...	Khrong pai kheo . .
121. To a good man	... ...	... ...	......	Khrong pai cheng-ā .
122. From a good man	......	......	... ...	Khrong pai tha . .
123. Two good men	......	... ...	......	Khrong pai pâ-chok-ni .
124. Good men	... ..	... ...	......	Khrong pai nung . .
125. Of good men	......	... ...	......	Khrong pai nung-cha kheo
126. To good men	......	... ..	......	Khrong pai nung chengā .
127. From good men	......	......	... ...	Khrong pai nung tha .
128. A good woman	Nura a-shin . .	Ngu-mi nĭk . .	Lami tumat kaum shi .	Mata ngat pai . .
129. A bad boy	Khan shippa (a bad man) .	Chan ak-nĭt (a bad man) .	Krang shi tumat (a bad man).	Tsǎ-mi-cha pai-ā . .
130. Good women	......	......	......	Mata pai nung . .
131. A bad girl	......	... ...	Ambean (bad) .	Matacha pai-ā . .
132. Good	Ashin . . .	Nĭk . . .	Abean . . .	Pai . . . .
133. Better	Tha gᵃ-shin . .	Akvai-nĭk . .	Ada abean . .	Pai tēi . . .

Shō (Houghton).	Shō (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
A-pō hyâ	Ạ-po hio	Am-pū nãi-nã lē-o	......	107. Of fathers.
A-pō hyâ-wā	Ạ-po hio-ā	Ãm-pū nã	......	108. To fathers.
A-pō hyâ-gü	Ạ-po hio agu	Ãm-pū nai-nã khē-o	......	109. From fathers.
'Sō-nü	......	Kinnū leong-rē	......	110. A daughter.
'So-nü	......	Kinnū leong-rē lē-o	......	111. Of a daughter.
'Sō-nü-wā	......	Kinnū leong-rē	......	112. To a daughter.
'Sō-nü-gü	......	Kinnū leong-rē khē-o	......	113. From a daughter.
'Sō-nü pa-nhi	......	Kinnū leong-nū-rē	Chī-nü laung-nü	114. Two daughters.
'Sō-nü hyâ	......	Kinnū nã	......	115. Daughters.
'Sō-nü hyâ	......	Kinnū nai-nã lē-o	......	116. Of daughters.
'Sō-nü hyâ-wā	......	Kinnū nai-nã	......	117. To daughters.
'Sō-nü hyâ-gü	......	Kinnū nai-nã khē-o	......	118. From daughters.
A-khlaung bhoi	Khlaung ạphoi	Khaimi hoy-nã leong-rē	(Khu-mi hoi)	119. A good man.
A-khlaung bhoi	......	Khaimi hoy-nã lēo	......	120. Of a good man.
A-khlaung bhoi-yā	......	Khaimi hoy-nã leong-rē	......	121. To a good man.
A-khlaung bhoi-gü	......	Khaimi hoy-nã khē-o	......	122. From a good man.
A-khlaung bhoi pa-nhi	......	Khai-mi hoy-nã leong-nū	(Long-nu-re hoi)	123. Two good men.
A-khlaung bhoi hyâ	......	Khaimi baiba tlong-hoy kē	(Khu-mi hoi)	124. Good men.
A-khlaung bhoi hyâ	......	Khaimi koy-nã lēo	......	125. Of good men.
A-khlaung bhoi hyâ-wā	......	Khaimi hoy-nã ya	......	126. To good men.
A-khlaung bhoi hyâ-gü	......	Khaimi hoy-nã khē-o	......	127. From good men.
Natho bhoi	Nhato ạphoi	Nūm-pūi hoy-nã leong-rē	(Nong-pui hoi)	128. A good woman.
'Sami po 'si	......	Dung-di leong-rē hoy-ē-na leong-rē.	......	129. A bad boy.
Natho bhoi hyâ	......	Nūm-pūi hoy-nã nai	(Nong-pui hoi)	130. Good women.
Hâ-nü 'si	......	Nūm-pūi chu hoy-ē-nã leong-rē.	......	131. A bad girl.
A-bhoi	Ạ-phoi or ạbhoi	Hoy-nã	A-hauī	132. Good.
Phoi-hēk	San aphoi	Hoy	(Noi-hoi)	133. Better.

English.	Taungtha (W. B. Tydd).	Chinbōk (W. B. Tydd).	Yawdwin (A. Ross).	Shö (Chittagong Hill Tracts).
134. Best	A-shin-rhe	Ak-nīk-pyi	Ada abean	A-thaka pai-tēi
135. High	A-kan	Āk-thun	Uksu	Ā-ling
136. Higher	......	......	......	Ā-ling tha ā-ling
137. Highest	......	......	......	Ai-tha ā-ling
138. A horse	......	......	......	Shē ngat
139. A mare	......	......	......	Shē-nū ngat
140. Horses	......	......	......	Shē nūng
141. Mares	......	......	......	Shē-nū nūng
142. A bull	Sōm sat	Se-pat	Khan-do	Shēl-ei ngat
143. A cow	Sōm nu	Pan-nu	Puk-nu	Shēl-nū ngat
144. Bulls	......	......	......	Shēl nūng
145. Cows	......	......	......	Shēl-nū nūng
146. A dog	......	......	......	Ūi ngat
147. A bitch	......	......	......	Ūi-nū ngat
148. Dogs	......	......	......	Ūi nūng
149. Bitches	......	......	......	Ūi-nū nūng
150. A he goat	Mē (*a goat*)	Mè (*a goat*)	Mai (*a goat*)	Mā-hē ngat
151. A female goat	......	......	......	Mā-nū ngat
152. Goats	......	......	......	Mā-hē nūng
153. A male deer	......	......	......	Sakhi-hēo ngat
154. A female deer	......	......	......	Sakhi-nū ngat
155. Deer	Thamin	Kyiran	......	Sakhi-hēo nūng
156. I am	......	......	......	Khēke ka tan-ēi
157. Thou art	......	......	......	Nungni ni-mai
158. He is	......	......	......	Ayā mai
159. We are	......	......	......	Khē-ni mai
160. You are	......	......	......	Bai ti o (*sic*)

Shö (Houghton).	Shö (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
A-bhoi-hek *or* a-bhoi-'sün	Aphoi-hek	Hoy-tēp	(Hoi-na-hoi)	134. Best.
Lhüng	Ạ-lhüng	Ā-chāng	(A-shiang)	135. High.
Lhüng-hēk	San ạ-lhüng	Hu-ni tlang-wa ā-chāngkē	(Hu tlong a-shiang)	136. Higher.
Lhüng-hēk	Ạ-lhüng-hek	A-chāng-tēp	(Hū ashiang-bē)	137. Highest.
Si-nsa	......	Keong-o hā-rē	Kounggnau pᵃ-ting	138. A horse.
Si-nü	He-nū	Keong-o-nū hā-rē	Kounggnau-nü	139. A mare.
Si-nsa hyâ	......	Keong-o nā	(Kong-o bang)	140. Horses.
Si-nü hyâ	......	Keong-o-nū nā	......	141. Mares.
'Sâ-thi	Sho-thi	Shira pātāi	Chīe pᵃ-ting	142. A bull.
'Sâ-nü	Sho-nü	Shira-nū hā-rē	Chīe-nü	143. A cow.
'Sâ-thi hyâ	......	Shira pātāi nā	(Nū bang)	144. Bulls.
'Sâ-nü hyâ	......	Shira-nū nā	(Nū bang)	145. Cows.
Ui-hān	Ui-han	Ūi-lo hā	Ūi-loh	146. A dog.
Ui-nū	Ui-nū	Ūi-nū hā	Ūi-nü	147. A bitch.
Ui-hān hyâ	......	Ūi-lo nā		148. Dogs
Ui-nū hyâ	......	Ūi-nū nā	......	149. Bitches.
A-mi-nsa	......	Mē-hē pātāi hā-rē	(Me-e)	150. A he goat.
A-mi-nü	......	Mē-nū hā-rē	(Me-e nū)	151. A female goat.
A-mi hyâ	......	Mē-hē pātāi nā	(Me-e bang)	152. Goats.
'Satgyī-nsa	......	Chikhi pātāi hā-rē	(Ta-kī)	153. A male deer.
'Satgyī-nü	......	Chikhi-nū hā-rē	(Ta-kī nū)	154. A female deer.
'Satgyī hyâ	......	Chikhi nā	(Ta-kī bang)	155. Deer.
Kyē ka tân-ē-yü	Kie kạ-moi-u	Kāi tē	Kai au (*or* kai om)	156. I am.
Naung na moi-yü	Naun nạ-moi-u	Nūng dung-di tē	(Nang om)	157. Thou art.
Ayā moi-yü	Aya nạ-moi-u	Hūnni teo	(Hū om)	158. He is.
Kyē-me ma moi-yü	Kie-me mạ moi-u	Kāi-chē	(Kai-che om)	159. We are.
Naung-me ma moi-yü	Naun-me mạ-moi-u	Nung-kē dung-di tē	(Nang-che om)	160. You are.

English.	Taungtha (W. B. Tydd).	Chinbōk (W. B. Tydd).	Yawdwin (A. Ross).	Shö (Chittagong Hill Tracts).
161. They are . . .	....	....	... ...	A-khal mai . . .
162. I was . . .	......	......	... ...	Kē ka mai . .
163. Thou wast . .	......	......	......	Nung-ni ni mai . .
164. He was . . .	......	......	......	Enghāt mai . .
165. We were . .	......	... ...	... ...	Kēi-ni khini mai . .
166. You were . .	... ...	... ...	... ...	Nung nya mai . . .
167. They were . .	... ...	......	......	A-khal ā mai . .
168. Be . . .	......	... ...	... ...	Ta nei (*i.e.* thân-ē) .
169. To be . . .	... ...	... ...	......	Ta nei na (*i.e.* thân-ē-nā) .
170. Being . . .	... ...	... ...	......	Ta nei (*i.e.* thân-ē) . .
171. Having been . .	......	... ...	......	Ta nei nāhā (*i.e.* thânē-nā-hā).
172. I may be . .	......	......	... ...	Khe ke tanē-ai . .
173. I shall be . .	......	... ...	... ...	Khe ke ta . . .
174. I should be . .	......	... ...	......	... ...
175. Beat . . .	......	... ...	......	Mal . . .
176. To beat . .	... ...	......	... ...	Mal-ēi-shâ . . .
177. Beating . .	......	... ...	... ...	Mal-nā . . .
178. Having beaten . .	......	... ...	... ...	Mal-dek-shâ . .
179. I beat . . .	... ...	... ...	... ...	Khe ke mal-ai-shâ . .
180. Thou beatest . .	......	......	......	Nung ni mal . .
181. He beats . .	... ...	......	......	Ai-la mal-shâ . .
182. We beat . .	... ...	......	......	Kēi-ni mal . .
183. You beat . .	......	... ...	......	Nungni mal . .
184. They beat . .	... ...	... ...	... ...	A-kalā (*sic*) mal . .
185. I beat (*Past Tense*) .	... ...	......	... ...	... ...
186. Thou beatest (*Past Tense*).	......	... ...	......	......
187. He beat (*Past Tense*) .	... ...	... ...	......	......

Shō (Houghton).	Shō (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Na-hyâ moi-yü	Ayati mạ-moi-u	Ni-chē tē	(Hŭ-ni-che om)	161. They are.
Kyē ka moi-ni-ü	Kie kạ moi-ni-u	Kāi a	... ...	162. I was.
Naung na moi-ni-ü	Naun nạ moi-ni-u	Dung-di chi-om	... ...	163. Thou wast.
Ayā moi-ni-ü	Aya nạ moi-ni-u	Hŭnni om	(Hŭ-nai kache-boh)	164. He was.
Kyĕ-me ma moi-ni-ü	Kye-me mạ moi-ni-u	Kāi-chē om	(Kai-che kache-boh)	165. We were.
Naung-me ma moi-ni-ü	Naun-me mạ moi-ni-u	Dung-di nung-kē om	(Nang-che kache-boh)	166. You were.
Na-hyâ moi-ni-ü	Yati hio nạ moi-ni-u	Hŭ-ni-chē om	(Hŭni-che kache-boh)	167. They were.
Tân-e	Moi-e	Nāi-mi	... ...	168. Be.
... ...	Moi-ei	Nāi-ba	(Om)	169. To be.
... ...	Moi agu	Nāi-vāng-mi	... ...	170. Being.
... ...	... ...	... ...	... ...	171. Having been.
... ...	... ...	Kāi tē-o-mi	... ...	172. I may be.
Kyē ka moi-aih	Kye kạ moi-ei	Kāi tē-o-mi	... ...	173. I shall be.
... ...	... ...	... ...	... ...	174. I should be.
Deng-e	Deng-e	Pākhā	(Pakkau)	175. Beat.
... ...	Deng-ei	Pākhā-wā	(Pakkau-che)	176. To beat.
Deng-tü or deng-nā	Deng gu	Pākhā	(Pakkau boh)	177. Beating.
Deng-pana	... ...	Ung-pākhā	(Pakkau bon)	178. Having beaten.
Kyē ka deng-ü	Kye kạ deng-u	Kāi pākhā kinnū	... ...	179. I beat.
Naung na deng-ü	Naun nạ deng-u	Dung-di pākhā	... ...	180. Thou beatest.
Ayā deng-ü	Aya nạ deng-u	Hŭnni pākhā	... ...	181. He beats.
Kyē-me ma deng-ü	Kyē-me mạ deng-u	Kāi-chē pākhā	... ...	182. We beat.
Naung-me ma deng-ü	Naun-me mạ deng-u	Dung-di pākhā	... ...	183. You beat.
Na-hyâ deng-ü	Ayati mạ deng-u	Ni-chē pākhā	... ...	184. They beat.
Kyē ka deng-ni-ü	Kye kạ deng-ni-u	... ...	... ...	185. I beat (*Past Tense*).
Naung na deng-ni-ü	Naun nạ deng-ni-u	... ...	... ...	186. Thou beatest (*Past Tense*).
Ayā deng-ni-ü	Aya nạ deng ni-u	... ...	... ...	187. He beat (*Past Tense*).

English.	Taungtha (W. B. Tydd).	Chinbōk (W. B. Tydd).	Yawdwin (A. Ross).	Shō (Chittagong Hill Tracts).
188. We beat (*Past Tense*) .	......	......	......	...,...
189. You beat (*Past Tense*)	......	......	......	......
190. They beat (*Past Tense*)	......	......	......	......
191. I am beating . .	......	......	......	Khe ke mal . . .
192. I was beating . .	......	......	......	Khe ke mal hiā-a . .
193. I had beaten . .	... ...	......	......	Khe ke mal . .
194. I may beat . .	... ...	......	......	Khe ke mal-nūng .
195. I shall beat . .	... ...	......	Ka lâk-kē (*I shall come*) .	Khe ke mal-āi . . .
196. Thou wilt beat . .	......	......	......	... ...
197. He will beat . .	A-ko kŏn-ni-ri (*he will come*).	A-ni lâk-khi (*he will come*)	......	... ...
198. We shall beat . .	......	... ...	.. ...	......
199. You will beat . .	......	......	... ...	......
200. They will beat . .	......	......	... ...	......
201. I should beat . .	......	... ...	......	Khe ke būp-ai-shâ . .
202. I am beaten . .	......	... ...	......	Khe mal khe ke mē (*sic*) .
203. I was beaten . .	......	......	......	Yā khē mal khē mē (*sic*) .
204. I shall be beaten .	... ...	... ...	......	Khel mal kham-ei-shâ .
205. I go . . .	......	... ...	......	Khe ke chet-āi . . .
206. Thou goest . .	......	.. ...	......	Nung chet-cha . .
207. He goes . . .	... ...	......	......	Ai chet-cha . . .
208. We go . . .	......	......	... ...	... ...
209. You go . . .	......	......	......	......
210. They go . . .	.. ...	......	......	... ...
211. I went . . .	......	......	......	Khe ke chet-cha . .
212. Thou wentest . .	... ...	......	......	Nung āiyung ngē chet .
213. He went . . .	... ...	... ...	......	Ai chet . . . .
214. We went . . .	... ...	......	......	......

Shö (Houghton).	Shö (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Kyĕ-me ma deng-ni-ü	Kie-me mạ deng-ni-u	......	......	188. We beat (*Past Tense*).
Naung-me ma deng-ni-ü	Naun-me mạ deng-ni-u	......	......	189. You heat (*Past Tense*).
Na-hyâ deng-ni-ü	Yati hio nạ deng-ni-u	......	......	190. They beat (*Past Tense*).
Kyē deng-nā ka ân-ü	......	Kāi baimo	......	191. I am beating.
......	......	Kai yang-ni-o pākhā	......	192. I was beating.
Kyē ka deng-pheng-ni-ü	......	Yāng-ni pā-khā kāi	......	193. I had beaten.
......	......	Kai pā-khā pai-yā	(Kāi pakkau-pi-yau)	194. I may beat.
Kyē ka deng-aiḥ	Kie kạ deng-ei	Kāi pā-khā kinnū	(Kāi pakkau neuh)	195. I shall beat.
Naung na deng-aiḥ	Naun nạ deng-ei	......	......	196. Thou wilt beat.
Ayā deng-aiḥ	Ạya nạ deng-ei	......	......	197. He will beat.
Kyĕ-me ma deng-aiḥ	Kye-me mạ deng-ei	......	......	198. We shall beat.
Naung-me ma deng-aiḥ	Naun-me mạ deng-ei	......	......	199. You will beat.
Na-hyâ deng-aiḥ	Yati hio nạ deng-ei	......	......	200. They will beat.
......	......	Kāi pā-khā-wā	......	201. I should beat.
A-deng ka khân-ü	Kie deng kạ-sun-ey-u	Kāi ām-khā ka khām	(Kai pakkau)	202. I am beaten.
A-deng ka khân-nî-ü	......	Ām-khā bom-bom kāi khām	(Kai pakkau)	203. I was beaten.
A-deng ka khân-aiḥ	......	Pā-khā ām-tĕ kinnū	......	204. I shall be beaten.
Kyē ka sit-ü	Kie kạ sit-yu	Kāi tākkū bau	Kai che(k)	205. I go.
Naung na sit-ü	Naun nạ sit-yu	Dung-di tākkū	Nān che(k)	206. Thou goest.
Ayā sit-ü	Aya nạ sit-yu	Ni tākkū bau	Nī che(k)	207. He goes.
Kyĕ-me ma sit-ü	Kye-me mạ sit-yu	......	......	208. We go.
Naung-me ma sit-ü	Naun-me mạ sit-yu	......	......	209. You go.
Na-hyâ sit-ü	Yati hio nạ sit-yu	......	......	210. They go.
Kyē ka sit-ni-ü	Kye kạ sit-ni-u	Kāi tākkū bau	Kai che(k) bau(k)	211. I went.
Naung na sit-ni-ü	Naun nạ sit-ni-u	Dung-di tākkū bau	Nān che(k) bau(k)	212. Thou wentest.
Ayā sit-ni-ü	Aya nạ sit-ni-u	Ni bai bau	Nī che(k) bau(k)	213. He went.
Kyĕ-me ma sit-ni-ü	Kie-me mạ sit-ni-u	......	......	214. We went.

English.	Taungtha (W. B. Tydd).	Chinbōk (W. B. Tydd).	Yawdwin (A. Ross).	Shō (Chittagong Hill Tracts).
215. You went	......	......	......	......
216. They went	......	......	......	......
217. Go	......	Seto	......	Che
218. Going	......	......	......	Chetū lachē
219. Gone	......	......	......	Chetcba
220. What is your name?	Nun a-mein ta-burr-yē?	Ngan min anuyan?	Nanut na-nīn ū yan?	Nung mi ya?
221. How old is this horse?	He myin-sa myit t'ōm?	Sbe num-se kun a-i-iksu lauk syan.	Akum i-ku-âp si-yan?	Ni chey eya achak mai dākā?
222. How far is it from here to Kashmir?	(Kashmir) mittâ a-rhu-yē?	(Kashmir) i-rut chok syan?	Ĭ swē hang sak si-yan?	Ni thak Kashmir prē ya lam la?
223. How many sons are there in your father's house?	......	......	......	Pâ im-ā cha pachung ya-mai-om?
224. I have walked a long way to-day.	......	......	......	Lhām lo-a kācha nei (perhaps kā-chet-ni-ü, I have gone).
225. The son of my uncle is married to his sister.	......	......	......	Pū chū-nū ka-nak (sic)
226. In the house is the saddle of the white horse.	......	......	......	Shē bak kong ānitong shagin mai.
227. Put the saddle upon his back.	......	......	......	Shē nŭ-ung ānitong
228. I have beaten his son with many stripes.	......	......	......	Ai cha-ni nānā ka mal
229. He is grazing cattle on the top of the hill.	......	......	......	Ai ni chak pekā ka keong
230. He is sitting on a horse under that tree.	......	......	......	Ai ni thin chabā shē pūm ngūng.
231. His brother is taller than his sister.	......	......	......	A-be tha ka kling
232. The price of that is two rupees and a half.	......	......	......	Ai mān lām ni gal khai
233. My father lives in that small house.	......	......	......	Pâ im lēk cha ā mai
234. Give this rupee to him	......	......	......	Ne tani ay-ā pēk
235. Take those rupees from him.	......	......	......	Ai lām ni ai-ta la-wē (i.e. lo-wē).
236. Beat him well and bind him with ropes.	......	......	......	Nānā mal yā-yan kūn
237. Draw water from the well.	......	......	......	Wā mata tūi khai
238. Walk before me	......	......	......	Kei mai ma chet-ēi
239. Whose boy comes behind you?	......	......	......	Khe kan u cham (sic)?
240. From whom did you buy that?	......	......	......	Ni wan ni u tha ā lē yam?
241. From a shopkeeper of the village.	......	......	......	Nhum sai khā lē-ey.

Shŏ (Houghton).	Shŏ (Fryer).	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell).	English.
Naung-me ma sit-ni-ü .	Naun-me mạ sit-ni-u .	......	......	215. You went
Na-hyâ sit-ni-ü .	Yati hio nạ sit-ni-u .	......	......	216. They went.
Sit-e . . .	Sid-e . . .	Tăkkŭ . . .	(Takko) . . .	217. Go.
Sit-tü . . .	Sit-gu . . .	Tăkkŭ wăi . .	(Takko) . . .	218. Going.
Sit-kü . . .	......	Tăkkŭ bau . .	(We-boh) . .	219. Gone.
......	......	Nung-ē ung-mue ămi-mo ?	Nǎn a-mŭn (mī-mo) ? .	220. What is your name ?
......	......	Hinnŭ chinai mă-yē-rĕ om-mo ?	(Hī kong-o shinnee ma-ye-rĕ omoh ?)	221. How old is this horse ?
......	......	Hi inna Kashmir prĕ pa-lo-mo ?	......	222. How far is it from here to Kashmir ?
......	......	Năng po-ē immo kep-po leong mă-yē-rĕ om-mo ?	(Um-po imma chī-po ma-ye-re om-oh ?)	223. How many sons are there in your father's house ?
......	......	Wăi-ni kăi kăm-lo chwei .	(Wai-nī pul-lo pai kai pu-wai.)	224. I have walked a long way to-day.
......	......	Kăi ăm-pră chinnŭ kăi lă .	(Kai mu-prang) chī-po (a-yŭ la hŭ-ni-e toi-cho).	225. The son of my uncle is married to his sister.
......	......	Hñ-ni immo kung-leong keong-o gin o om.	......	226. In the house is the saddle of the white horse.
......	......	Hŭ-ni gin keong-o tlang-tlang-o khăi.	......	227. Put the saddle upon his back.
......	......	Hŭ-ni dung-di-o pă-khă-nă-nung.	(Hŭ-ni-e) chī-po (kai pakkau-nung-nung).	228. I have beaten his son with many stripes.
......	......	Hŭ-ni-o pichha nă ta ta nă .	......	229. He is grazing cattle on the top of the hill.
......	......	Hñ-ni ling-keong pakhing-o keong-o tlang-tlang-o ung-te.	(Hŭ-ni ung-te kong tlunga hŭ ding-keng akŭya.)	230. He is sitting on a horse under that tree.
......	......	Hñ-ni tai-cho tleong-o ă-cheang.	......	231. His brother is taller than his sister.
......	......	Hunni-ē văng tlăp nu-re ba-khai.	(Hŭ-ni-ē wang tlap nu-rĕ adulli om.)	232. The price of that is two rupees and a half.
......	......	Kăi ăm-pă hu-ni im-cho-o om.	......	233. My father lives in that small house.
......	......	Hunni tănkă who-o (i.e., hŭ-o) pey.	......	234. Give this rupee to him.
......	......	Hu-ni tăn-kă who-o (i.e., hŭ-o) lo.	......	235. Take those rupees from him.
......	......	Hŭ-ni-u păkhă-bom-bom kăbui hoy kom-chŭn.	......	236. Beat him well and bind him with ropes.
......	......	Kho-ē tŭi khă-būi hoy ă-tēo	......	237. Draw water from the well.
......	......	Kăi-ē mo-o tăkko . .	(Kai-e mo-wa takko) .	238. Walk before me.
......	......	Nung-ē ning-thŭ-o ămi mo ung-hūi ?	......	239. Whose boy comes behind you ?
......	......	Ămi khi ommo văn ? .	......	240. From whom did you buy that ?
......	......	Avăn tăkku chai-o văn .	......	241. From a shopkeeper of the village.

BURMA GROUP.

GENERAL INTRODUCTION.

The Linguistic Survey does not extend to Burma or to the languages spoken in that province. A Burmese dialect, known as Maghī, is spoken in Backergunge and Chittagong. It does not, however, differ from the dialect spoken in Arakan, and it has, therefore, been excluded from the Survey as a language foreign to India proper.[1]

Mrū, a dialect spoken in the Chittagong Hill Tracts, in several points agrees with Burmese, and it has therefore been classed as belonging to the Burma group. The materials which are available for this dialect are, however, so unsatisfactory that its classification can only be provisional. It is based on facts which will be mentioned later on.

Most of the dialects belonging to the Burma group are all but unknown, and only the classical language of the Burmese literature, as it is spoken by educated Burmans, has been made available to philologists. What we know about the various forms of speech which must be classed as Burmese dialects, may be summed up in this place as a supplement to the Linguistic Survey.

Burmese is the chief language of Burma. It is bounded towards the south by Mōn and Karen; towards the east by Tai languages; towards the north by Shān and Kachin, and towards the west by various Chin dialects.

The written language seems to be the same throughout, but the local pronunciation varies greatly. Our information about these differences is almost entirely limited to the dialect spoken in Arakan.

The Arakanese have branched off from the main Burmese stock at an early date. They are separated from the Burmese proper by a mountainous tract of country and there has been relatively little intercourse between them. The Arakanese dialect has, therefore, had a development of its own, and, in many respects, differs widely from standard Burmese. The pronunciation often agrees with written as against spoken Burmese. In other respects the phonetical changes are different from those occurring in standard Burmese.

The Arakanese are called Maghs[2] by the natives of India; the Burmans of Pegu call them Rakhaing-tha, i.e., sons of Rakhaing (Arakan).

The Khyaung-thas, i.e., 'the sons of the river', are settled in Akyab and the Arakan Hill Tracts. They are divided into seven classes, and three of these are said to be descended from Talaings. The dialect spoken by the Khyaung-thas is considered to be a form of Arakanese.

The Yabaings, who are settled on both sides of the Pegu Roma, are said to speak Burmese with a strong Arakanese accent.

The inhabitants of Tavoy consider themselves to be descendants of Arakanese colonists. Their language is said to contain many Arakanese provincialisms.

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[1] An account of the principal peculiarities of Maghī will be found in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. lvii, 1903.

[2] The numbers returned for Maghī in Backergunge and Chittagong are as follows :—

Backergunge	5,744
Chittagong	16,417
Chittagong Hill Tracts	22,500
TOTAL	44,661

A Burmese dialect is spoken in Myelat by the Taungyos, who are settled in Hsa Möng Kham, Maw Nang, and Kyawk Tat.[1]

Mrū has provisionally been classed as belonging to the Burma group. It is spoken in the Chittagong Hill Tracts and the Arakan Hills.

The numerals mainly agree with those used in Burmese and the Kuki-Chin languages, and Mrū seems to be most akin to these two groups. The two first numerals, however, *lo*, one, and *prē*, two, differ from those occurring in all related languages. We may perhaps compare Palaung *lē*, one ; Xong *pra*, two.

The numerals in Tibeto-Burman languages are often qualified by means of generic particles. These particles are prefixes in the Kuki-Chin languages, but suffixes in Burmese. Mrū agrees with this latter form of speech. One of the few generic suffixes which occur in the Mrū specimens is, moreover, identical with the corresponding Burmese suffix. *Yā*, which is used when the numeral refers to a human being, corresponds to Burmese *yauk* (Maghī *ya*), which is used in the same way. Other generic suffixes, which are common to both languages, are perhaps borrowed from Burmese.

The higher numerals are formed in Burmese by prefixing the multiplier to the numeral 'ten', while the multiplier is suffixed in the Kuki-Chin languages. Mrū in this respect agrees with Burmese. Thus, *ngā-kom*, five-tens, fifty.

There are also some points of resemblance between Mrū and Burmese in the formation and inflection of words.

The prefix *a* which is used in Burmese in order to form nouns and adjectives is used in the same way in Mrū. Thus, *ā-wāth*, a cloth ; *ā-chā*, son ; *ā-ngā*, servant ; *ā-sing-oi*, safe ; *ā-lāk-mā*, far ; *ā-tā-mi*, elder, etc.

The male suffixes *pā* and *lā* and the female suffix *mā* in Mrū are identical with the corresponding Burmese suffixes *pha* or *pho*, *la*, and *ma*, respectively. *Ma* is not used in this way in the Kuki-Chin languages which replace it by the suffix *nu*.

The suffix *ka* which is occasionally added in the nominative case in Mrū is probably identical with the Burmese suffix *kā* which is sometimes added to the nominative, especially in adversative clauses. A suffix *koi* is sometimes added to the accusative in Mrū. In *āng-go pai*, me-to give, the same suffix occurs in the form *go*. Compare Burmese *ko* and *go*.

The suffix *khai* which is used in the conjugation of the Mrū verb in order to form a kind of past tense is probably related to the Burmese suffix *khè*, etc.

All these points seem to show that there is a certain connection between Burmese and Mrū. The materials at our disposal are, however, so extremely corrupt and untrustworthy that it is impossible to classify Mrū with certainty.

Mrū is by no means merely a Burmese dialect and differs from this latter language in essential points. We sometimes find parallel forms and words in other groups such as the Bodo, the Nāgā, and, more especially, the Kuki-Chin languages. The pronoun *āng*, I, for instance, is found again in the Bodo languages, and *en*, thou, may be compared with Angāmi *na*, thou ; *un*, thy, etc. The suffix of the relative participle is *mi* in Mrū, as in the Lai dialect of Chin, and so on.

The vocabulary is, to a great extent, independent. Many words are found again in the Kuki-Chin languages, especially in Khami. The negative particle *doi* seems to correspond to Meithei *da*, etc. But many common words, such as 'belly', 'ear',

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[1] The preceding information has been condensed from *The British Burma Gazetteer*. Rangoon, 1880, and from *Gazetteer of Upper Burma and the Shan States*. By J. George Scott, assisted by J. P. Hardiman. Rangoon, 1900.

'hand', 'mouth', 'horse', 'cow', etc., must be quite differently translated in Mrū and in the Kuki-Chin forms of speech. We sometimes find forms with an old appearance reminding one of Tibetan. Thus, *kim*, house, Tibetan, *khyim*; *kui*, dog, Tibetan *khyi*, Singphō *gui*, Burmese *khwe*. The greatest part of the vocabulary, however, is apparently independent, or corresponding words are found now in one and now in another group of connected languages.

Under such circumstances the classing of Mrū can only be provisional until we get new and better materials. We have found it to agree with Burmese in important points, while also other languages such as Nāgā, Bodo and Kuki-Chin languages sometimes have parallel forms and words.

The Mrū tribe has perhaps branched off from the Burmese branch of the Tibeto-Burman family at a very early date, before the modern groups such as Bodo, Nāgā, Kuki-Chin, etc., had been developed. They were perhaps the forerunners of the great Burmese invasion of Further India. The Arakanese tradition that the Mrūs were settled in Arakan before the Myamma race entered it would agree well with this supposition.

HYBRID BURMESE LANGUAGES.

In Northern and North-Eastern Burma there are a number of tribes whose languages have not yet been thoroughly examined, but all of which appear to be more or less closely connected with Burmese and are probably hybrids. For the sake of completing the survey of the Tibeto-Burman group, I give the following very brief account of these forms of speech, which is entirely based on Messrs. Scott and Hardiman's Gazetteer of Upper Burma.

A.—DANU AND KADU.

The Danus live along the border which separates the Shāns from the Burmans. They form a considerable proportion of the population of the Maymyo sub-division of Mandalay, are numerous in the Ruby mines, in Mong Lōng, Hsum Hsai, and Western Lawksawk. They are also found in all states in the Myelat, especially in Pangtara, Poila, Yengan, and Maw. They are a hybrid race of Shān and Burmese. Their present speech is a form of Burmese with a great admixture of foreign words. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 562 and ff.

The Danaws are apparently different from the Danus, and are perhaps originally Taungthus (*i.e.* Karens). They are found in Pangtara, Kyawk Tat, Lai Hsak, and the surrounding larger states, but are not very numerous.

The Kadus are Burmese and Shān half-breeds with traces of Chin and perhaps Kachin blood. If they had ever a distinct language it is now extinct or has been so much modified by all its neighbours as to be little better than a kind of Yiddish. The Kadus are chiefly found in the Katha district. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 569 and ff. Vocabulary on pages 691 and ff.

B.—HYBRIDS OF KACHIN AND BURMESE.

The following languages appear to be hybrids between Kachin and Burmese. Some of them have been already referred to when dealing with the Kachin group, but as they

are all more closely connected with Burmese they are again mentioned here. It is possible that they are not hybrids, but independent forms of speech.

The Asi or Szi are a half-breed branch of the Lepai Kachins, and their headquarters are in the hills in the neighbourhood of Mogaung. Their language does not seem to be connected with Kachin, but agrees best with those of the other members of the above group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 377 and ff. Vocabulary on pages 660 and ff.

The Lashis are much mixed up with the Szis and with them are spread all along the frontier of Burma, north, east, and south-east of Bhamo. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 387. They are a hybrid race, see page 382. Vocabulary on page 660.

The Marus, so far as known territory is concerned, frequent the borderland of Burma and China, particularly to the north-east of Talawgyi, south of the main Lashi settlement, and east of Loi Nju. They are however found south and west of this, as far as Katha. They are believed to have come originally from the north. Their language is closely connected with Szi and Lashi. It is nearer Burmese than Kachin. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 382 and ff. Vocabulary on pages 661 and ff. Possibly a hybrid race.

The Hpöns are found so far only in the upper defile of the Irrawaddy between Bhamo and Sinbo and just above it in the Mankin valley to the south-east of Sinbo. They have nothing to do with Shāns, but are much more closely connected with Burmese. 'It is possible that they are a mere sort of dishclout, like the Yaws and Danus and Kadus, full of traces of all their neighbours.' See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 566 and ff. Vocabulary on pages 661 and ff.

The Achangs call themselves and are called by their Chinese neighbours Ngachang or Achang. They appear to be called Parans by the Kachins round about. The name Maingtha is a simple Burmese perversion of the Shān form Tai Möng Hsa, that is to say, Shāns from the two Hsa states, Ho Hsa and La Hsa. The Upper Burma Gazetteer also calls them Tarens or Tarengs. The Kachins regard them as being indirectly connected with them. Their dress, religion, and customs are those of the Chinese Shāns. They are found on the west border of the Chinese state of Santa and in Khāmtī Lōng. Their language is a curious mixture. Captain H. R. Davies estimates that about thirty per cent of their vocabulary appears to be connected with Burmese, and twelve per cent with Shān. A reference to the published vocabulary shows a close resemblance between the Achang and Lashi numerals and the one pronoun available for comparison. I therefore include Achang in this group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 390 and ff., 618 and ff. Vocabulary on page 661 and ff.

C.—THE LIHSAW SUB-GROUP.

A group of some six languages, of which Lihsaw is the principal, seems to be connected with Burmese. They all seem to be related to each other. They are the following :—

The Lihsaws are found chiefly in the neighbourhood of Sadōn and scattered at high altitudes and always in very small villages throughout the Northern Shān States and

Möng Mīt. The Kachins call them Yawyin and the Chinese Lihsaw. The language has no resemblance to Kachin, but is practically the same as La'hu. It is possible that, like the La'hus, they are a half-breed race. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 388 and 587. Vocabulary on pages 661 and 702.

The La'hus are commonly referred to as the Mu Hsö. The Chinese call them Loheirh or Law'he. They are locally called Myen by the Shāns, while the Wa sometimes called them Kwi, which seems to be really the name of a sub-clan. In the Kēngtūng State there are two main divisions who call themselves La'hu-na and La'hu-hsi, and speak different dialects. The principal seat of the La'hus, so far as known, is in the country north of Möng Lem between the Salween and the Mekhong. There are also colonies of them scattered over Kēngtūng and Kēng Cheng. Their language is practically the same as Lihsaw. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 576 and ff. Vocabulary of La'hu on pages 670 and ff. Of La'hu-na on pages 697 and ff., and of La'hu-hsi on pages 699 and ff.

The Akhas or Kaws are probably the most numerous and widely distributed of the hill tribes of Kēngtūng. Their language appears to be connected with La'hu and Lihsaw, but the resemblance is not very close. I have placed them provisionally in this group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 588 and ff. Vocabulary on pages 692 and ff.

The Akö are probably a half-breed race. They are closely related to the Akha and also dwell in Kēngtūng. Their language is very similar to Akha, and in the case of the pronouns, closely resembles La'hu. There is no record of the Akha pronouns. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 594. Vocabulary on page 694.

The Li-sus are a transfrontier tribe who live on the upper courses of the Salween and Me-kong. Their language, so far as we can judge from the meagre vocabulary available, is allied to that of La'hu and Lihsaw, and, through them to that of Burmese. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 616. Vocabulary on page 671.

The head-quarters of the Musus or Mossos are at Yetche, near the Me-khong, a little south of Tseku, about the 28th parallel of north latitude. They call themselves Na-chi or Na-chri. They are a transfrontier tribe, and the one meagre vocabulary which we possess points to a close connexion of their language with that of the Li-sus. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 616. Vocabulary on page 671.

D.—UNGROUPED LANGUAGES.

The following appear to be Tibeto-Burman, but, with the materials at my command, I am unable to say how they should be grouped.

The Lolos are a transfrontier tribe, whose home is the part of Ssu-ch'uan included in the large bend made by the Yangtzu River in 103° east Longitude. Thence they have spread south into Yünnan and east into Kueichao, and are found in scattered communities as far as Ssumao and the southern frontier. They call themselves Lo-su and Ngo-su, and in some dialects Ne-su. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 613 and ff. On page 670 there is given a vocabulary of the Lolo spoken in Mēng-hwa village. The language is said to resemble Lihsaw, but I do not find this to be borne out by this vocabulary. On page 598 it is stated that some authorities consider that Lolo should be grouped with Burmese.

The Lantens are a Yao tribe found in Kĕngtūng. The few words of Yao which are available give no real clue as to the classification of the race. It may fairly confidently be said that they have no race connection with the Tai, the Wa-Palaung, or the La'hu Lisu stocks. The most probable conjecture is that they are an off-shoot or a half-breed race of the Hmĕng or Miao-tzu. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 604 and ff. Vocabulary on pages 671. Account of the Hmĕng or Miao-tzu on pages 597 and ff.

Ming Chi'ang.   Vocabulary on pages 670 and ff.

Mahe.   Ditto.

Pyin or Pyen.   Vocabulary on pages 717 and ff.

MRŪ.

The Mrūs are settled in the Arakan Hills and in the Chittagong Hill Tracts. Their name is given as Mro by Sir W. Hunter, but his authority was Captain Lewin, who spells the name Mrū. Sir Arthur Phayre says about them:—

'This is a hill tribe now much reduced from its ancient state. They once dwelt on the river Kulādān and its feeders, but have been gradually driven out by the Kamī tribe. They have therefore emigrated to the West, and occupy hills on the border between Arakan and Chittagong. The Rādzaweng, or history of the Arakanese kings, refers to this tribe as already in the country when the Myamma [i.e. Burmese] race entered it. It states also that one of this tribe was chosen king of Arakan about the fourteenth century of the Christian era. The traditions recorded in the same work also imply that the Mrū and Myam-ma races are of the same lineage, though this connection is denied by the Arakanese of the present day, who regard the Mrū tribe as " wild men " living in a degraded state, and consider that it would be disgraceful to associate with them. The number of the Mrū tribe in Arakan amounts to about 2,800 souls. Their language is unwritten. They call themselves *Mrū*. *Toung Mrū* [wild Mrū] is a name given to some of their clans by the Arakanese. *Mrū* is also used by the Arakanese as a generic term for all the hill tribes of their country. The word Khyeng is occasionally used in the same sense.'

The number of Mrūs in Arakan, at the census of 1891, was 15,891. In the Chittagong Hill Tracts Mrū was spoken by 100 individuals in the Chakma, and by 2,000 in the Boh Mong Chief's circle. The total number of speakers was therefore :—

Burma	15,891
Boh Mong	2,000
Chakma	100
TOTAL	17,991

The fullest account of this tribe is given by Captain Lewin in the work quoted under authorities below. Sir W. Hunter, in his Statistical Account of Bengal, has reprinted this description in a shorter form, and from this latter work the following notes are taken :—

' The Mros are a tribe which formerly dwelt in the Arākān hills; they now live principally to the west of the river Sangu, and along the Mātāmuri river within the Chittagong Hill Tracts. They assert that they were driven from Arākān by the Kumis, and some few years ago a bloody feud existed between them, and affrays often took place. The spread of British influence among these tribes has now put a stop to such encounters. . . . In *physique*, they are tall powerful men, dark complexioned, with no Mongolian type in their features. They are a peaceable, timid people, and in a dispute among themselves do not fight, but call in an exorcist, who tells them the decision of the spirits in the matter. They have three gods,—viz., Turāi, the Great Father; Sang-Tūng, the hill spirit; and Oreng, the deity of the rivers. . . . They have no regular ideas as to a future state. Their ordinary oath is by gun, *dāo*, and the tiger. On solemn occasions they swear by one of their gods, to whom at the same time a sacrifice must be offered. The breaking of an oath of this description they believe will be certainly punished by disease, ill-luck, and death. A young man has to serve three years for his wife in his father-in-law's house; or if wealthy, this preliminary can be dispensed with by paying 200 or 300 rupees. The principal marriage ceremony consists of feasting and drinking. Before marriage the sexes have unrestrained intercourse. A child is named the day after its birth. In cases of divorce, the husband is repaid all that he gave for his wife, and she has to leave all her ornaments behind her. A second marriage among women is unusual, but a widow may remarry. On a man dying and leaving a young family, his eldest and nearest adult male relative takes the family and the deceased's wife to live with him. The Mros bury their dead. If a man has sons and daughters, and they marry, he lives with his youngest child, who inherits all property on the death of the father. Two sorts of slavery are recognised— captives taken in war, and debtor slaves; but both are treated alike. They fix the site of their villages by the dreaming of dreams. . . . They weave their own clothes from cotton grown by themselves. The men wear only a strip of cloth round the waist which is passed between the legs, and the women nothing beyond a short petticoat. They seem to think that their tribe is dying out. They say that in their fathers' time men used to live to the age of a hundred years, but that now the average duration of life does not extend beyond fifty or sixty years.'

3 D

It should be noted that Mrū is quite different from Mrung, the common name for Tipurā in the Chittagong Hill Tracts.

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>
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>
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>
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A translation of the Parable of the Prodigal Son and a List of Standard Words and Phrases have been received from the Chittagong Hill Tracts. They are extremely corrupt and untrustworthy, but they are the only foundation of the notes on Mrū grammar which follow. Sir George Campbell's specimen is so full of misprints that it has been of very little use. The grammatical sketch as well as the specimens printed below must, therefore, be used with great caution.

Pronunciation.—The spelling is very inconsistent, and it is often impossible to decide what the actual pronunciation is. In *tsā-mā, tsē-mā,* daughter, *ā* seems to be the correct vowel; compare *chā-pā,* son. The personal pronoun of the first person singular is written *āng* in the specimen, and *ung* in the list. The correct form is probably *ang,* the same form as in Bodo. *A* is probably also the sound pronounced in *mā* or *mung,* to go. Captain Lewin has *kumān. Ai* is apparently written for *e* in *prai-yāh,* two, in the specimen. The list and other vocabularies give *pre. E* is probably also the actual sound in *pai* and *pe,* to give, and perhaps in *oai, woi, wey,* or *wā,* to be. Campbell has *wey.* The same verb perhaps also occurs in *kom hu-hu owoi,* bread enough to spare. The postposition 'to', 'from', is written *koi, koy-ē, kāeh, koyey, keey,* and *khoi.* Campbell has *keux,* which is certainly a misprint. *E* is probably written for *i* in *mēa,* what? the form *mya* occurring in most places. The negative particle is written *doi, dui,* and *de.* Captain Lewin has *doi ; dö* or *dü* is probably the correct form.

A euphonic *y* occurs in forms such as *pre-yā* or *prai-yāh* besides *pre-ā,* two. In *loi-yā,* one, *iy* is apparently written for *y.*

The difference between hard and soft consonants seems to be small. Thus, we find *goi* and *koi*, in, to; *gā-sāng* and *kā-syāng*, all, together; *klenge* and *klengke*, than; *tēb-ā* and *tēp-ā*, strike, etc.

Aspirates are interchanged with unaspirated consonants; thus, *khoi* and *koi*, to; *khyan-kyan*, much; *khong-kong*, good; *phai-mi* and *pai-mi*, he, etc. *Khong-kong*, good, is probably the Burmese word *kong*, the common word for 'good' in Mrū being *yūng*.

Final consonants are often silent. Thus we find *bá* and *bák*, a plural suffix; *loke*, *loke-yā*, *lok-yā*, and *lo-yā*, one; *lah-mā* and *ā-lāk-mā*, far; *pāk* and *pā*, pig; *tud-a* and *tu-a*, to, etc. The *h* which is often added after a final vowel is perhaps only a tone indicator. Thus, *loi-yā* and *loi-yah*, one.

Ch is probably pronounced *ts*, for we find *tsā-mā*, daughter; *tsā*, child; *chā-pā*, *tsā* and *chā*, male child, son. Compare Burmese *thā*, Arakanese *tsā*, child. *Tsā* seems also to mean 'small.' It is written *ja* in No. 233. *Chh* probably represents *s*; thus, *ung tārāng tsā mattwama-koy-ē chhyong-tā-khai*, my uncle's son his-daughter-with joined-is. *Chhyong* seems to be identical with *syāng* in *kā-syāng*, join.

M is interchanged with *ng* in *kūm* or *kung*, back. *Gn* is often written for *ng*; thus, *agna*, a servant; *gnom* and *ngōm*, be, etc. Final *ng* seems to be very faintly sounded. Thus Hodgson gives *loung*, one, where the specimens have *lo*, *loh*, or *lok*; we find *rung* and *run*, buy; *u* and *yūng*, good, etc. We often find *o* or *ow* instead of *w*; thus, *wang*, *oang*, and *owan*, to go to; *woi*, *oai*, and *owoi*, to be, etc.

Articles.—The numeral *loh* or *lo-yā* may be used as an Indefinite article, while definiteness is expressed by means of demonstrative pronouns or relative clauses.

Nouns.—The prefix *ā* is often used before nouns, especially before such as denote relationship; thus, *āng ā-pā*, my father. It seems to be used, like the corresponding prefix in Burmese, in order to form nouns from verbs. Thus, *ā-ngā*, servant; *a-māthā-māla*, harlots; *ā-wāth*, cloth (Burmese *awat*, from *wat*, to put on).

Gender.—Gender is only apparent in the case of animate beings. It is sometimes, in the case of human beings, distinguished by using different words; thus, *pā*, father; *ū*, mother: *nao-mā*, (younger) brother; *twa-mā*, sister. The male suffix, in the case of human beings, is *pā*, and the female *mā*; thus, *chā-pā*, son; *tsā-mā*, daughter. The gender of animals is distinguished by means of the suffixes *lā*, male, and *mā*, female; thus, *tsiā-lā*, a bull; *tsiā-mā*, a cow: *roa-lā*, a he goat; *roa-mā*, a she goat.

Number.—There seem to be two numbers, the singular and the plural. When it is necessary to distinguish the plural, some word meaning 'multitude', 'all,' etc., is added. Thus, *pā bá-bá*, fathers; *yūng-mi bai-bai*, good men; *machhiwa yūng bák-bá*, good women. *Bai*, and perhaps also *bák* or *bá*, seems to be identical with *boi* in *koak-ta-boi*, spent-everything. The word *mātēn* in *mā-mi tānkā mātēn*, those rupees, is perhaps also a plural suffix.

Case.—The Nominative and the Accusative do not generally take any suffix. In *pai-mi-kā kom-lai*, he was in want, we apparently have a nominative suffix *kā*. The same suffix occurs in Burmese, especially in adversative clauses.

It is not certain whether there occurs any proper suffix of the agent. In *ung nā tēbā*, I strike; *en nea tēp*, thou strikest; *ung na yā tep*, I may strike, *nā* and *nea* are perhaps such suffixes. But *nā* also occurs after the subject of an intransitive verb; thus, *ung nā mung*, I go. In *āng-ing ā-kā-mi wān*, I getting property, my share, *ing* is perhaps the suffix of the agent.

The suffix *kāeh, koi, keey, ka,* or *go* is sometimes added to the object; thus, *ā-chā-koī ā-pā khiah,* the son the father (subject) saw; *āng-go pai,* me-to give, etc. Compare the corresponding suffix *ko* in Burmese.

The Genitive is denoted by putting the governed before the governing noun; thus, *in pā kim keey,* thy father's house in. The suffix *kāeh* may be added; thus, *pai-mi-kāeh pāng-koth,* his neck. In *rangkā korngā un-ning ā-munkhat-ko,* this horse's years how-many, *un* is inserted between the two nouns. Compare Khami *ung* and *in,* Burmese *in, i.* The Vocative may be formed by suffixing *o;* thus, *ā-pā-o,* O father. Other relations are indicated by means of postpositions. Such are:—*eh,* in, at; *hai,* with; *koi,* in, to; *kung-eh,* at the back of, behind; *tadē* or *tuda,* to, from, etc.

Adjectives.—Adjectives sometimes follow, and sometimes precede, the noun they qualify; thus *mrū yūng-mi pre-ā,* men good two; *yūng-mi mrū bai bai lai,* of good men, *lit.* good man all word, the word of good men. *Mi* in *yūng-mi* is probably the suffix of the relative participle. *Mā* seems to be another form of the same; thus, *ā-lāk-mā pren,* far-being country, but *Kashmir pren mun-khat lā,* Kashmir country how far? The particles of comparison are *lāey* and *klēng-ē;* thus *pai-mi lā-ey u,* him than good, better; *na-mi klengke tsyong,* that than high; *pai-mi twā-mā la-ey mā-mi syong-khai,* his sister than he high is. *Khai* in *syong-khai* is an intensifying verbal suffix.

Numbers.—The numerals are given in the list of words. They sometimes follow, and sometimes precede, the noun they qualify; thus, *mru loi-ya* and *loi-ya mru,* one man. The list of words has *loke,* one. The final *e* is also written *eya, yā, yah,* and *ya,* and the *k* preceding it is generally dropped. It is therefore probably silent. Thus, *mru loi-yā chā-pā prai-yāh oai,* man one-of sons two were. *Yā* or *ā* and *yāh* are regularly added to a numeral when the qualified noun denotes persons. It is dropped when animals are spoken of; thus, *kūi loh,* dog one, a dog. *Yā* is therefore probably a generic suffix. The generic particles are therefore probably suffixes, and not prefixes, just as in Burmese where they are suffixed when the numeral is less than ten. *Yā* corresponds to Burmese *yauk,* Maghī *ya,* a generic particle used to denote rational beings. The generic suffix used with reference to money seems to be *lāp;* thus, *mā-mi chhūng prē-lāp kon khwai,* this-of price two-rupees and a-half. The generic particles are apparently also used alone, as a kind of indefinite article; thus, *ā-tong ā-wāth,* a cloth; *fā-nai a-tong,* shoes; *roā apum,* a kid. *Ā-tong* corresponds to the Burmese generic particle *a-thin,* (written *a-thañ*), a piece of cloth. No generic particle is used in cases like *roa lā loh,* a he goat; *ruth-buth-lo,* a ring, etc.

Pronouns.—The following are the *Personal pronouns:*—

āng, ung, I.	*en, in,* thou.	*pai-mi,* he.
āng, my.	*en,* thy.	*pai-mi,* his.
	en-kam, thine.	
āng-eng, ung-ing, we.	*en-ni,* you.	*pai-mi, ka-buāh,* they.

Several other forms occur; many of them, however, are only different spellings of the above. Instead of *āngeng,* we, we also find *ā-ing* and *āngjing.* The latter form may be a miswriting, but it may also be compared with Bârâ *zang;* Lâlung, *jing-rau,* we. The list interchanges the second and third persons plural in two places. It also has the form *or-mi,* they. This word means 'him' in the specimen.

Demonstrative pronouns.—*Pai, pai-yā,* and *pai-mi,* that; *mā-mi,* that. A pronoun *rang-kā,* this, seems to occur in No. 221, *rang-kā korngā,* this horse. The Demonstrative pronouns are generally used as personal pronouns of the third person. The suffix *mi* seems to be that of the relative participle; thus, *na-mi tong-chang,* this what? lit. apparently 'being-what?' *Na-mi* seems to be derived from the verb *nā,* Burmese *nē,* to be. The suffix *mi* is dropped when the pronoun is used as a prefix; thus, *mattwama,* that is *mā-twa-mā,* his daughter.

There are no *Relative pronouns.* A relative participle seems to be formed by adding the suffix *mi;* thus, *āng-ing ā-kā-mi wān,* me-by to-be-got property, the property which I shall get. The same form seems to occur in passages such as:—*chā ā-so-mi,* son young-being, the younger son; *pāk-chā-mi,* pigs-eaten-what, pigs' food, husks; *to-rā-mi won,* all that I have, etc. The suffix is sometimes *mā,* and not *mi;* thus, *ā-lāk-mā pren,* a far country; *kim-koi wāng-mā-kha,* house-to coming-time-at, when he came near to the house; compare Shö *khoā,* time-at, when.

Interrogative pronouns.—*Mēa,* or *myā,* who? *tong,* what? *tong-phā,* why? *munya* and *ā-munkhat,* how many? *mun-khat,* how much?

An *Indefinite pronoun* seems to be formed by adding the suffix *po* to the first numeral; thus, *loiyā-po payā-hom-doi pai-mi,* any body gave-food-not to him.

Verbs.—There are no pronominal prefixes used in order to denote the person and number of the subject. In *en kung-ke-ey ā-myā tsā-chha ā-mung,* thy back-at whose boy goes? we have perhaps a pronominal prefix of the third person in the *ā* of *ā-mung.*

The root alone, without any suffix, is generally used in order to denote the present and past times; thus, *ung nā,* I am; *pai-mi wai,* he was. Several suffixes may be added, but I am unable to give the exact meaning of them. A suffix *ā* occurs in forms such as:—*ung nā tēb-ā,* I strike; *chin-āh,* gathered; *deb-a,* entreated, etc. Another suffix is *kho;* thus, *en mung-khoh,* thou goest; *konggnānecho-kho,* I am dying; *ung mung-khoh,* I went; *chintatūng-kho,* sent. The suffix *khai* generally seems to convey the idea of past time; thus, *kong-khai,* was dead; *kā-khai,* has been found; *oang-kla-khai,* fell-on (his neck); *koi-khai,* went, etc. But it is also used to denote the present time; thus, *pai-mi mung-khai,* he goes. Compare the verbal suffix *kha* in Maghī. The suffix *ta* or *tā* is used in a similar way; thus, *lun-ta,* asked; *koak-ta-boi,* wasted all; *pa-rum-tā,* heard. It is sometimes followed by *khai;* thus, *pai-mi tēp-tā-khai,* he strikes; *ung tēp-tā-khai,* I have struck; *chyong-tā-khai,* he has married, etc.

The suffix *khai,* combined with a prefix *khām,* also occurs in *ung khām tēp-khai,* I am striking. *Ung-aey tēp-ung* occurs as the corresponding imperfect; I was striking.

The root alone is apparently also used as a *Future.* Thus, *āng koi-pun ā-pā tua āng-koi, āng taipay,* I will arise, my-father to I-will-go, I will say. The form *taipay* perhaps contains a suffix *ay.* The suffix *ā* is used to form the future in *ung-tēb-ā,* I shall strike. I cannot analyse the form *ung-nē-chyan,* I shall be. *Chyan* seems to be identical with *keom,* to sit, for which Campbell gives *chum.* The same word apparently also occurs in *ung-yā keon-khai,* I may be; *kushi-chang-kom,* in order to be merry, etc.

The root alone is also used as an *Imperative.* Thus, *mung,* go; *chā,* eat; *nā,* be; *pai,* give. Sometimes a suffix *ā* is added; thus, *tēb-ā,* strike; *tan-ā,* put, etc. This form seems to be identical with the infinitive. In the first person plural we find a suffix *so,* apparently corresponding to Burmese *tso,* in *khushe-so,* let us be merry. Other

forms for the same are *chu āng-jing chā-hom-chi*, let us eat; *ang-eng gā-sāng tai-owoi khushī-oi*, we all should make rejoicing. These forms are not clear to me.

The root alone is also used as an *Infinitive* or *Verbal noun*; thus, *pai-mi mu du-chākowoi*, he his-belly to-fill wished. The literal translation of *du-chākowoi* seems to be 'full-eating-was.' In *kohi-khoi kung-koi*, after having spent, *lit.*, spending back-on, this verbal noun is used as a genitive. The suffix *ā* is added in *tēp-ā*, to strike. The suffix of the infinitive of purpose seems to be *thing*; thus, *pai-mi prangā-eh koi-thing pā chin-tatūng-kho*, he fields-into (*lit.* outside) to-feed pigs sent (him). The suffix *kom* seems to be used in the same way; thus, *āng āng khān-pon tuda khushi-chang-kom*, I my friends with merry-being-for; *āng en chā aplet-kom nā-doi*, I am not worthy to be thy son. *Aplet-kom* seems to be an infinitive of purpose; *nā-doi* means 'is not,' or 'am not.' Compare the use of *kom* in *pai-mi kom*, him for. The same suffix seems to occur in *toi-cha-gom*, to eat.

Participles.—The suffixes *mi* and *mā* used in forming the *Relative participle* have been mentioned with relative pronouns. The suffix *mi* is also used to form a *Noun of agency*; thus, *roa-thing-mi*, a shepherd, *lit.* goat-tender. An *Adverbial participle* seems to be formed by prefixing *ā* and suffixing *oi*; thus, *ā-sing-oi*, safe. The form *mung-krāng*, going, is perhaps also an adverbial participle. The various tenses are used instead of the *Conjunctive participle*. There is apparently no form in the specimen which can be called a real participle of this kind. And the list gives *keon-khai*, having been; *tēp-tā-khai-khoh*, having struck; and *mung-tink-khoh*, gone, with the same suffixes as are used after the finite tenses. Forms such as *chin-āh*, gathering, are formed by adding a postposition *ā* to the verbal noun.

Passive.—The list of words presents the following forms:—*ung ke tep-ung*, I am struck; *ung kham tep-khai*, I was struck; *ung kham tep chātai*, I shall be struck. The verb *kham* seems to be identical with Burmese *khan*, to suffer. A similar verb is suffixed in Khami and Shö. *Ung ke* is perhaps the object, 'me', and *ung ke tep-ung* perhaps means 'me striking.' In the specimen we find *kā-khai*, was found again, in form identical with the active.

Compound verbs are extensively used, but I am unable to analyse most of them. The following prefixes occur:—*gā* and *kā*; *koi*; *pa*; *po*; *tai*; *toi*; *wang*; and *yā*. Thus, *gā-sāng* and *kā-syāng*, to join, be together, perhaps from *chang*, to be: *koi-pun*, to arise; *pa-rum*, to hear; (*owan*)-*po-lā*, to bring; *tai-pa*, to speak, to say; *toi-chang*, to serve; *toi-chā*, to eat: *wang-ting*, to come back; *oang-kla*, to fall; *owan-po-lā*, to bring. The suffix *wang*, *oang*, or *owan*, is perhaps identical with the verb *wang*, to come. *Yā* is prefixed in forms such as *ung yā-keong-khai*, I may be; *ung-na yā-tep*, I may strike. It seems as if the modifying word is generally prefixed. Sometimes, however, it is also suffixed. Thus, *um tēptā khyan-kyan*, i.e., *ung tēp-tā-khyan-khyan*, I have-struck-much; *koak-tā-boi*, (he) wasted-all; *payā-hom-doi*, gave-food-not; *chu āng-jing chā-hom-chi*, let us eat-food. It will be seen that the suffixes are generally inserted between the principal verb and the modifying addition. Such combinations are, therefore, no real compounds. But in *toi-chang-lo*, I served, we have perhaps a real compound with the latter component modifying the former. The word *woi* in *en āng hai kā-syāng-woi*, thou me with art-always-together, is perhaps the verb substantive.

The *Negative particle* is *doi*; thus, *chāk oai-doi*, food was not.

An *Interrogative particle* is perhaps *ko* in *rang-kā korngā un-ning āmun-khat ko,* this horse's years how many ?

Order of words.—I have been unable to find any rule for the order of words. Every possible combination occurs.

———

I have printed the specimen and the list of words with only a few corrections. In the specimen I have hyphened out the different words and syllables, and corrected the translation in a few places. The specimens write sometimes *āi* and sometimes *ai*. I have given *ai* throughout.

[No. 39.]

TIBETO-BURMAN FAMILY.   BURMA GROUP.

MRŪ.

(CHITTAGONG HILL TRACTS.)

Mru loi-yā chā-pā prai-yāh oai.   Chā ā-so-mi   ā-pā   koi tai-pa, 'Ānging
Man one-of sons two were.   Son younger the-father to   said,   'My

ā-kā-mi wăn   āng-go pai.'   Pai-mi rathyāh   wăn   pay-ā.   Hāng-kākrā-āh
share goods   me-to give.'   He   divided   goods   gave.   Not-long-after

chā   ā-so-mi plan   chin-āh, pai-mi ā-lāk-mā   pren   koi-khai.   Pai-khoi
son   younger again   gathering, he   far   country   went.   There

pai-mi sun-thāka   wăn.   Khoi-khoi kung-koi   pai-mi   pren-koi   mru   chāk
he   wasted   goods.   Spent   after   that   country-in   men   food

oai-doy;   pai-mi-kā   kom-lai.   Pai-mi   pren-koi   loi-yah   mru
was-not;   he   was-in-want.   He   country-in   one   man

kā-syāng.   Pai-mi prangā-eh   koi-thing   pā   chin-ta-tūng-kho   pai-mi-kāeh.
joined.   He   field-into   to-feed   pigs   sent   him.

Pāk-chā-mi   pai-mi toi-cha-gom   pai-mi   mu   du-chākowoi.   Loi-yā-po   payā
Husks   he   eat-to   his   belly   to-fill-wished.   Anybody   gave

hom-doi pai-mi.   Kung-āhā pai-mi tai-pa, 'Āng   ā-pā   buth-buth-meong a-gna
food-not   him.   Afterwards   he   said, 'My   father's   how-many   ser-

(i.e. a-nga) kom   huhu   owoi, āng   chak-rai kong-gnānecho-kho.   Āng   koi-pun
vants   bread   enough   is,   I   hunger   perish.   I   will-rise

ā-pā   tua āng-koi; āng tai-pay,   "Ā-pā-o,   āng   gnara   koāng   koi, āng
the-father to   will-go; I   will-say,   "Father-O, I   sinned   heaven   to, I

en chā   aplet-kom   nā-doi, āng tua   en agna."'   Kung-eh pai-mi   ā-pā
thy son to-be-called (?) am-not, me make thy servant."'   Afterwards he   the-father

tuda   koi-khai.   Ā-lāk-mā-koi-khā-oh   ā-chā-koi   ā-pā   khiah,   hāno,
to   went.   Far-way-off-when   the-son   the-father   saw,   had-compassion,

pai-mi poth-khai pai-mi-kaeh pāng-koth oang-kla-kbai pai-mi-kāeh sora-nām-ā.   Āchā
he   ran   his   neck   fell   him   kissed.   The-son

ā-pā-koi   tai-pā, 'Ā-pā-o,   āng   gnara   koang   koi, en-tuda;   āng   en
the-father-to said, 'Father-O, I   sinned   heaven   to, thee-before; I   thy

chā   aplet-kom   nā-doi.'   Ā-pā   agna   koi tai-pa, 'Owan-po-lā ā-tong ā-wāth
son to-be-called (?) am-not.' The-father servants to said,   'Bring   a   dress

haya-kupa, pai-mi-koi kroa   pe   ruth-buth lo, khopa   fā-nai   ā-tong   pa.
put-on-him,   his   finger   put   ring   a,   feet   shoes   a-pair   give.

Chu-āng-jing-chā-hom-chi, khusbe-so, tompokā āng chā kong-khai plan sing-khai,
Let-us-eat,   merry-let-us-be,   for   my son dead-was   again alive-came,

pai-mi tāmā-khai plan kā-khai.' Kabuāh khusi-khok.
he   lost-was   again found-was.'   They   merry-began.

Āko ā-chā ā-tā-mi tai-koi wā-khai. Kim-koi wāng-mā-kha   taiplai
Now his-son elder field-in was.   House-to came-when dancing-and-music

pai-mi pa-rum-tā. Pai-mi āgnā loi-ya lun-ta, 'Na-mi tong chāng?' Pai-mi tai-pa,
he   heard.   He servant one asked, 'This what is?'   He   said,

'En   nau-ma   wāng-ting-kho, pai-mi wang-ting ā-sing-oi; en   ā-pā   pay-ā
'Thy younger-brother came-arrived, he   returned safe;   thy father gave

poi.' Pai-mi kon-mrāo-khai; kim-la-koi-nāo-kup-dui. Niongka   ā-pā kraāh-kaah
feast.'   He   angry-was; house-inside-enter-would-not. Therefore the-father   out

poth-khai, pai-mi-ka deb-a. Pai-mi ā-pā-koi tai-pa, āng meong-khoth-khok-ning
went,   him   entreated. He his-father-to said,   I   many-so-years

en toi-chāng-lo, en lai dith-cha-po āng kowa-doi; ang-koi roā apum
thee serve,   thy word at-any-time I transgressed-not; me-to goat one

en peah-doi, āng āng khān-pon tuda khushi-chang-kom. En chā
thou gavest-not, I my friends with merry-being-jor. Thy son

āmāth-āmāla hai koak-ta-boi, kim-koi wāng, en peah poi pai-mi-
harlots with spent-all, house-to came, thou gavest feast him-

kom.' Pai-mi or-mi koi tai-pa, 'Ā-chā, en āng hai kā-syāng-woi, to-rā-mi won
for.' He him to said, 'Son, thou me with together-art, whatever property

en-kam gnom. Ang-eng gā-sāng taiowoi-khushī-oi, tompoka en   nau-ma
·thine is.   We   all should-make-merry, for thy younger-brother

kong-khai aplan sing-khai, pai-mi tāmā-khai, āplān kā-khai.'
dead-was again alive-came, he lost-was, again found-was.'

STANDARD WORDS AND SENTENCES.

English.	Mrŭ (Chittagong Hill Tracts).
1. One	Loke.
2. Two	Prŏ.
3. Three . . .	Tsŭm.
4. Four	Tĕ-li.
5. Five	Tă-ngă.
6. Six	To-rŭk.
7. Seven . . .	Ra-nit.
8. Eight . . .	Reat.
9. Nine	Tăk-kŭ.
10. Ten	Ha-mŭit.
11. Twenty . . .	Pir-mi.
12. Fifty	Ngă-kom.
13. Hundred . . .	Ā-kom.
14. I	Ung.
15. Of me . . .	Ung lai.
16. Mine	Ung.
17. We	Ung-ing.
18. Of us . . .	Ung-ing lai.
19. Our	Ung-ing koy-a.
20. Thou	En.
21. Of thee . . .	En lai.
22. Thine	En.
23. You	En-ni.
24. Of you . . .	En-ni lai.

English.	Mrū (Chittagong Hill Tracts).
25. Your	En-ni.
26. He	Phai-mi.
27. Of him . . .	Phai-mi lai.
28. His	Phai-mi.
29. They	Or-mi.
30. Of them . . .	Or-mi lai.
31. Their . . .	Phai-mi kŏ-a
32. Hand . . .	Bong.
33. Foot . . .	Klong.
34. Nose	Nă-kong.
35. Eye	Mik.
36. Mouth . . .	Nor.
37. Tooth . . .	Yeing.
38. Ear . . .	Phă-răm.
39. Hair	Tsăm.
40. Head	Lū.
41. Tongue . .	Dai.
42. Belly . . .	Mū.
43. Back . .	Kūm.
44. Iron . . .	Longhă.
45. Gold . . .	Kū.
46. Silver . .	Tai.
47. Father . . .	Pă.
48. Mother . .	Ū.
49. Brother . .	Năo-mă (*i.e.*, nau-mă).
50. Sister . . .	Toa-mă.
51. Man . . .	Morū (*i.e.*, mrū).

English.	Mrū (Chittagong Hill Tracts).
52. Woman . . .	Michiwā.
53. Wife . . .	Machhi.
54. Child . . .	Tsā.
55. Son . . .	Kechak tsā.
56. Daughter . .	Tsē-mā (*i.e.*, tsā-mā).
57. Slave . .	Nār.
58. Cultivator . .	Ton-lai.
59. Shepherd . .	Roa-thing-mi.
60. God . . .	Thaurai.
61. Devil . .	Āthowa.
62. Sun . .	Tsāt.
63. Moon . .	Lā-mā.
64. Star . .	Kĕ-re.
65. Fire . .	Mai.
66. Water . .	Tŭi.
67. House . .	Kim.
68. Horse . .	Korngā.
69. Cow . .	Tsiā.
70. Dog . .	Kŭi.
71. Cat . .	Min.
72. Cock . .	Wā-klung.
73. Duck . .	Kŭmpai.
74. Ass . .	... ...
75. Camel . .	... ...
76. Bird . .	Wā.
77. Go . .	Mung.
78. Eat . .	Chā.

English.	Mrŭ (Chittagong Hill Tracts).
79. Sit . . .	Keom.
80. Come . .	Wang.
81. Beat . .	Tĕp-a.
82. Stand . .	Yong.
83. Die . . .	Kong.
84. Give . .	Pĕ.
85. Run . . .	Le-mo-poi.
86. Up . . .	Keong-mă.
87. Near . .	Ton-chē.
88. Down . .	Nem-chŏ.
89. Far . . .	Lah-mă.
90. Before . .	Rhi-mi.
91. Behind . .	Kung-ge.
92. Who . .	Mēa.
93. What . .	Tong.
94. Why . .	Tong-phă.
95. And . .	Ādong-ey.
96. But . . .	Na-mi-ta-ey ung-koi.
97. If . . .	Won-kē-ĕy.
98. Yes . . .	Nă.
99. No . . .	Nă-doi.
100. Alas . . .	Ū.
101. A father . .	Pă lo-yă.
102. Of a father .	Pă lo-yă lai.
103. To a father .	Pă lo-yă tadē.
104. From a father .	Pă lo-yă tadē.
105. Two fathers .	Pă pre-yă.

English.	Mrū (Chittagong Hill Tracts).
106. Fathers . .	Pā bâ-bâ.
107. Of fathers . .	Pā bâ-bâ lai.
108. To fathers . .	Pā bâ-bâ tadē.
109. From fathers .	Pā bâ-bâ ke-ey.
110. A daughter .	Tsā-mā lok-yā.
111. Of a daughter .	Tsā-mā lok-yā lai
112. To a daughter .	Tsā-mā lok-yā tadē.
113. From a daughter .	*Ditto.*
114. Two daughters .	Pre-yā tsā-mā.
115. Daughters .	Bai-bai tsā-mā.
116. Of daughters .	Bai-bai tsā-mā lai.
117. To daughters .	......
118. From daughters .	Tsā-mā bai-bai ke-ey.
119. A good man .	Loke-yā mrū khong-kong-ya.
120. Of a good man .	Loke-yā mrū yūng-mi lai.
121. To a good man .	Mrū yūng-mi tadē.
122. From a good man	Loke-yā mrū yūng-mi tadē.
123. Two good men .	Mrū yūng-mi pre-ā.
124. Good men . .	Yūng-mi bai-bai.
125. Of good men .	Yūng-mi mrū bai-bai lai.
126. To good men .	Yūng-mi mrū bai-bai tadē.
127. From good men .	Yūng-mi mrū bai-bai kē-ey.
128. A good woman .	Loke-yā machhiwa tlang-u-mā.
129. A bad boy .	Loke-yā tsā yūng-dē.
130. Good women .	Machhiwa yūng bâk-bâ.
131. A bad girl .	Machhiwa yūng-dē.
132. Good . . .	Yūng.

English.	Mrŭ (Chittagong Hill Tracts).
133. Better . . .	Pai-mi lā-ey u.
134. Best . . .	Ne klēng-ē u.
135. High . . .	Tsyong-mă.
136. Higher . . .	Na-mi klēng-kē tsyong.
137. Highest . . .	*Ditto.*
138. A horse . .	Korngā loh.
139. A mare . . .	Korngā mā loh.
140. Horses . .	Korngā bai-bai.
141. Mares . .	Kornga mā bai-bai.
142. A bull . .	Tsiā lā loh.
143. A cow . .	Tsiā mā loh.
144. Bulls . .	Tsiā lā bai-bai.
145. Cows . .	Tsiā mā bai-bai.
146. A dog . .	Kūi loh.
147. A bitch . .	Kūi mā loh.
148. Dogs . .	Kūi bai-bai.
149. Bitches . .	Kūi mā bai-bai.
150. A he goat . .	Roa lā loh.
151. A female goat .	Roa mā loh.
152. Goats . .	Roa bai-bai.
153. A male deer .	Ngā-hue lā.
154. A female deer .	Ngā-hue mā.
155. Deer . .	Ngā-hue bai-bai.
156. I am . .	Ung nă.
157. Thou art . .	En nă.
158. He is . .	Pai-mi nă.
159. We are . .	Ung-ing nă.

English.	Mrū (Chittagong Hill Tracts).
160. You are . . .	Kobūa nā.[1]
161. They are . .	En-ni nā.
162. I was . . .	Ung wai.
163. Thou wast . .	En wai.
164. He was . .	Pai-mi wai.
165. We were . .	Ung-ing wai.
166. You were . .	En-ni wai.
167. They were . .	Pai-mi wai.
168. Be . . .	Nā.
169. To be . . .	En-nā.
170. Being . . .	......
171. Having been . .	......
172. I may be . .	Ung yā keon-khai.
173. I shall be . .	Ung nē-chyan.
174. I should be . .	......
175. Beat . . .	Tēp.
176. To beat . .	Tēp-ā.
177. Beating . .	Tēp-mi.
178. Having beaten .	Tēp-tā-khai-khoh.
179. I beat . .	Ung nā tēb-ā.
180. Thou beatest .	En nea tēp.
181. He beats . .	Pai-mi tēp-tā-khai.
182. We beat . .	Ā-ing tēb-ā.
183. You beat . .	Kobua tēp-tā-khai.[2]
184. They beat . .	En-ni tēp-tā-khai.
191. I am beating .	Ung khām-tēp-khai.
192. I was beating .	Ung-a-ey tēp-ung.

[1] Nos. 160 and 161 are interchanged.
[2] Nos. 183 and 184 are interchanged. Nos. 185-190 were not given in the list.

English.	Mrū (Chittagong Hill Tracts).
193. I had beaten . . .	......
194. I may beat . . .	Ung nā yā tēp.
195. I shall beat[1] . .	Ung tēb-ā.
201. I should beat . .	*Ditto.*
202. I am beaten . .	Ung ke tēp-ung.
203. I was beaten . .	Ung kham tēp-khai.
204. I shall be beaten .	Ung kham tēp chātai.
205. I go . . .	Ung nā mung.
206. Thou goest . .	En mung-khoh.
207. He goes[2] . . .	Pai-mi mung-khai.
211. I went . . .	Ung mung-khoh.
212. Thou wentest . .	En pā-mung-khoh.
213. He went[3] . . .	Pai-mi mung-khoh.
217. Go	Mung.
218. Going . . .	Mung krāng.
219. Gone . . .	Mung tink khoh.
220. What is your name ?	En ming myā ?
221. How old is this horse ?	Rangkā korngā un-ning ā-mun-khat ko ?
222. How far is it from here to Kashmir ?	Kashmir prēn mun-khat lā ?
223. How many sons are there in your father's house ?	In pā kim kē-ey tsā mun-ya woi ?
224. I have walked a long way to-day.	Unni ung ā-lāh-mā koy-ē nā chām poa ngom.
225. The son of my uncle is married to his sister.	Ung tārāng tsā mattwa-ma koy-ē chhyong-tā-khai.
226. In the house is the saddle of the white horse.	Pai-mi khim ke-ey korngā koh giugwan komā mi hai korngā kum chym-ra kom i wey (*sic*).
227. Put the saddle upon his back.	Pai-mi ging korngā kūm-lū koy-ē tan-ā.
228. I have beaten his son with many stripes.	Pai-mi tsā-gĕ muā hai um tep-tā-khyan-kyan.

[1] Nos. 196-200 were wanting in the list.
[2] Nos. 208-210   „   „
[3] Nos. 214-216   „   „

English.	Mrū (Chittagong Hill Tracts).
229. He is grazing cattle on the top of the hill.	Ormi hung kai khyngmi ke-ey koy pĕ-a āchyk.
230. He is sitting on a horse under that tree.	Sing-dow ey ka korngā kūm-lū ke-ey son.
231. His brother is taller than his sister.	Pai-mi twā-mā la-ey mā-mi syong-khai.
232. The price of that is two rupees and a half.	Mā-mi chhūng prĕ-lāp hon khwai.
233. My father lives in that small house.	Ā-pā pai-yā khim ja koy-ey woi.
234. Give this rupee to him	Mā-mi tānkā pai-mi ke-ey pai-ya.
235. Take those rupees from him.	Mā-mi tānkā mātēn pai-mi tūde kāppa.
236. Beat him well and bind him with ropes.	Mā-mi ke-ey teb-ā khyan-khyan hānā kāppa pĕ lĕ tom-mā.
237. Draw water from the well.	Kwālā ke-ey koi kung tūi.
238. Walk before me	Ung pūr-ke-ey mā.
239. Whose boy comes behind you?	En kung-ke-ey ā-myā tsā-chha ā-mung?
240. From whom did you buy that?	Myā-goi en run?
241. From a shopkeeper of the village.	Koa cheng koy-ey ung rung.